

A
DICTIONARY
OF THE
SUAHILI LANGUAGE

COMPILED BY THE

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WITH INTRODUCTION

Containing an Outline of a Suahili Grammar

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INTRODUCTION.

IN 1879, the Committee of the Church Missionary Society put forth a circular inviting subscriptions to a Dictionary of the Suahili Language, which their honoured and aged missionary, Dr. Ludwig Krapf, proposed to publish under their auspices. The work was entrusted to Messrs. Trübner & Co., Publishers, Ludgate Hill, with whom a contract was entered into by the Committee to take a certain number of copies.

While a few sheets remained in the press, the venerable compiler fell on his last sleep, leaving the great work of his holy and useful life incomplete; on his table lay a corrected proof sheet, as some of his latest thoughts before his sudden call had been devoted to what he deemed an important factor in the great enterprise of converting the Pagan tribes of East Equatorial Africa, all of whom spoke this language, or kindred dialects.

The Committee accepted as a solemn duty the task of completing the work in the manner, and on the lines, laid down by their revered friend, and resisted all suggestions to make changes. Such as the work was designed, and carried on by Dr. Krapf, such it is issued to the public. The Committee were perfectly aware of a difference of opinion existing between two schools of Suahili scholars—that of Zanzibar, and that of Mombása. They were also perfectly aware that Dr. Krapf was the first in this linguistic field, was a scholar of high European repute; they laid stress upon the fact, that the Dictionary was his, and that of his lamented friend Dr. John Rebmann, one of their honoured Missionaries, and they determined to accept the merits and demerits of the work, whatever they might be.

There may be a difference of opinion on the mode of rendering the language into a modified form of the Roman Alphabet, and the mode of spelling. Such differences have occurred repeatedly in dealing with other languages of Asia, Africa, America, and Australia. It is natural that each author should desire to have his own views carried out. Experience will decide upon a question, which is not one of principle but of practice. Those who have to make use of English, German, and French dictionaries of the same language, know that the inconvenience of a different transliteration of the same vocable only lies on the surface.

* At any rate here is now something, where nothing existed at all. Had the life of Dr. Krapf not have been prolonged to the close of last year, the public would not have had the invaluable aid of his long experience in acquiring a knowledge of the word-stores of the language.

ROBERT CUST,

Honorary Secretary of Royal Asiatic Society, and Member
of the Committees of Church Missionary Society and
British and Foreign Bible Societies.

LONDON, *March 24, 1882.*

P R E F A C E.

It may be interesting to the student of Kiswahili to learn by what steps and under what circumstances this language, which is now taking its place among those which are written and printed, first emerged from the class of unknown and illiterate tongues.

In November of the year 1843, when the Mission in Abyssinia, with which I was connected, had been reluctantly abandoned, a vague report, concerning the Galla tribes inhabiting the equatorial region of Africa, which I heard while in Aden, determined me to sail directly in an Arab vessel along the coast in order to find them.

We passed Cape Guardafui, Ras Ilafoon, Worsheikh, Mukdispa, Marka, and Barawa, and on Christmas Eve anchored in the estuary of the river Jub. The next day we reached the island of Kiama, where I had the very great pleasure of meeting with the Gallas of the tribe Dado.

Had it not been necessary for me to pay my respects to the Sultan of Zanzibar and Major Hamerton, H.B.M. Consul at that place, I should have decided to stay at Kiama and attempt a Mission among the Gallas on the main land.

From Kiama our vessel proceeded to Lamu, Malindi, and Takaungu, at which latter place I obtained important information.

At Takaungu I heard for the first time of the much-famed silver mountain Kili-mandjaro, which subsequently was discovered to be a snow mountain. I was also told that there was a great sea beyond the country of Uniamuezi. Being then unable to conceive the idea of a great inland sea, I thought my informants spoke of a large river.

In Takaungu, too, I met for the first time the heathen Wanika, a people who at once appeared to me to be less savage and more accessible than the Galla tribes. When I arrived at the island of Mombas, where I was received very courteously by the authorities, the opinion I had formed was confirmed by what was told me of the Wanika who inhabit the surrounding hills on the main land. Indeed, I became convinced by what I saw and heard that Mombas was the place whence a Mission to the interior could be best commenced.

After having visited the islands of Wassin and Tanga, and the so-called Pangani-town, which is on the river Pangani, my wife and I arrived at Zanzibar about New Year's day, 1844. Here Major Hamerton kindly introduced me to the Sultan Said-Said, to whom I mentioned the object of my coming to East Africa, and my desire to settle at Mombas. His Highness at once gave me full permission to do so, and furnished me with a letter, addressed to all his Governors of the coast, charging them "to be kind to Dr. Krapf, who wishes to convert the world to God."

In May, 1844, we sailed for Mombas, and immediately on my arrival, I set myself to the study of the Kisuahili and Kinika languages, by means of the colloquial Arabic which I had learned in Egypt, Arabia, and Abyssinia. I also visited the Wanika tribes in the neighbourhood, and sought to establish friendly relations with their chiefs.

At Mombas I became acquainted with people from all parts of the coast and the interior. By intercourse with these, I became aware of the existence of a large family of languages (having a common base), which extends from the equator to the Cape of Good Hope.

This discovery deeply interested me, and induced me to investigate with great care the characteristics of Kisuahili, which I very soon found to be the key to all the dialects inland. The peculiarities of the language puzzled me for a long time, till at last it became clear that the whole of the nouns could be divided into eight classes, each having its own euphonical concord. Besides, I found that the South-East African mind distinguishes between the animate and inanimate creation, between the principle of life and death. These chief difficulties having been surmounted, Kisuahili showed itself as an easy and regularly formed language.

In 1845 I was able to send to Mr. Coates, the lay secretary of the Church Missionary Society — with which Society I had been connected since 1837 — an extensive vocabulary, and an outline of the grammar, with a translation of the Gospels of St. Luke and St. John. These little works were sent simply for the use of the Missionaries who were shortly to be sent out to join the East African Mission. The first of these who arrived was the Rev. J. Rebmann, who reached Mombas in June, 1846. While yet in England he made a copy of my manuscripts, and, during the long voyage of 140 days from London to Zanzibar, committed the whole of their contents to memory. This gave him a great advantage in mastering the language after his arrival in Mombas.

When I had despatched the above-mentioned works to London, I commenced the compilation of a large Dictionary in four columns, viz: English, Kisuahili, Kinika, and Kikamba; but as it proceeded, I found, as did Dr. Carey in India under similar circumstances, that my plan was too comprehensive, and so I suppressed the Kikamba column. This was the Dictionary to which Mr. Rebmann referred when he wrote, "To-day I continued to write out the Kisuahili and Kinika-English Dictionary, which was commenced before we left Mombas and settled in Rabbai Mpia. It is no work of my own, but only a different arrangement of the larger Dictionary of Dr. Krapf, carried out in English, Kisuahili and Kinika." (*Church Miss. Record*, February 1849, p. 29.)

Unfortunately this Dictionary, which I, on my departure from East Africa, had left in the hands of Mr. Rebmann, was destroyed by the white ants. When Mr. Rebmann had mastered the language a little, he added to the Dictionary, which I had begun before his arrival in Mombas, by communicating to me new words he heard among the people. His own attention was, however, chiefly given to the Kinika, of which he compiled a large Dictionary on the basis of my own Kinika work. This work of Mr. Rebmann is in the possession of the Church Missionary Society, and is well worth publication.

I regret that I had not seen and read the scattered manuscripts of this great work, as I should not, in the year 1876, when I edited Mr. Rebmann's *Kiniassa Dictionary*, have made in the preface the desultory remark, "except the excellent translation of St. Luke in Kisuahili (which was printed in July and August, 1876) and *Kiniassa Dictionary*, Mr. Rebmann has brought to Europe nothing of any great value in regard to Philology."

In the year 1860 I gave my Kisuahili Dictionary in four manuscript volumes to the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission at Ribe; but whether he has enriched the work by the addition of new words I do not know.

The above sketch will show how the foundations of Kisuahili lexicography and Grammar were laid. What I had written on the latter subject was printed in Tübingen by Ludwig Friederich Fucs in 1850, under the title of "An Outline of the Elements of the Kisuahili Language." The Kisuahili vocabulary, which was the precursor of my Dictionary, was likewise printed the same year by the same press, together with vocabularies of five other dialects—viz: Kinika, Kikamba, Kipokómo, Kihíáu, and Kigalla.

When Mr. Rebmann and I were at work in Africa, there was no such demand for Kisuahili books as would justify a large expenditure in printing works of the magnitude of this Dictionary. Since then, however, a great change has taken place. The Church Missionary Society has greatly enlarged the area of its work in East and Central Africa, and other Missionary Societies have joined it in the field.

The scientific and commercial enterprise of Europe has also found a large opening for activity in the land. So, now, the linguistic work which was prepared with so much labour and care in other days, can no longer be withheld from the public. Even after careful revision, with the advantage of later information and experience, what is now put forth is not as complete as I could wish. But our successors will, doubtless, from time to time, supplement our work with such additions and modifications of words as have not up to the present time come to my knowledge.

Before I conclude this preface, I must add a few words in reference to the Handbook of the Suahili language, which Dr. Edward Steere, Missionary Bishop for Central Africa, has edited, 1870 (and the second edition, 1875). He states in the preface, p. 4, "When Bishop Tozer arrived in Zanzibar at the end of August, 1864, the only guides we had to the language were the Grammar and Vocabulary of Dr. Krapf, and his translation of part of the book of Common Prayer. During Bishop Tozer's visit to Mombas in November, he made a copy of a revised vocabulary belonging to the Rev. J. Rebmann. However, although one cannot estimate too highly the diligence and linguistic ability displayed by Dr. Krapf, and the patient sagacity of Mr. Rebmann, we soon found that, owing partly to the fact of their collections having been made in the dialect of Mombas, and still more to the confused and inexact style of spelling adopted unfortunately by both, their works were of scarcely any use to a mere beginner.

"I soon after procured copies of the manuscript vocabularies collected by Mr. Witt and Mr. Schultz, then representing the firm of Oswald and Co., in Zanzibar."

"P. 5: During Mahommed's sickness I completed the 'collection' from Dr. Krapf, with the help of the vocabulary collected by the late Barou von der Decken and Dr. Kersten, and of that collected by the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission, both of which I was kindly allowed to copy.

"P. 9: Only three weeks before leaving I had the advantage of consulting two large manuscript dictionaries compiled by Dr. Krapf, and brought to Zanzibar by the Rev. R. L. Pennell. I was able to examine about half the Suahili-English volume, with the assistance of Hamis wa Kayi, enough to enrich materially my previous collections, and to show how far even now I fall short of my first predecessor in the work of examining and elucidating the languages of Eastern Africa. There remains for some future time or other hand the examination of the rest of Dr. Krapf's dictionary, &c."

When I read these remarks for the first time, I was highly surprised that the learned and zealous Missionary Bishop on one hand should praise the diligence and linguistic ability of Dr. Krapf, and the patient sagacity of Mr. Rebmann, and on the other hand should state that the works of both Missionaries were scarcely of any use to him or to Bishop Tozer. It is manifest to every reader that this statement of Dr. Steere is, to say the least, self-contradictory. I have, however, no wish to pick a quarrel with the Bishop, though the attitude he takes toward the Missionaries will for ever remain a great mystery to me. The Bishop used Kiswahili collections compiled by other Germans, *e.g.*, Mr. Schultz and Baron von der Decken, and yet their German orthography did not discourage him from using their works—besides, Baron von der Decken was in the possession of my works before he went to Africa. I met him at Mombas, in 1862, when he conversed with me about some points of my “Grammatical Outline and Vocabulary of Six East African Dialects,” and also on my “Travels and Missionary Researches during Eighteen Years, in East Africa,” printed by Mr. Triibner, in London.

Indeed, if I were compelled to strike the balance between my Dictionary and Dr. Steere's Handbook, I should have to state that the form of the book is the Bishop's, while the essence of the Grammar and of the Dictionary are in the main my work, nor does Dr. Steere's statement quoted above contradict this. I readily give him the credit of the arrangement, especially as he has so ably and with so much pains utilized my materials. I was much annoyed, it is true, on first reading the book, and considered it plagiarism; but the candid way in which the Bishop spoke in the preface of Mr. Rebmann and myself, showed me that it was not so. I esteem him also for his missionary zeal, and especially for the extent to which he has furthered the science of philology in East Africa.

As to the orthography of the language of South-Eastern Africa, the best plan would have been, if the standard alphabet of Dr. Lepsius had been adopted from the beginning, especially after all the great societies of Europe and America had subscribed to that alphabet and pledged themselves to co-operate in its promulgation and adoption. And no doubt this step would have taken the bull by the horns (as one of the Secretaries of the Church Missionary Society wrote to me), and put a stop to all future orthographic quarrels. I am sure the orthography of Dr. Steere, Krapf, and Rebmann, and of all other Suahili writers, will and must be absorbed in course of time by that universal alphabet. What confusion must arise, if the University Mission at Zanzibar, the Church Missionary Society's agents at Frere Town and in Uganda, the Free Methodists at Ribe, the Scotch Mission near Lake Nyassa, and the London Society near the Lake Tanganika, would have their separate orthography! Or will any of the local leaders of these Societies and their stations be so presumptuous as to declare in a high-handed tone: “My orthography is the correct one, and ought to be adopted by all who have now or shall have in future to reduce East African languages?”

In like manner I protest against all Suahili translations of Scripture which claim a title to superiority, because they have been made by individuals exalted in their secular position. Why not rather allow every one to contribute his individual mite of lexicographical, grammatical, and translational work, which will in course of time bring about in East Africa the same linguistic perfection which has been attained in other continents by continuous and persevering activity.

With these remarks I may conclude this preface, only adding that the Outline of

Suahili Grammar has been abridged from its original form in order to be appended to this Dictionary for the convenience of the learner.

Regarding the form of the Dictionary critics will especially find fault with the frequent repetition of words which occurs at various places, and with an orthography which is not uniform everywhere. A word may be written with the letter *f*, at another place you may find it written with *v*, or it may be written promiscuously with *z* or *s*, or *j* or *ch*. The author was of opinion, that the book was not only destined for English students, but also for those of other nations who are less accustomed to English pronunciation. Besides, I bore in mind that my successors in East Africa will issue other editions, which will be improved extensively after many points have been in the mean time elucidated and cleared up. A standard Suahili Lexicon must not be expected in the present century.

Lastly, let me express this one hearty wish, that, under the Divine blessing, this volume may be of material aid in the spread of Christianity and Christian civilization in Central and Southern Africa. May it also help in forming a great chain of mission stations which shall unite the East and West of Africa. This has been an object of the author's most earnest desire since 1844, and I would fain entail this object on all missionaries who are sent to Africa now or hereafter.

Nearly the half of this chain has been happily inaugurated by the stations established in Mpuapua (Mpwapa), Kagei and the kingdom of Uganda, from which no great distance intervenes to the Livingstone or Congo river, which, being a vast water-way, seems destined to facilitate the accomplishment of this undertaking.

I would here offer a practical suggestion—namely, that as the Kisuahili is the most cultivated of the dialects in this part of Africa, and is, moreover, spoken from the equator southwards to the Portuguese settlements of Mozambique, it should be made to supersede, as much as possible, the minor dialects inland which are spoken by only a small population.

Mount Kadiaro, for example, has a population of about 15,000 souls. Shall the Missionary compile a dictionary and grammar, and make a translation of the Bible in this limited dialect? He may translate one or two of the Gospels as a beginning; but I should advise him to introduce Kisuahili books, and by means of schools, in which their own dialect is taught for a time, to make the people familiar with Kisuahili as their literary language. There would be no difficulty in this, as the people will be glad to learn Kisuahili for the purpose of intercourse with the coast. It is true that the variety of these multitudinous dialects presents peculiar attractions to the philologist, but for practical purposes it is very desirable that their number should be diminished.

For the best and most original dialect of Kisuahili itself, the people of Patta, Lamu, Malindi, Mombas, and Tanga claim pre-eminence over the inhabitants of Zanzibar and Pemba. And it must be admitted that the Kisuahili spoken at Zanzibar has a very large infusion of Arabic and other foreign words. The Mombassians, therefore, consider the dialect of Zanzibar as the “*manéno ya Kijingajinga*,” *i.e.*, the language of ignorant people, or of newly arrived slaves and other foreigners (*vide*: “*mjinga*”).

In translations and grammatical works it is a rule of modern philology that all such foreign words should be rejected, and, wherever possible, only indigenous words should be used. It was on this ground that Mr. Rebmann, to the end of his life, objected to translations of the Scriptures in the Zanzibar dialect. He considered that dialect

to be low and vulgar, and often expressed a wish that the purer expressions used in Mombas, Lamu, and Patta, might be substituted for it.

I, too, once held the same objection; but latterly it occurred to me that the Zanzibar dialect was not without usefulness, as it is spoken by a very large number of people along the coast, and also affords to the translator the resource of being able to adopt at will an Arabic word when in difficulty for a proper expression in Kisuahili.

Finally, I cannot forbear paying a tribute of respect and gratitude to his Highness Said-Said, the first Sultan of Zanzibar, and to all his successors; to Major Hamerton, Col. Pelly, Col. Playfair and Dr. Kirk, H.B.M. Consuls at Zanzibar; to the American Consul, Mr. Waters, and those who succeeded him. All have shown great kindness to the Church Missionary Society's Mission in East Africa from the beginning to the present day. May God reward them abundantly!* I have, also, to acknowledge my being under a special obligation to the Rev. R. H. Weakly, for having taken the trouble to look through the English portion of this Dictionary, in which he has corrected the Arabic and such phrases as were not strictly English.

To the Church Missionary Society I wish to repeat my warmest thanks, which I have on several occasions publicly expressed to them, for the kindness I have received during my eighteen years' connexion with them—first in Abyssinia, and subsequently in the Equatorial region—which kindness they have now evinced again by the liberality with which they have agreed to pay the expenses of printing this Dictionary.

* Among the above-mentioned benefactors I ought not to forget Lord Aberdeen, then Her Majesty's Foreign Secretary, who most kindly sent me, through Major Hamerton, a letter of recommendation to His Highness the Sultan of Zanzibar.

THE COMPILER.

KORNTHAL, NEAR STUTTGART, WURTEMBERG.

July 28, 1881.

AN OUTLINE OF GRAMMAR

OF THE

SUAHILI LANGUAGE.

A Grammar of any Language has to treat : First—Of the Form and Sound of the Letters (Phonological Part). Secondly—Of the Different Parts of Speech, or of the Different Sorts of Words (Etymological Part). Thirdly—Of the Right Disposition of the Words in Sentences (Syntactical Part).

PART I.

PHONOLOGY.—*Form and Sound of the Kisuahili Language.*

CHAPTER I.

THE ALPHABET.

(a) CAPITAL LETTERS.

A, B, Ch, D, Dz, E, F, G, Gh, Gn, H, I, J, K, Kh, L, M, N, O, P, Q, R, S, Sh, T, Th, U, V, W, Y, Z.

(b) SMALL LETTERS, and mode of pronouncing the Capital and Small Letters.

a is to be pronounced as a in father, far, papa.
b as b in black, bare.
ch „ ch in church, chin, child, cherry.
d „ d in bed, do, die.
dz „ dz in mudzo (mudso or mudzo), in the Kinika word mudso, good.
e „ e in let, met, get, every, hen; é as in fête, or chair.
„ f in fœa, fire, and like the German v.
g „ g in gave, gate, glory, give.
gh represents the Arabic ġ (ghain).
gn and ng represents the Amharic letter gnähä, or the French gn in rognier (to rule).
h as h in hand, hat.
i „ i in caprice, and — ee in feet; short, like i in pin, pity, little.
j „ j in just, John, joy, joke, join; sometimes it

is pronounced more like dy in Galla, softer than dsh in German—e.g. dyaba (to be strong in Galla), is pronounced like the German djaba; dshaba would be too harsh.

k as k in kind, kitchen, kalendar.

kh represents the Arabic kha (ك) or German ch—e.g., ich, I myself; kochen, to cook; loch (a hole); in Suahili, kh may be written by h, not by k—e.g., rokho, may be written roho, not roko.

l as l in long, lip, London.

m „ m in mamma, man.

n „ n in no, night, never.

o „ o in globe, notice, boy, and short, like in not, hot, pot.

p „ p in pen, pepper, paint; p has sometimes an aspirated or explosive sound—e.g., pepo, much wind (p'epo).

q „ q in words having the Arabic letter ق for that letter—e.g., äqili instead of äkili, understanding; qäf instead of käf in Arabic.

r „ r in robber, river, ring, to raise.

s „ s in sun, Sunday, save. It must not be identified with the English s, which is — dz or ts in German, whereas the English s is — the German ss.

sh as sh in *shilling*, *shield*, sch in *German*, or like the Arabic schin (ش).

t „ t in *ten*, *mat*, *hat*. T and s are very often used in the dialect of *Mombas*, where j and ch occur in the dialect of *Zanzibar*.

th „ th in *think*. This sound represents the Arabic *ṭ*, and may be written th or t; whereas the Arabic *ḥ* may be written th or z. The letter *ṣād* ص, may be written s or ḡ, whereas *dhād* ذ, ought to be written dh or d. Dr. Steere in his *Hand-book*, p. 9, thinks that all these sounds may be replaced by a z, which exact grammarians will scarcely admit.

u „ u in *rude*, *full*, *bull*, or = oo in *tool*.

v „ v in *very*, *view*, *love*, *every*.

w W is to be pronounced like Arabic *ṣ*, or like *German w*. The English w is, according to Professor Rothwell's *Grammar*, p. 18, to be considered as a vowel, and not as a vowel and consonant; therefore the English w cannot properly be introduced into the *Suahili*—e.g., the English w in the word *we* is properly = nih, or in *went* = went, consequently it is no pure w like in *German* or *Arabic*. W is in *English* a double u and was formerly written uu and not w, as Rothwell states.

y „ y in *yonder*, *year*, *young*. The people of *Iamu* pronounce y in words, which the *Zanzibar* dialect pronounces with a dash, like j or ch—e.g., *uajúa* in *Kiamu*; *nayúa*, I know, from *ku yúa* or *ku júa*, to know.

z „ z in *zeal*, *lazy*, *razor*; z is the Arabic *ṣ*, wherefore all the words which are written in Arabic with *ṣ*, must be written with z in *English* and *Suahili*.

The compound letters tch or tsh, may be expressed by the *English* ch; words which you will not find under ch, you will find under j in the *Dictionary*.

A perfect alphabet of any language is to contain only such a number of letters which is precisely equal to the number of simple articulate sounds belonging to that language. For this reason we have omitted x, which may be rendered by ks or gs. Ph may be given by f, as the *Italians* write—e.g., *Filosofia* for *philosophy*.

It is a great pity that the “*Standard Alphabet*,” which the *Church Missionary*, the *London Society*, the *Bible Society*, and most of the *Missionary Societies* in *Europe* and *America* have recommended in 1854 to their agents for adoption in foreign lands, has not been universally introduced in *East Africa*, as by this means the confusion of *Orthography* would have been radically obviated;

but, on the other hand, we must not misconceive the disadvantages which this universal Alphabet would involve. (1) The great number of letters with diacritical marks will alarm those who are beginning to learn a language. (2) The casting of new types requires a great outlay, and (3) the great advantage which natives who study *English* or any other *European* language derive by using the usual Alphabet in the old way, would be lost, as many letters would be omitted or modified by the “*Standard Alphabet*.”

As to myself, I much regret not having chosen the *Amharic* Alphabet for the great family of languages to the south of the *Equator*. As I was the first *European* who reduced *Suahili* to writing, and as there was then no universal alphabet compiled, I might easily have chosen *Amharic*, as I have done in the case of the great *Galla* nation which surrounds *Abyssinia*, and which already possesses the greater portion of the *Bible* in the *Amharic* character, which would evidently suit the *Suahili* better than the *Roman*. The only disadvantage would be, that you cannot write the *Amharic*, or *Ethiopic* letters so quickly as you can write the *Roman*. A second disadvantage for a *European* would be that he would have to learn an alphabet entirely new to him.

However, whilst deploring my not having introduced the *Amharic* Alphabet into *Suahili*, I have never regretted having rejected the *Arabic* mode of writing, which is too imperfect and too ambiguous for writing *Suahili* in a correct manner. True, if *John*, the present *Emperor* of *Abyssinia*, should accomplish his gigantic plan of conquering and annexing all the *Galla* tribes from the frontiers of the present *Abyssinia* down to the river *Gojob* (or *Jub*), and to *Kaffa*, situated under the 4th degree of north latitude, the influence of *Amharic* would become immense. But this plan will probably remain a dream which the *Coptic* priests have put into the *Emperor's* priest-ridden heart.

Finally, I may observe, that Mr. *Rebmann*, like most of *Southern Germans*, has confounded frequently the letters b and p, d and t,—e.g., *daba daba* for *tapa tapa*, to shiver, to tremble (*kua beredi*). The student must bear in mind this incorrect orthography, and must look for the meaning of a word under the letter t if he does not find it under b, and vice-versá. There are many words in Mr. *Rebmann's* manuscripts which require a closer examination; but I did not think it right to leave out such words, though they are inexplicable at the present stage of our knowledge of *Suahili*. These words will no doubt give occasion for future examination, to ascertain their correct meaning.

CHAPTER II.

DIPHTHONGS AND ACCENTUATION.

Properly speaking, there are no diphthongs in Kiswahili, as two vowels, which stand at the end of a word have the sound of a diphthong, and appear to form one syllable, yet are really pronounced as two syllables, of which the first vowel has the accent. On hearing such a word for the first time, one thinks his ear hears the sound of a diphthong, but on closer examination one finds it otherwise—e.g., in the words *babai* or *mamai* (his father or his mother), the vowels *ai* are heard like one syllable, consequently there appears to be a diphthong; but if one pronounces *ai* distinctly—i.e., every letter separately and clearly, one will not hear one syllable and sound, but two. The same is the case if one hears the words "*amo-u-sikini*," he heard him, or "*nimosehau*," I have forgotten, or "*Teita*," a country in the interior, or "*Kiwai*," a celebrated chief of the Wakamba—one supposes at first that one hears the diphthong sound of *ni*, or *au*, or *ei*, or *oi*, but if one pronounces the letters properly and distinctly, one will give up the idea of there being diphthongs in Kiswahili.

As to the accent, we must direct the learner first of all, to the Dictionary, which in most cases will show him the proper mode of accentuation. In

general, the accent rests on the penult, or penultimate, with dissyllables and trisyllables, or with polysyllables on the antepenultimate. Monosyllables, of course, present no difficulty—e.g., *ku pá*, *ku vá*, *jú*. Words with two syllables—*síku*, day; *máma*, mother; *pénda*, to love. Words with three syllables—*urúngo*, a lie; *niúmba*, a house; *mtánga*, sand. Words with three or more syllables—*Gnia*, to show; *fánni*, to make; *gawáunia*, to divide; but there are many exceptions from this rule—e.g., *ku takáta*, to be clean; *mtóro*, the robber; *ku tangulíá*, to precede; *amedáká*, he desired; *ku unículá*, to show one; *babayángu*, my father.

Words derived from Arabic and other foreign languages, retain their original accent—e.g., *ku kú-báli*, from the Arabic *kábala*, to receive; *tháhabu*, gold.

It is very necessary for the student to notice carefully the position of the accent, as this has great influence on the proper meaning of a word—e.g., *kúndo* means strife or quarrel, whereas *kúndó* signifies sheep. *Túá* or *tuáa* means to take, but *ku túa*, to bring or put out, to deliver; and *ku túa* to put down, to rest, and *ku túa* or *ku chúu* (*Kiúngu*) to set—e.g., *júu lá túa*, the sun is setting.

CHAPTER III.

ON ELISION, CONTRACTION, ADDITION, REDUPLICATION, EXCHANGE OF LETTERS.

1.—*Elision, or Ejection with the compensation of another letter, takes place in the formation of concrete and abstract substantives—e.g., wpenzi, the beloved one, a friend, from the verb ku pénda, to love; mapenzi or upenzi, love. In other words, elision is not attended by the compensation of another letter, but the mode of pronunciation shows that an elision has taken place—e.g., b'ana, master, is for búana; m'otto, fire, for müotto; m'ezi, month, for mñesi, pl. miési, miotto. The elision ought to be indicated by putting an apostrophe over the place where the letter has been elided.*

2.—*Contraction takes place in words in which two vowels of the same kind coincide—e.g., mangalia, look, sight, for maangalia, from ku angalia, to see, to look; mándishi for maandishi, from ku andika, to write, writing.*

Contraction takes place most frequently when a preposition or verb or conjunction is connected with a pronoun—e.g., pamoja nai, together with him, for pamoja na yéé, with him, or pamoja na sui, with

us, for pamoja na anisui; pamoja nánui and pamoja nao, for na nuinui, with you, and nao for na wáo, with them. Ame-ni-pigá-mi, he has beaten me, for ame-ni-piga mimi.

Furthermore, contraction is used in the suffixes of many nouns—e.g., babai for babayakwa, his father; mkéwe, his wife, for mkewakwe; ndugúye, his brother, for nduguyakwe.

3.—*Addition of a letter takes place before a vowel—e.g., ku-mu-óna for ku-m-óna, to see him; muóni, the observer, for móni.*

4.—*Reduplications of syllables for the purpose of giving intensity to the meaning of the word, are frequent—e.g., kijelegele or kigelegele, a shrill scream uttered as a sign of joy; maji, maji, water, water = wetness, very humid.*

5.—*Exchange of letters occurs sometimes—e.g., ku pígoa and píboa, to be beaten; ku tafítí and ku tafiti, to seek, to examine. This may, however, be ascribed to the various dialects.*

PART II.

ETYMOLOGY.—*Treating of the different Parts of Speech—the Article, the Noun, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction and the Interjection.*

CHAPTER I.

ON THE ARTICLE.

There is no Article in the Suahili Language.

CHAPTER II.

ON THE NOUN.

In Kiswahili, as well as in the cognate dialects, the whole work of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters of words, subject to grammatical rules. Now, as euphony is evidently one great object to which these languages are subservient, and as this is secured by the frequent recurrence of similar letters and syllables producing an easy and agreeable transition from one word to another, this peculiarity, upon which the whole grammar depends, and which may be considered as the crux grammaticorum in the South-East African languages, has, with some propriety, been termed "The Euphonic or Alliterical Concord." Euphony has certainly its share in explaining this peculiarity, but a philosophic linguist will scarcely rest satisfied with this explanation. The true cause of this peculiarity must lie in the deeper recesses of the South-East African mind, which distinguishes between animate and inanimate, between rational and irrational beings, between men and brutes, and between life and death.

As a chief inspires his tribe with life and order, and as detached lofty mountains in East Africa rise over the extensive plains and serve as landmarks to the caravan leader in the dreary wilderness, so the South-East African languages have a tendency to forming separate families, or classes of nouns, which govern the whole grammatical edifice; therefore the noun has the precedence, and all the other parts of speech are, as it were, its dependents, or camp-followers. Every noun belongs to a particular class, and this classification is

recognized by the various initial forms, which put the noun's grammatical monarchy or chieftaincy upon the verb, the adjective, and all the other parts of speech. If it is true that external conditions do contribute towards realizing the qualities of which any nation is capable, or for which it is internally prepared and disposed, we must say, that the physiognomy of South-East Africa, in social, geographical, and other respects, must have aided the development and cultivation of the language, in the manner which distinguishes it from Asiatic and European languages, which are chiefly inflected languages. The nearer a noun approaches life, which pervades the whole creation in various gradations or modifications, the more nobly, I might say, a noun is treated by the East African languages—e.g., m'tu mzúri ameangúka, a handsome man is fallen, but mti mzúri umeangúka, a handsome tree is fallen, and niúmba zuri or nzúri imeanguka, a handsome house is fallen. Niúmba has no life at all, whereas a tree (mti) has life, and shows it by growing and giving fruits, but man (mtu), belongs to the rational and animate creation, hence this form is different from mti in the verb.

Perhaps many philologists of Europe will complain of what they may call the deficiencies of the Suahili family, but we think that this very contrast is the beauty of these Africanic languages, which will aid the East Africans in bringing them to their ultimate destination, as our own languages have been subservient in leading us to the destiny which God's providence has intended for us.

CHAPTER III.

GENDER OF THE NOUNS.

There is no gender in Kiswahili. If the masculine gender must be distinguished from the feminine, different words distinctive of the sexes are to be used, e.g., b'ana, master; m'ana, mistress; mvu lāna, young man; msijūna, young woman, girl; jimbi or jogōlo, cock; kuku, hen; or the adjectives mūme (male) and mke (female) must be added e.g., mana mume (male child), a son; mana mke (female child), daughter; Mzūngu mūme, a European man; Mzūngu m'ke, a European woman; gnómbe mūme, a bull; gnómbe m'ke, a cow.

CHAPTER IV.

CLASSIFICATION OF NOUNS, OR TABLE OF CONCORDS.

Instead of giving many rules on the various nouns or substantives, we have represented them in Tables I. to V., which, if committed to memory, will carry the learner through most of the difficulties which may stand in his way.

From the form of the nouns given in the table we may be justified in dividing all nouns into prefixed, in part prefixed, and non-prefixed nouns. The words mtu, mto, mukóno, kitu, ulimi are prefixed nouns in the singular and plural, whereas kasha and jiwe are only in part (in the plural) prefixed, and the nouns simba, ng'ũ, uharibifu, utukufu, nti, niumba are non-prefixed. It must be observed that common people or slaves sometimes use a prefix in the plural where none is used in correct language—e.g., slaves say wagnómbo (cows) and wabuzi (goats) instead of gnómbe and mbuzi.

It must also be observed, that with those nouns which have no distinct prefix in the singular or plural, the deficiency of number is made up in the noun governed (nomen rectum), or in the dependencies of the governing noun (nomen regens), e.g., kondō wame kufa, the sheep died; ng'ũvu za Mungu, the powers of God; mbuzi ya babai, the goat of his father; mbuzi za babizi, the goats of his fathers; nguo za ndugu zangu, the clothes of my brethren.

I.

Table of ConCORDS.

SUAHILI NOUNS OR SUBSTANTIVES may be arranged or represented in eight classes, which may be divided into three divisions:—

- (a) Prefixed Nouns in the Singular and Plural.
- (b) In Part-prefixed Nouns in the Singular and Plural.
- (c) Non-prefixed Nouns in the Singular and Plural.

CLASS I.—*The nouns of which begin with m, and signify animate or living beings, e.g., m'tu (man), plural wātu (men).*

CLASS II.—*The nouns of which begin with m, but are not the names of living beings. They are prefixed in the singular or plural, e.g., m'ti, a tree, pl. miti; m'to, a river, pl. m'to; mkóno, hand, pl. mikóno.*

CLASS III.—*Nouns which have no prefix in the singular or plural, and which do not belong to living beings, e.g., niumba, a house; pl. niumba, houses.*

CLASS IV.—*Substantives which have no prefix in the singular, but prefix ma in the plural, e.g., néno (word) pl. manéno (words); kasha (chest), pl. makasha (chests).*

CLASS V.—*Substantives having the prefix ch or ki in the singular, and vi in the plural, e.g., cheti, a passport, pl. vieti; chéu, measure, pl.*

vieu; chombo, a vessel, pl. viom'bo; kiwanda, a workshop, pl. vivanda; janda, finger, pl. vianda.

CLASS VI.—*Nouns beginning with u the singular reject u, in the plural, if a consonant follows the u, e.g., utépe, a band, a fillet, pl. tépe; unu ele, hair, pl. nuello, hairs; upanga (sword), pl. panga (swords); ukúta (stone wall), pl. kuta; but if a vowel follows the u, the plural is formed into ni, e.g., uimbo (song), pl. nimbo (songs). But it must be observed that there are also nouns which put ni before the plural, e.g., ufa (a crack), pl. niúfa, cracks; usho (face, countenance), pl. niusho, faces; úta (a bow), pl. niúta or m'ata; uzio, a hedge made in the sea to catch fish, pl. niuzio; útu, a cause, has niutu in the pl. (causes). It must also be observed that the noun ua (flower) changes the plural to maúa (flowers); úo, a*

sheath, forms likewise *maño*; *umbu* (sister), forms *maumbu* (sisters); *úngo* (a round flat basket used in sifting) has *maúngo* in the plural, whilst *ushanga* (a bead) has *shánga*, beads; *uwingu* (heaven) has *mbingu* in the plural; *wingu* is a cloud, *mawingu*, clouds; *ubáu*, a plank, forms in the pl. *mibáu*; and *ubávu* (a rib) has *mbávu*; *ubawa*, a wing feather, has *mbáwa*; *ulimi*, tongue, forms *ndimi* in the plural; *wáraka* (a letter) has *niáraka*.

CLASS VII.—*Máhalí*, place, pl. *muáhali* (occurs seldom).

CLASS VIII.—The infinitive of verbs, in connexion with the preposition “*KUA*,” is frequently used to form substantives, e.g., *kúfa*, to die, hence *kufa* or *kúfa* *kuanga*, my dying, my death, let to die, in, or with, or from me; *kúfa* *kua* *baba*, the dying of the father; *kudako* *kuako*, to desire from thee = thy desire; *kuja* *kuakwe*, his coming; *kuja* *kuetu*, overcoming.

II.

Second Table.

Showing the Agreement or Concord of ADJECTIVES, PRONOUNS, SUFFIXES of Nouns, &c., with the Various Classes of the Substantives.

- 1.—A good man of the land, *mtu* (man), *muéma* (good) *wa* (of) *n'ti* (land) *ya* (of) *Waarabu* (the Arabs), pl. *watu* *wema* *wa* *n'ti* *za* *Wazungu*, good men of the lands of the Europeans; *mtumke* *muóvu* or *mbáya* (a bad woman) *hána* (has no) *úla* (custom) *ngéma* or *njema* (good).
- 2.—*Simba* or *gnombe* *wazúri* *wote* *wame* *uáwa* *ni* (or *na*) *Wagallas*, lions or cows beautiful all (all fine lions and cows) have been killed by the Gallas; *simba* *wa* *nti* *hi* (the lions of this land) *wakáli* *sana* (are fierce very, are very fierce); *gnombe* *wa* *Wakúvi* *ha-wa-hesabiki*, the cattle of the Wakuvi are not counted, are innumerable.
- 3.—*Mtende* *wa* *muarabu* (the date tree of the Arab) *ni* (is) *mti* *muoma* (a good tree) *si* *mbóvu* (not bad); *mitendo* *hii* *iote* *ya* *Waarabu* all these date trees of the Arabs *si* *mibóvu* (are not bad) *laken* *ni* *memu* (but good).
- 4.—*Niumba* *ya* *Mzungu* *huyu* *ni* *njema* *sana*, *laken* *niumba* *za* *Wagalla* *ni* *mbóvu* (the house of this European is very good, but the houses of the Galla are bad).
- 5.—*Kitu* *changu* *hiki* *ni* *chemu*, *laken* *vitu* *viáko* *hivi* (hivio) *si* *viema*, this my thing is good, but these your things are not good; *vissu* *viote* *hivi* *si* *vikáli*, *tua-daka* *ku-vi-núa*, all these knives are not sharp, we must sharpen them.
- 6.—*Kasha* *langu* *hili* *wala* *jema*, *wala* *bovu*, *kna* *sababu* *hi* *siwézi* *ku-li-úza*, this my chest is neither good nor bad, therefore I cannot sell it; *makusha* *háya* *iote* *ni* *maungápi*? how many are all these chests?
- 7.—*Ubátu* or *utassa* *huu* *ni* *wema*, *si* *ubóvu*, *laken* *batu* *huo* *ni* *bovu*; this vial is good, not bad, but those vials are bad.
- 8.—*Ukúni*, a piece of firewood; *kúni*, pieces of firewood; *kuni* *hizi* *za* *Mvita* *hazi-teketéi*, these pieces of wood of Mombas do not burn, *ni* *mbóvu*, they are bad.
- 9.—*Ndipo* *mahali* *pangu*, *ni* *pema* *si* *pabovu*, this indeed is my place; it is good, not bad.
- 10.—*Kú fa* *kua* *watu* *wema* *wote* *ni* *kwema*, *si* *ku* *bóvu*, *kama* *kua* *watu* *wabáya*, the dying of all good men is good, not bad, as is the case with bad men.

III.

- 1.—*Mtu* *apenda* *maji*, *na* *maji* *yatóka* *nibali*, *na* *watu* *wa-ya-tukúa* (maji) *kua* *mitungi* *niumbuni* *kuáo*, man likes water, and the water comes from far, and the people carry it in jars to their houses.
- 2.—*Ukúni* *wateketéa* *wema*, *wa-m-faa* *mtu*, *kua* *sebabu* *hi* *mtu* *a-u-pona* *watu*, the wood burns well, it is of use to man, therefore man likes it.
- 3.—*Niumba* *ya* *mfalme* *iuteketéa*, *na* *niumba* *za* *watu* *wangi* *zinieteketóza*, *na* *mfalme* *ali-i-pona* *niumbayakwe* *nino*, *laken* *watuwakwe* *hawaku-zi-pona* *niumba* *zao*, the house of the King was burnt, and the houses of many people have been consumed, and the King had liked (it) his house very much, but his people did not like (theirs) their houses.
- 4.—*Kitu* *hiki* *kimetendeka* *ni* *nduguzangu*, *laken* *mimi* *siku-ki-pona*, this thing was done by my brothers, but I did not like it.
- 5.—*Witu* *viangui* *vióte* *wimeiboa* *laken* *muivi* *ame-vi-rúlisha*, all my things were stolen, but the thief gave them back.
- 6.—*Kasha* *hilo* *limeangúka*, *laken* *balayangu* *amo-li-inúa*, that box fell down, but my father lifted it up; *la* *angúka*, it falls.

THE SUAHILI LANGUAGE.

1.—Makasha yangu yote yamewāsili, nami nimc-
ya-pata katika ameri na salama, *all my boxes*
arrived, and I got them securely and safely.

mtu apenda-ye, *the man who loves him (mtu).*
mtu apendá-o, *the man who loves (the wood,*
ukuni).

mtu apendá-lo, *the man loves (the kasha, box).*
mtu apendá-cho, *the man loves (kitu, the thing).*
mtu apendá-yo, *the man loves (ngúo, the cloth).*
mtu apendá-zo, *the man loves (niumba, the*
houses).

mtu apendá-vio, *the man loves (witu, the*
things).

IV.

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| <p>1.—<i>The man whom I love</i>, mtu ni-(m)-pendai (or
mtu ambai kuambo na(ni)penda).</p> <p>2.—<i>The word which I love</i>, neno nipendá-lo (or
neni ambalo kuamba napenda).</p> <p>3.—<i>The thing which I love</i>, kitu ni (ki) pendá-cho
(or kitu ambacho kuamba napenda).</p> <p>4.—<i>The things which I love</i>, vitu ni (wi) pendá-vio
(or vitu ambavio kuamba napenda).</p> <p>5.—<i>The house which I love</i>, niumba nipendá-zo
(niumba ambayo kuamba na(i)penda).</p> <p>6.—<i>The houses which I love</i>, niumba nipendá-zo or
ni (zi) pendá-zo (or ambazo kuamba napenda).</p> <p>7.—<i>The stones which I love</i>, mawe nipendá-yo (or
ambayo kuamba na(ya)penda).</p> <p>8.—<i>The fire which I love</i>, motto nipendá (or ambao
kuamba na(upenda).</p> <p>9.—<i>The place which I love</i>, niáhali nipendá-po (or
mahali ambapo kuamba napenda).</p> | <p>1.—<i>The man whom thou hast loved</i>, mtu ulio-(m)
penda (or ambai kuamba ali-m-penda).</p> <p>2.—<i>The word we have loved</i>, neno túlilopenda (or
ambalo kuamba tuli-lo-penda).</p> <p>3.—<i>The thing which they have loved</i>, kitu walicho
penda (kitu ambacho kuamba walipenda).</p> <p>4.—<i>The things we love</i>, witu (tu) (vi) pendá vio or
wilivio tuapenda (or ambavio kuamba tuapenda).</p> <p>5.—<i>The thing he shall or will love</i>, kitu ataká cho-
penda (or ata-kuja (ki) penda).</p> <p>6.—<i>The house he shall love</i>, niumba ata-penda-yo.</p> <p>7.—<i>The houses he will or shall love</i>, niumba ata-
penda-zo.</p> <p>8.—<i>The words he has loved</i>, maneno alio-ya-penda
(or maneno ambayo kuamba alipenda).</p> <p>9.—<i>The fire he loved</i>, motto alie-n-penda.</p> <p>10.—<i>The thing he does not love</i>, kitu ambacho
kuamba hapendi (or hakupenda, <i>which he has</i>
<i>not loved).</i></p> |
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V.

*Table representing the Various Classes of Nouns, their Government in the Genitive Case,
and their Euphonical Preformatives of Verbs.*

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|---|---|
| <p>1.—Mtu wangu wa niumba waja, amekuja, atakuja,
ajāye, <i>my man of the house comes, came, shall</i>
<i>come, is coming.</i></p> <p>2.—Múili wa mtotowangu wafaa, unekuffa, utakuffa,
ufaa, <i>the body of my child dies, died, shall die,</i>
<i>is dying.</i></p> <p>3.—Kiti cha niumbayangu chaangúka, kimeangúka,
kitaangúka, kiangukácho, <i>the chair of my house</i>
<i>falls, fell, shall fall, is falling.</i></p> <p>4.—Kasha la nngawáko lajáa (or linajáa, limejáa,
litajaa, lijááo), <i>the box of or with thy flour is</i>
<i>full, was full, shall be full, being full.</i></p> <p>—Niumbayákwe ya mawe yafaa, (ifaa,) imefää,</p> | <p>itaíaa, ifaáyo, <i>his stone-house is useful, was</i>
<i>useful, will be useful, being useful.</i></p> <p>6.—Niumbazitu za mawe zafaa, zimefaa, zitafaa,
zifaáo, <i>our stone-houses are useful, were use-</i>
<i>ful, will be useful, being useful.</i></p> <p>7.—Malahipénu pa maji papéndoa, pamepéndoa,
patapéndoa, papendoápo, <i>your water-pipe is</i>
<i>liked, was liked, will be liked, is being liked.</i></p> <p>8.—Wituviao viapatikána, vimepatikana, vitapati-
kana, vipatikanávio, <i>their things are got, were</i>
<i>got, will be got, being got.</i></p> <p>9.—Makasha yangu yaja (or yanaja, yamekúja, ya
takúja, yajáyo), <i>my boxes come, came, will come</i>
<i>are coming.</i></p> |
|---|---|

VI.

*Table showing the use of the Infixes of a Verb, of the Demonstrative Pronouns, and the
Mode of Salutation.*

He loves me, a-ni-penda (or a-ni-pendá-mi).
He loves thee, a-ku-penda (or a-ku-pendá-we).
He loves him, a-m-penda (or a-m-pendá-e).
He loves us, a-tu-penda (or a-tu-pendá-sui).
He loves you, a-wa-penda (or a-wa-pendá-nui).
He loves them, a-wa-penda (or a-wa-pendá-o).

NEGATIVE.

He does not love me, ha-ni-pendi (or ha-ni-pendá-mi).
He does not love thee, ha-ku-pendi (or ha-ku-pendá-we).
He does not love him, ha-m-pendi (or ha-m-pendá-e).
He does not love us, ha-tu-pendi (or ha-tu-pendá-sui).

AN OUTLINE OF GRAMMAR OF

He does not love you, ha-wa-pendi (or ha-wa-pendi-nui).

He does not love them, ha-wa-pendi (or ha-wa-pendi-o).

Thou lovest me, wewe wa-ni-penda (or wewe wa-ni-pendá-mi).

Thou lovest thyself, wewe wa-ji-penda.

Thou lovest him, wewe wa-m-penda.

Thou lovest us, wewe wa-tu-penda.

Thou lovest them, wewe wa-wa-penda.

He shall or will love me, ata-ni-penda; negative hata-ni-penda.

He shall or will love thee, ata-ku-penda; negative hata-ku-penda.

He shall or will love him, ata-m-penda; negative hata-m-penda.

He shall or will love us, ata-tu-penda; negative hata-tu-penda.

He shall or will love you, ata-wa-penda; negative, hata-wa-pendá (or hata-wa-penda-nui).

He shall or will love them, ata-wa-penda; negative, hata-wa-penda (or hata-wa-pendá-o).

From this table we see, that the Infires are as follows: sing. ni (me), ku (thee), m (him), and mu before a vowel; pl. tu (us), wa (you), wa them.

The Suffixes are: sing. mi or mimi (me), we or wewe (thou), e or yée (him); pl. sui or suisui (us), nui or nuinui (you), o or wao (them).

DEMONSTRATIVE PRONOUNS.

1.—*This man, mtu huyu; pl. these men, watu hawa.*

That man, mtu yulú (huyo); pl. those men, watu waló or hawalé (háu).

2.—*This word, neno hili; pl. these words, maneno haya.*

That word, neno hilo, or lilo, or hiliile; pl. those words, maneno hayalo (or yale hayo).

3.—*This house, niumba hi, or hii; pl. these houses, ni-umba hízi.*

That house, niumba hiile, or hiyo; pl. those houses, niumba hizo, hizile, or zile.

4.—*This thing, kitu hiki; pl. these things, witu hivi (hivio).*

That thing, kitu hikile (or kile, or hicho); pl. those things, witu hivile, or vile.

5.—*This fire, motto hu (huu); pl. these fires, miotto hii.*

That fire, motto hulé; pl. those fires, miotto hiyo.

6.—*This tree, mti hu, or huu; pl. these trees, mito hii.*

That tree, mti húo, or ule; pl. those trees, miti hiyo, or miti ile.

7.—*This place, máhali hapa.*

That place, or those places, mahali pale, or mahuli hapo.

8.—*This song, uimbo hu (huu); pl. these songs, nimbo hizi.*

That song, uimbo ule; pl. those songs, uimbo zile.

9.—*This goat, mbuzi huyu; pl. these goats, mbuzi hawa.*

That goat, mbuzi huyu; pl. those goats, mbuzi háu.

10.—*This chest, kasha hili; pl. these chests, makasha haya.*

That chest, kasha hile; pl. those chests, makasha yale.

11.—*This dying, kufa huku.*

That dying, kufa huko, or kule.

MODES OF SALUTATION.

1.—*In the morning, before or at day-break:*

kuna kujja, or kume kujja, or kuna kwisha knja

2.—*On meeting after day-break in the morning:*

Ujeléwe, how hast thou rested or slept?

RESP.—*Náwe ujeléwe? and hast thou slept (well)? mjeléwa? have you slept (well)?*

RESP.—*Tuncejeléwa (address to many persons) we have slept (well).*

3.—*At or about noon:*

Za mtana? what state of the day?

RESP.—*Ni héri, uamba záko, it is well, what is thy state? lit., what is thy saying? from ku amba, to say. Hence, jambo, pl. manibo, state, what hast thou to say?*

Or RESP.—*Tuambazangu ni ngema, our state is good.*

TO MANY PERSONS.

Muambá-je? How do you do? What do you say? Muhali gani? What is your state?

RESP.—*Tuambazetu ni ngoma, or tu wazima, our state is good, or we are alive.*

What is thy state? what dost thou say? wa ambá-je?

RESP.—*Ngema, náwe wa ambá-je, well what dost thou say, or how dost thou do?*

4.—General Terms:

Uháli gani? what is thy state? njema, it is good; je wéwe, and thou? or na wéwe, or una wewe? or je yako, or je záko?

Is the state well? yambo (jambo) sana? nawe hu-jambo sana? are you quite well? or lit., is nothing the matter with you?

RESP.—*Haliyangu ngema, kama lulu (like pearls) kama marjáni (like coral), kama fethaluka (like red coral).*

Or, *hujambo? are you well? RESP.—Si jambo, I am well (hajambo means, he is well, or hajambo kidogo, he is not very ill, or he is a little better).*

THE SUAHILI LANGUAGE.

Nami yangu ngema (or nami-zangu) or si jambo
si jui yako or zako, *I do not know your state?*

5.—On Parting in the Evening.

Kuna kútna, *the sun has set.*

Resr.—Ku lituelle, ninendo nikalále, kua heri ya
Muigni zingu.

6.—On Departing.

Adieu! kua heri (*in happiness*).

Resr.—Kua heri ya ku onána (*in happiness of
meeting again*), kisha tuonáne, or tuta kuja ku
onana, Mungu akipenda, *may we meet again
in happiness, please God.*

7.—Salutation of Slaves or Inferiors.

Nashika móu Bana, or Muigni, or Muána, or Mu-

unguána, *lit., I seize or embrace your feet.*
Oh Lord, Oh Possessor, Oh Lady, Oh Noble
(=nashika mukono, or magu = *I reverence you
very humbly*). *The Resr. of the superior is =*
ai, or marhaba, well. Then the slave says =
nimekwisho shikamóu, I have made my reve-
rential bow.

Hujambo niumbani? or uhalí gani niumbani?
*How are you in your house? How is your
household, meaning your wife, children, and
servants?* Resr.—Njema. *It is not proper
to inquire about the health of the wife or
woman.*

CHAPTER V.

ON THE POST-PREFIXES OF THE NOUN.

*Kiswahili is destitute of what we call declension
of the substantives in other languages. It expresses
the various relations of the cases by a separate
monosyllabic particle, which we may call a post-
prefix, to render it distinct from the prefix of the
noun mentioned in the preceding chapter. The
foundation of the post-prefix is the letter u, which
undergoes a modification according to the class of
nouns to which it has reference in the table of
concord. It is probable that the infinitive Ki-
swahili verb kúa has been resolved into ku (to) and
a (be), so that the post-prefix would appear to be a
kind of relative, e.g., wa = he who is. But as
regard must be had to the laws of euphony and
relation or harmony with the governing noun,
these post-prefixes must be of various euphonical
forms, which see in the table of concord.*

Exemplification.

M'tu wa Uzungúni, *a man of Europe*; pl. wátu wa
Uzungúni.

Muárabu wa Méséri, *an Arab of Egypt*; pl. Wa-
árabu wa Méséri.

Mukóno wa múili, *the hand of the body*; pl. mikóno
ya muili.

Uso wa Muhindi, *the face of a Hindu*; pl. niusso
za Wahindi.

Mto wa nti, *the river of a country*; pl. mito ya
nti.

Wáraka wa wáli, *the letter of the governor*; pl.
niáraka za wali.

Kitu ja roho, *a thing or matter of the spirit*; pl.
vitu via roho.

Jina la mfalme, *the name of the king*; pl. majina
ya mfalme.

Neno la kuelli, *the word of truth*; pl. manéno ya
kuelli.

Kazi ya baba, *the work of the father*; pl. kazi za
baba.

Niumba ya máwo, *the house of stone*; pl. niumba
za mawe.

Mihali pa raha, *the place of rest*; pl. muáhali mwa
raha.

Unuello wa kitoa, *one hair of the head*; pl. nuollo
za kitoa, *the hairs of the head.*

Simba wa Mungu, *the lion of God*; pl. simba za
Mungu.

Ulimi wa mtu, *man's tongue*; pl. ndimi ya watu.

Chanda cha mukono, *the finger of the hand*; pl.
viánda via mukóno.

Chombo cha Waarabu, *the vessel of the Arabs*; pl.
viombo via Waarabu.

Utu wa vita, *the cause of the war*; pl. niútu ya
vita.

Uharibivu wa niumbayakwe, *the destruction of his
house*; pl. uharibivu wa niumbáze, *the destruc-*
tion of his houses.

Kú fa or kuffa, *to die*; kuffa kuangu, *my dying or
my death.*

The post-prefixes might also be called the charac-
teristic signs or particles of the genitive or possess-
ive case.

*It must also be observed that there is no necessity
for introducing cases or declensions of nouns into
Kiswahili. The nominative, being the case which
expresses simply the name of a thing, or the subject
of a verb, has no characteristic mark. The genitive
case is clear by the particles which we have termed
post-prefixes. The dative or appropriating case,
when it can be expressed, is rendered by a preposi-*
tion; e.g., nime kuenda kwa wali, I went to the
governor. In general, the dative is not required,
but rather the accusative or objective case, toward
which all transitive verbs have a tendency, e.g.,

nime-mu-ambia wali, *I spoke to the governor, lit., I said or told the governor.* Nime-m-pa wali kitu, *I gave the governor a thing.*

The accusative and nominative may easily be recognized by the connection of the words which the writer or speaker wishes to express.

The vocative case is only used in a solemn address made to God or men; e.g., éwe Mungu! ewe sultani! *O God! O king!* Ewe is abbreviated from wewe (*thou*); ce wéwe, *O thou*; pl. égnui watn, *O ye men! ye men there!*

The ablative case is formed by means of prepositions, if we may call them by this term. Mna or miongonimua means "*from*;" e.g., nimekúbali mu-

konimuake, *I received it at or from his hand, lit. in hand from or of him*—mukoué-ni-muakwe; miongonimua mfalme, *from the king, lit., miongo (side, part), miongoni, in the side or part, mua, from—in the side or part from the king.* Muóngo means properly "*a decade of ten days*," or, as in *Kinika*, "*time*," "*part*;" e.g., miróngo miiri, *two parts or times of ten, two decades = twenty*; ni, róngo mihátu, *thirty, &c.* Ni is used with verbs; e.g., he was beaten by his brother, amepígwa ni ndngúye. Ni signifies also the locative case; e.g., niumbá-ni, *in the house*; niumbanimuangu, *in my house*; niumbani-pangu, *near my house*; niumbani, kuangu, *to my house.*

CHAPTER VI.

ON THE DERIVATION OF NOUNS.

(a.) DERIVATION OF CONCRETE NOUNS OR SUBSTANTIVES.

1.—By means of the participle, as—

Apendai, *he who loves = the lover, e.g., mtn apendai mali, the man who loves property = the lover of property = a covetous man.*

2.—By a kind of second participle,* e.g. :—

Mtenda kúzi, *a man making work = a working man or workman.*

Muháribu niumbu, *one who destroys a house = a destroyer of a house or houses.*

3.—By a form which subjects the last radical to a change or to an augment of letters, e.g. :—

Mpénzi wa Mungu, *lover of God (ku penda).* Msémi wa manúno, *speaker of words (ku semia).*

Mfúni wa mpúnga, *the reaper of rice (ku fúna).*

4.—By the augmented form :—

Msemáji, *speaker*; nisomáji, *reader*; muombaji (or muómvi), *the beggar (ku ómba, to beg).* This form implies in many cases the idea of contempt.

(b.) DERIVATION OF ABSTRACT SUBSTANTIVES.

1.—Abstract substantives are derived from verbs by means of a change of the last radical, and by the application of the plural prefix *ma* or the singular prefix *u* :—

Pato la mali, *obtaining or acquisition of property (from ku pata, to obtain, to acquire)*; pendo la fetha, *love of money (ku penda)*; somo la juo, *the reading of a book*; mnamzi, *judgment (ku amúa, to judge)*; maneno, *talk (ku nena)*; mafúno, *reaping (lit., reapings), ma-*

funáji; masemáji, *talking*; mapaji, *givings*; uharibivu (ku haribu), *destruction*; upunguvu (ku pungúka), *want*; utúma, *slavery (mtúma, a slave)*; ufungúto (ku fungúa, to open), *key.*

2.—Abstract substantives derived from concrete nouns, e.g. :—

Ubána, *lordship, from bana, lord, master.*

Ufalme, *kingdom, from mfalme, king.*

3.—Abstract substantives derived from adjectives :—

Ukúba, *greatness, from kúba, great.*

Ujáje, *littleness, from jajo, little.*

Thus the *Kiswahili* forms easily substantives which signify character, quality, office, employment, state, condition, action, habit, dominion.

4.—Substantives signifying instrumentality, agency, locality :—

Muiko wa ku pikía, *a spoon for cooking = kitchen-spoon*; jombo or kidúde ja ku pigia, *instrument to beat with = beating instrument, e.g., hammer*; mahali pa ku andikia, *place for writing = writing office*; jembe ja ku limia, *spade.*

5.—The infinitive of verbs in connection with the preposition *kua* serves also to form substantives, e.g. :—

Kuja kuangu, *my coming*; kuffa kuákwe, *his death, lit., to die in, with, or from him*; ku daka kuako, *thy desire*; kuffa kuetu, *our dying*; kuffa kuao, *their death.*

In concluding this chapter we would notice the word *muegwi* or *muigni* which deserves the special attention of the learner, as this word is most useful for translating abstract ideas and combinations of European languages into *Kiswahili*. *Muegwi* signifies: *possessing, having, possessor, proprietor,*

* Cfr. the constr. *tiv* mood in Isenberg's *Amharic Grammar*, p. 70. The form *m* before a verb possesses both the characters of substantive and verb.

e.g., *muneni mali*, the possessor of property; *muneni ku penda mali*, the lover of property; *muneni rehema*, the possessor of mercy = merciful; *muneni thambi*, possessor of sin = sinner; *muneni ku jua hana nani?* lit., the possessor to know this who is he = who knows this? who is the knower of

this? you see, there may be by this jack-word formed adjectives and concrete substantives. Note "I" and ego means in Kikamba *gnio* or *ignie*, consequently *muneni* means the "I" or ego of anything = possessor.

CHAPTER VII.

ON THE VERB.

* The verb, next to the noun, being the most essential part of speech, we must dwell on it at this place, reserving the adjectives, numerals, pronouns, &c., to subsequent chapters.

GENERAL REMARKS ON THE VERB.

1.—A verb is defined to be a word which signifies to be, to act, or to suffer.

2.—Verbs are considered to be of three kinds, active, passive, and neuter.

(a.) The active verb, which is also called transitive or objective (as the action passes over to the object), expresses an action, which implies an agent, and an object acted upon.

(b.) The passive verb expresses a suffering or receiving of an action, and implies an object acted upon, and an agent by which it is acted upon.

(c.) The neuter verb expresses neither action nor passion, but being, or a state of being. As its effect does not pass over to any object, it is also called intransitive.

3.—Auxiliary or helping verbs are those by the help of which verbs are principally conjugated. The paradigm will show how far there is occasion for the application of auxiliary verbs in Kiswahili.

4.—In point of quality verbs are divided into perfect and imperfect. We shall see how far this division may be applied in Kiswahili.

5.—To the verbs belong number, person, mood, and tense.

(a.) Kiswahili has but two numbers, singular and plural. There is no dual as in Arabic.

(b.) Each number has three persons as in English.

(c.) The mood consists in the change which the verb undergoes to signify various intentions of the mind.

The moods in Kiswahili are as follows:—

(a.) The infinitive mood, which expresses a thing in an unlimited manner, without any distinction of number or person; e.g., *ku nena*, to speak; *ku fania*, to make. The sign or particle of the infinitive is *ku*; e.g., *ku penda*, to love. It appears to us very

improper to write *kupenda*, as if it were one word, but *ku penda*, as in English "to love," and in German *zu lieben*. At all events the lexicographer and grammarian must separate the particle from the verb, when writing for foreigners who wish to learn Kiswahili, whereas the natives know how to pronounce their mother-tongue, and may write and read *kupenda* as one word if they choose. We must never forget the difference between a grammar and a translation: the former is for foreigners, the latter for natives; just as there is a great difference between the mere translation of any text and the explanation of it.

(β.) The imperative mood, which is the simplest form of the verb, expresses order, request, exhortation, command, &c.

(γ.) The optative or potential is expressive of wish, liberty, permission, obligation, possibility, condition, &c.

(δ.) The subjunctive mood expresses uncertainty, or conditionality of a thing.

(ε.) The participle, which is a certain form of the verb, and participates not only in the properties of a verb, but also in those of an adjective and of the concrete substantive.

6.—If we consider the conjugation of a verb to be the regular combination or arrangement of its several numbers, persons, moods, and tenses, we can speak only of the existence of one conjugation in Kiswahili; but if we regard the various modifications or derivations arising from the various significations of the simple or original verb, we must assign to the Kiswahili verb a number of conjugations or derivations.

(a.) The simple, original form; e.g. *ku penda*, to love.

(b.) The causative form, which generally changes the last radical and augments it by the added form *sa* or *za* or *sha*; e.g., *pendeza*, to please; *ku pungua*, to diminish—*ku punguza*, to make to grow less; *ku fania* to make, but *ku faniza*, to cause to make; *ku takata*, to be clean—*ku takassa*, to make clean.

(c.) The objective or dative form, which inserts *i* or *o* before the last radical letter of the verb, and intimates that the action of the verb is performed for or against a person. The preposition, which other languages would require, is thus included in the form of the verb itself; e.g., *ku-m-patia* (from *ku-pata*, to obtain), to make him obtain, to procure for him; *ku-toka*, to go forth—*ku-m-toká*, to go or come out to him = to appear to him; *ku-letta*, to bring, to send—*ku-lettea*, to bring or send to or for a person—*ku-lettéwa*, to have brought or sent to one.

(d.) Reflexive form, which prefixes the syllable *ji*; e.g., *ku-ji-penda*, to love oneself.

(e.) Reciprocal form, which affixes *na* to the root-verb; e.g., *ku-pendána*, to love one another.

(f.) The iterative or reduplicative form, made by inserting *le* or *li* between the two last radical letters; e.g., *ku-tímbea*, to walk about; *ku-tembéla*, to go to and fro, to ramble; to love or favour one by predilection; *ku-lia*, to weep—*ku-liliu*, to condole with one by lamentation.

It will suffice to have noticed the principal forms or modifications of the verb. The student must always consult the dictionary, if he is doubtful about the real meaning and form of a verb.

7.—There are two voices, the active and the passive. The reflexive and reciprocal derivations can have no passive, from the nature of their signification. The passive voice is formed by putting *o* between the last radical letters; e.g., *ku-pendoa*, to be loved. Other insertions of more letters will be

noticed in a particular section or chapter. Dr. Steere writes the passive, *péndwa*, but *o* seems to me preferable, at least in the dialect of *Mombas* (*péndoa*), and in *Kinika*, *ku-hénsoa*, to be loved.

8.—Properly speaking, we do not meet with irregular verbs, but there are some monosyllabic verbs, also a few defectives, and some apparently impersonal verbs, of which we shall treat in the sequel under this head.

9.—Lastly, we must say a few words on the tenses of the *Kiswahili*. Tense is the distinction of time, which, strictly speaking, is limited to the present, past, and future.

Indicative Tenses.—Present.

Present indefinite (*mimi*) *napenda*, I love.

Present imperfect (*mimi*) *nipendai* or

(*mimi*) *ninapenda*, I love, or I am loving, I am about to love.

Imperfect . . . (*mimi*) *nimekúa nipendai*, I was loving.

Perfect . . . (*mimi*) *nimependa*, I have loved.

Past perfect . . . (*mimi*) *nalipenda*, I loved, or had loved.

The narrative past (*mimi*) *nikapenda*, and I loved.

The future tense *tapenda* (or at Zanzibar, *nita-pendá*), I shall love.

Imperfect . . . *takúa nipendai*, I shall be loving.

Perfect . . . *takúa nliopenda*, I shall have loved.

CHAPTER VIII.

PARADIGM OF THE REGULAR VERB, CONJUGATED IN ALL ITS MOODS AND TENSES, AFFIRMATIVELY AND NEGATIVELY.

ROOT.—*Penda*, love, or do love (*Imperative sing.*).

(a.) INFINITIVE MOOD.—*Ku penda*, to love. NEGATIVE.—*Kutóa ku penda*, not to love (or *kuto penda* in *Kiunguja*).

(b.) INDICATIVE MOOD.—PRESENT (INDEFINITE) TENSE.

English.	Affirmative.	Kiswahili.	Negative.
		SINGULAR.	
1. I love	(<i>mimi</i>) <i>napenda</i> .		I love not (<i>mimi</i>) <i>sipéndi</i> .
2. thou lovest	(<i>wéwe</i>) <i>wapenda</i> .		(thou) lovest not, <i>wewe hupéndi</i> .
3. he loves	(<i>yéé</i>) <i>apénda</i> or <i>yüwa penda</i> .		(he) loves not, <i>yee hapéndi</i> .
		PLURAL.	
1. we love	(<i>suisui</i>) <i>tuapénda</i> .		(<i>suisui</i>) <i>hatupéndi</i> .
2. you love	(<i>nuinui</i>) <i>muapénda</i> .		(<i>nuinui</i>) <i>hampéndi</i> .
3. they love	(<i>wao</i>) <i>wapénda</i> .		(<i>wao</i>) <i>hawapéndi</i> .

PRESENT IMPERFECT TENSE.

Affirmative.

SINGULAR.

1. <i>I am loving, or I who love, or I loving</i>	mimi nipendai.	<i>I am about to love, I am loving :</i> mim ninapenda.
2. <i>thou art loving</i>	wewe upendai.	wewe unapenda.
3. <i>he is loving</i>	yee apendai.	yee anapenda.

PLURAL.

1. <i>we who love</i>	atusi tupendao.	tunapenda.
2. <i>you loving</i>	nini mpendao.	ninapenda.
3. <i>they who love or are loving</i>	wao wapendao.	wanapenda.

There is no negative in this tense.

PRESENT PERFECT TENSE.

*I have loved, &c.**Affirmative.**Negative.*

SINGULAR.

1. <i>I have loved</i>	nimependa.	sikupenda.
2. <i>thou hast loved</i>	umependa.	hukupenda.
3. <i>he or she has loved</i>	amependa.	hakupenda.

PLURAL.

1. <i>we have loved</i>	tumependa.	hatukupenda.
2. <i>you have loved</i>	mmependa.	hamkupenda.
3. <i>they have loved</i>	wamependa.	hawakupenda.

PAST PERFECT TENSE.

SINGULAR.

1. <i>I had loved</i>	nalipenda, or naliki, or nliki penda.	sikupenda, or sili or salipenda.
2. <i>thou hadst loved</i>	walipenda (uli or uliukipenda).	hukuli or hulipenda.
3. <i>he, she, it had loved</i>	alipenda (or alilikipenda).	halipenda.

PLURAL.

1. <i>we had loved</i>	tualipenda (tuali tuki).	hatuali or katuralipenda.
2. <i>you had loved.</i>	mualipenda (mualimki tuki).	hamuali (or hamli) penda.
3. <i>they had loved.</i>	walipenda (wali waki tuki).	hawalipenda.

PAST IMPERFECT TENSE.

I was loving.

SINGULAR.

1. <i>I was loving</i>	nalikua (nlikua) nikipenda.	sikua nikipenda.
2. <i>thou wast loving</i>	ulikua ukipenda	hukua ukipenda.
3. <i>he was loving</i>	alikua akipenda.	hakua akipenda, &c.

PLURAL.

1. <i>we were loving</i>	tualikua tukipenda.
2. <i>you were loving</i>	mualikua mkipenda.
3. <i>they were loving</i>	walikua wakupenda.

FUTURE PRESENT INDEFINITE TENSE.

*I shall or will love.**Affirmative.**Negative.*

SINGULAR.

- | | | |
|------------------------------------|-----------------------------------|------------|
| 1. <i>I shall love</i> | tapenda (or in Kiung. nitapenda). | sitapenda. |
| 2. <i>thou wilt love</i> | utapenda. | hutapenda. |
| 3. <i>he, she, or it will love</i> | atapenda. | hatapenda. |

PLURAL.

- | | | |
|--------------------------|------------|--------------|
| 1. <i>we shall love</i> | tutapenda. | hatutapenda. |
| 2. <i>you will love</i> | intapenda. | hamtapenda. |
| 3. <i>they will love</i> | watapenda. | hawatapenda. |

FUTURE PRESENT IMPERFECT TENSE.

I shall or will be loving.

SINGULAR.

- | | | |
|-------------------------------------|---|--------------------------|
| 1. <i>I shall be loving</i> | takua nikipenda or nipendai (or takúa muegni ku penda). | sitakúa nikipenda. |
| 2. <i>thou wilt be loving</i> | utakua ukipenda or upendai. | hutakúa ukipenda. |
| 3. <i>he shall be loving</i>
&c. | utakua akipenda or apendai.
&c. | hatakua akipenda.
&c. |

FUTURE PRESENT PERFECT TENSE.

*I shall have loved.**Affirmative.*

SINGULAR.

PLURAL.

- | | |
|--|---|
| 1. <i>I shall have loved</i> , takúa nliopenda. | 1. <i>we shall have loved</i> , tutakúa tulio penda. |
| 2. <i>thou wilt have loved</i> , utakúa uliopenda. | 2. <i>you will have loved</i> , intakúa mlio penda. |
| 3. <i>he will have loved</i> , atakúa aliependa. | 3. <i>they will have loved</i> , watakua walio penda. |

FUTURE PAST PERFECT TENSE.

I should have loved

yangali-ni-pasha ku penda or uingalipásoa ni ku penda.

I should or must love

ya-nipasha ku penda.

I would or desire to love

nadáka ku penda.

I should be loving

yanipasha kúa muegni ku penda.

I would be loving

nadáka kúa muegni ku penda.

(c.) IMPERATIVE MOOD.

*Affirmative.**Negative.*

SINGULAR.

love thou, or do love, penda.

do not love, or love not, sipenda.

In Kiung. the people frequently say pende, love thou.

PLURAL.

love ye, pendani (or pendéni).

love ye not, sipendani or sipendoni.

We must observe, that the natives are not very fond of using the imperative form. They prefer speaking in the potential mood, unless the categorical imperative be required by the speaker.

(d.) POTENTIAL MOOD.—PRESENT TENSE.

*I may love, or let me love.**I may not love, let me not love.**Affirmative.**Negative.*

SINGULAR.

1. (mimi) nipénde

mimi nisipende (nsipende).

2. (wewe) upendo

usipende.

3. (yee) apendo

asipende.

PLURAL.

1. suisui tupende

tusipende.

2. nuinui mpénde

msipende.

3. wáo wapende.

wasipende.

PERFECT TENSE.

SINGULAR.

*I should, I would love.**Affirmative.*

1. ningependa
2. ungependa
3. angependa

*I should or would not love.**Negative.*

- singe penda.
- hunge penda.
- hange penda.

PLURAL.

1. tungependa
2. mgependa.
3. wangependa

- hatunge penda.
- hangali penda.
- hawange penda.

PAST PERFECT TENSE.

*I would, I should have loved, had I loved (ugali).**Affirmative.*

SINGULAR.

1. ningalipenda, *I would or should have loved.*
2. ungalipenda, *thou wouldst have loved.*
3. angalipenda, *he would have loved.*

- singali penda, *I should not have loved.*
- hungali penda.
- hangali penda.

PLURAL.

1. tungalipenda, *we should have loved.*
2. mungalipenda (mngalipenda), *you would have loved.*
3. wungalipenda, *they would have loved.*

- hatungali penda.
- hangali penda.
- hawangali penda.

(c.) SUBJUNCTIVE MOOD.—PRESENT TENSE.

If I love, I loving, or, when, since, though I love, &c.

SINGULAR.

1. nikipenda, *if I love, I loving.*
2. ukipenda, *if thou lovest, thou loving.*
3. akipenda, *he loving.*

- mimi nikitōa ku penda, *if I love not.*
- wewe ukitōa ku penda.
- yee akitōa ku penda.

PLURAL.

1. tukipenda, *if we love.*
2. mkipenda, *you loving.*
3. wakupenda, *they loving, if they love.*

- tukitōa ku penda.
- nikitōa ku penda.
- wakitōa ku penda.

PRESENT PERFECT TENSE.

*Affirmative.**Negative.*

If or when I have loved, or after, as soon as I had loved. If, when or after I have or had not loved (not having loved) (except, unless I loved).

SINGULAR.

PLURAL.

SINGULAR.

PLURAL.

1. (mimi) nilipo or nilipopenda.
2. ulipopenda.
3. alipopenda.

- tulipopenda.
- mlipopenda.
- walipopenda.

1. usipopenda.
 2. usipopenda.
 3. asipopenda.
- tusipopenda.
 - msipopenda.
 - wasipopenda.

FUTURE TENSE.

When, or if I shall love, or shall be loving.

SINGULAR.

1. ntakāpopenda, *if I shall love, or shall be loving.*
2. utakāpopenda, *if thou shalt love, or shalt be loving.*
3. atakāpopenda, *if he shall love, or shall be loving.*

PLURAL.

1. tutakāpopenda, *if we shall love, or be loving.*
2. mtakāpopenda, *if you, or when you be loving.*
3. watakāpopenda, *if they shall love, or be loving.*

PARTICIPLES OF THE ACTIVE VOICE.

(a.) PRESENT PARTICIPLE.

I loving, or I who love.

SINGULAR.

1. (mimi) nipendai (or nipendáye), *I loving, I who love.*
2. (wewe) upendai, *thou loving, or who lovest.*
3. (yee) apendai, *he loving, or who loves.*

PLURAL.

1. tupendáo, *we who love.*
2. mpendáo, *you who love.*
3. wapendáo, *they who love.*

This participle has no negative form; if the negative be required, it must be rendered with the relative pronoun, and the negative form of the present tense of the indicative mood; e.g., I not loving, mimi ambai kuamba hapendi.

The Swahili people like to say: mimi ndíui nipendai, I, yea I, or the very same, or the very man who loves; wewe ndíwe upendai; yee ndíe apendai; suisui ndísui tupendáo; nuinui ndínui mpendáo; wao ndío wapendáo.

(b.) PAST PARTICIPLE.

I having loved, or nlikua nikipenda, or nlikua muegni ku penda.

SINGULAR.

*Affirmative.**I having loved.*

1. mimi nlio penda.
2. wewe ulio penda.
3. yee alio penda.

*Negative.**I having not loved.*

- mimi nsie penda.
- usie penda.
- asie penda.

PLURAL.

Affirmative.

1. suisui tulio penda
2. nuinui mlio penda.
3. wao walio penda.

Negative.

- tusio penda.
- msio penda.
- wasio penda.

(c.) FUTURE TENSE OF THE PARTICIPLE.

I who will love, or who shall be loving.

SINGULAR.

1. (mimi) ntakai (or ntakaye) penda.
2. (wewe) utakai penda.
3. (yee) atakai penda.

PLURAL.

1. (suisui) tutakáo penda.
2. nuinui mtakao penda.
3. wao watakao penda.

There is no negative, but it can be expressed by saying: I who shall be he who shall not love, ntaka mimi ambai kuamba sipendi or sitapenda.

VARIOUS ADDITIONS TO CHAPTER VIII.

1.—*The form hu penda means, "they like, one likes, one would like;" hu-enda, "one goes, they go, everybody goes." In this form there is no distinction of number, person, or time. Therefore Dr. Stecre has put up the rule: "customary actions are expressed by prefixing hu- to the verb" (on dit).*

2.—*I see him going, or I saw him going; na-mu-ona anakuenda, or nali-mu-ona anakuenda.*

I saw him coming, nali-mu-ona anakuja, or I see him coming, nime-mu-ona anakuja, and I saw that he opened the door, nika-mu-ona ame-u-fungua mlango.

The clothes were lost, ngúo zalikna zimpo-tíá.

3.—*The difference between the ina and ime tense, must be well observed; e.g., inajáa, means, it is getting full, but imejáa, it is full; ina potea, it is becoming lost, but imepotea, it is lost; anaváa, he is putting on, but ameváa he has put on = he*

wears; inapassuka, it is being torn—imepas-suka, it is torn.

4.—*Mtu apendaye, the man who loves (at any time).*

Mtu anaye penda, the man who is loving (now).

Mtu atakaye penda, the man who loves (at some future time).

Nitakapo penda, when I shall be loving.

Ninapolala, when I sleep, i.e., at any time when I am sleeping,

Nilalápo, when I sleep, i.e., in the case of my sleeping.

Nitafúrahi nikikuona, seeing you, I shall rejoice = I shall be glad to see you.

5.—*Nijápopenda, even if I love.*

Ujápopenda, even if thou love.

Tujápopokupiga, when we come to beat you, even if we beat you.

Wajápopokupiga, when they come to beat you, even if they beat you.

Kuja, to come, and po, when or where; hence *ajápo*, when he comes.

Ujápo hukióni, even if you do not see it.

6.—*Kuamba* or *kama ungekua naakili*, mali yako unge dumu nayo, if you were a man of understanding, your property would have continued with you, i.e., your property would be, or would have been yours still.

7.—*Muambia a-ku-tukulie mzigowako*, tell him to carry thy load for thee.

8.—The infinitive may be used to express the action indicated by the verb; e.g., *kúfá*, dying; *ku enda*, going; *ku pendana*, mutual loving.

9.—Dr. Storer mentions a tense which he calls "very properly" the not yet tense. He says there is a negative tense made by the use of the negative prefixes followed by *ja*, which is a sort of negative present perfect, denying the action up to the time of speaking.

1. *Si-ja-penda*, I have not yet loved.

2. *Hu-ja-penda*, thou hast not yet loved.

3. *Ha-ja-penda*, he has not yet loved.

1. *Hatu-ja-penda*, we have not yet loved.

2. *Ham-ja-penda*, you have not yet loved.

3. *Hawa-ja-penda*, they have not yet loved.

Hajája, he is not yet come, he is not come even now.

Hajája bado, he is not come, at least not yet.

Hajácsa = *haja isha*, he has not yet finished.

10.—Instead of *asende*, that he may not go, you may also say: *asende*, as the *i* of *si* often disappears before a vowel; *nisende*, let me not go; *usende*, do not go.

11.—*Ame-m-tafuta asi-mu-óne*, he searched or looked for him, but did not see or find him, or without finding him.

12.—1. *Ni-sije-penda*, that I may not have already loved, or before I have loved.

2. *U-sije-penda*, that thou mayest not have already loved.

3. *A-sije-penda*, that he may not have already loved.

1. *Tu-sije-penda*, that we may not have already loved.

2. *M-sije-penda*, that you may not have already loved.

3. *Wa-sije-penda*, that they may not have already loved.

Uta-m-pata asijelala, you will seize him before he goes to sleep.

Nisije nikafá, that I may not die before, or that I may not be already dead.

THE PASSIVE VOICE.

The passive is formed by inserting *u* or *o* before the final vowel; *ku penda*, to love—passive, *ku pëndua* or *pëndoa*, to be loved; both modes of pronunciation are heard, perhaps the one (*u*) more at Zanzibar, the other (*o*) at Mombas and other places in the north; *apenda*, he loves—pass., *apëndua*, he is loved; *hapëndi*, he does not love—pass., *ha pëndui*, he is not loved; *tumependa*, we have loved—*tumependua*, we have been loved; *utapenda*, thou wilt love—pass., *utapendua*, thou wilt be loved—*siku pëndua*, I was not loved—*sita pëndua*, I shall not be loved.

IMPERATIVE MOOD.

pëndua, be thou loved; *pënduani*, be ye loved; *si pëndua*, be thou not loved.

INFINITIVE.

ku pëndoa, to be loved;
kutaa pëndoa, not to be loved.

POTENTIAL.

nipendue (*nipendoe* or *nipëndue*), may I be loved.

REFLECTIVE VERB.

na-ji-penda, I love myself; negative, *si ji-pëndi*;
nime-ji-penda, I loved myself;
ni-ji-pende, may I love myself.

IMPERATIVE.

ji-penda (or *ji-penda nafsiyako*), love thyself;
ji-pëndani (or *jipendani nafsiwenu*), love yourself;
negative, *siji-pende* (*pl. si-ji-pendéni*), love not thyself.

CHAPTER IX.

IRREGULAR VERBS.

Monosyllabic and dissyllabic verbs which begin with a vowel retain the *ku* of the infinitive in those tenses in which the tense prefix ends in a syllable which cannot bear the accent. These tense prefixes are *na*, *ame*, *ali*, *ta*, *japo*, *nge*, *ngali*, *sije*. The other prefixes—*a*, *ka*, *ki*, *nga*, *ku*, *ja*, *si*—can bear the accent, and therefore the *ku* is not retained. The irregularity affects chiefly the perfect and future tenses. We should expect the form *nimeja*

and *tája*, I came, I shall come; but the particle *ku* cannot be omitted in these tenses, *kú ja*, to come.

Nája, I come; *ninakája*, I am coming; *ni kája*, and I came; *nimekája*, I have come; *nikája*, I coming; *nalikája*, I came, had come; *nitakája* or *takája*, I shall come; *nijn-pokája*, even if I come; *ningekája*, I should come; *ningalikája*, I should have come; *síji*, I come not; *sikája*, I did not come; *sijája*, I am

not yet come; *nisiŋe*, let me not come; *nisiŋe-kúja*, before I come; *nisiŋokúja*, when I come not; *alickuja*, he who came; *nije*, let me come; *ajáye*, he who comes.

The verb *kúja*, to come, is the only verb which has an irregular imperative, *sing.* *ndó*, *pl.* *ndoni* (*Kiung.* *njoo*, come; *pl.* *njooni*, come ye); *sije*, come not; *nijoni*, come ye not.

The dissyllabic verbs *amekwisha*, he has finished and *amekwanza*, he has begun, retain the *ku* or omit it; you may say:—

Ameisha, *ameanza*, or *amekuisha* and *amekuanza*.

Kúla, to eat, as *amekula*, he has eaten.

Amé-m-la, he has eaten him.

Ku aza or *kuwaza*, to think, to consider.

Ku iya or *kuwiva*, to ripen.

As the Dictionary gives information about every verb, we refrain from mentioning other apparently irregular verbs. However, a few verbs must still be noticed.

1.—*Ku tón* or *tóna*, to take (*Kinika*, *kn hála*).

(1) *natón*, I take; (2) *watón*; (3) *atón*, &c.

(1) *si toáni*, I take not; (2) *hutoáni*; (3) *ha-toáni*, &c.

Imperative: *tón*, take; *sitóni*, take not; *toáni*, take ye; *sitóni*, take ye not. Passive, *toániwa*.

2.—*Ku tóna*, to cast or bring out (*ku láfia in Kinika*); *natóna*, I cast out; *sitóni*, I do not cast out. Imperative, *tóna*; negative, *sitón*; *pl.* *toáni*;

negative, *sitóni*. Passive, *ku toléwa*; *ku tóna*, e.g., *úshuru*, to make one pay duty.

Kú fa or *kuffa*, to die. (1) *naffa*, I die; (2) *waffa*; (3) *affa*; *pl.* *tuaffa*, &c. Negative, *siffi*, *huffi*, *haffi*, &c. *Nimekuffa*, I died; *si kuffa*, I died not; *nali-kuffa*, I was dead; *takuffa*, I shall die; *sitakuffa*, I shall not die. Imperative, *fá*, die thou, *fáni*, die ye; neg. *sifo*, die not, *sifeni*, die ye not. *Mafúji*, death; *mfu*, dead, *pl.* *wafu*; *kiffia* (objective), to die to one; *ku lífiwa*, to be deprived of somebody by death; *ku-m-fisa*, to make one die = to kill one; *mtu aliofiwá na* (ni) *mamui*, one whose mother is dead.

Kú la, to eat; *nála*, I eat; *wála*, thou eatest; *ála*, he eats. Negative, *sili*, I eat not; *huli*, thou eatest not; *hali*, he eats not. *Amekúla*, he has eaten; *hakúla*, he has not eaten; *atakúla*, he shall eat. Imperative, *lá*, eat; *lani*, eat ye; *sile*, eat not; *siléni*, eat ye not. Passive, *ku liwa*, to be eaten; *ku lika*, to be eatable; *ku lisha*, to make one eat, to feed him; *ku lia*, to eat with; *ku luna*, to eat together.

Kú za, to sell (or *ku uza*); *nauza* or *noza*, I sell; *waúza* or *wóza*, thou sellest; *yuwa úza*, or *yuóza*, he sells; *tua uza* or *tuoza*, we sell; *muauza*, or *móza*, you sell; *wauza* or *wóza*, they sell. Negative, *súzi*, I do not sell; *huzi*, thou dost not sell; *hauzi* or *hozi*, he does not sell; *hatúzi*, we do not sell; *hamúzi*, you do not sell; *haúzi* or *házi*, they do not sell. Passive, *kúzoa*, to be sold; *ku uziána*, to exchange in trading.

CHAPTER X.

AUXILIARY VERBS.

There are various auxiliary verbs, e.g., *kúa*, to be; *ku isha* or *kwisha*, to finish, to come to an end; *kuja*, to come; *ku tóna*, to put out, to deliver, to take away; *ku wéza*, to be able, can; *kua na buddi*, to be unable to escape from, to be obliged, must; *sharti* (of necessity), should or ought; *ku pasa* or *pasha*, to concern; *sina buddi ku enenda*, I have no escape, I must go, I ought to go (lit., it concerns me to go); *ime-ni-pisha nisende*, I ought not to go; *ime-ni-pasha ku onde*, I ought to go; *haiku-ni-pasha mimi*, it was no business of mine; *ame-ni-pasha mimi*, he is a connection of mine; *imo-ku-pasá-ni*, what have you to do with it? *kutóna kuja*, not to come (or *kuto-kuja in Kiung.*); *ku tosa ku-mu-úliza*, to exclude asking him; *ametóna kuja*, he was remiss in coming, he has not come, he neglected it; *nikitóna kuja*, if I forbear from coming, as long as I do not come. *Kwishá*, to finish, refers to the notion that something has been fully done, and *katika kwisha*, I have nearly done; e.g., *ni katika kwisha ku vuta tombako* (*St. tumbako*), I am finishing smoking, I

am just leaving off, I have nearly finished or done.

The verb *kúa*, to be, is an important auxiliary.

Nili nikipenda, I am loving, I being to be loving.

Nikali nikipenda, I am or I was loving.

Nikiwa nikipenda, I being loving, while I love.

Nikiwa nimependa, I having loved.

Nikiwa nimekwisha ku penda, having already loved.

Nalikua nimependa, I was loving.

Nalikua nimekwisha ku penda, I had already loved.

Takua nikipenda, I shall be loving.

Takua nimependa, I shall have loved.

Takua nimokwisha penda, I have already loved.

Takua niliopenda, I shall be who has loved, I shall have loved.

Kúa, to be; *kutóna kua*, not to be; *anakúa* and *amekúa*, he was; *hukúa*, he was not; *aliku*, he

had been; atakua, he shall be; hatakúa, he shall not be.

Imperative: iwa, be thou; siwe, be thou not; iwáni, be ye; siweni, be ye not. Potential: néwe, may I be; siwi, may I not be; uwo, mayest thou be; huwi, mayest thou not be; úwe, may he be; haáwi, may he not be; túwo, may we be; neg., hatuwi; muwe, may ye be; neg., hamúwi; wáwe, may they be; neg., hawáwi; angekúa, he would be; angalikua, he would have been; akáwa, and he became, and he was; ukáwa, nikáwa, tukawa, mkáwa, wakawa; yuwáwa or wáwa, he becomes; yuwawa, wawa, nawa, tuáwa, muáwa, wawa; negative, hawi, huwi, siwi, hatui, hamui, hawáwi. Subjunctive: nikiwa, ukiwa, akiwa (when he is). Participle: awai, he who is; aliekua, he who was; atakai, he who shall be; amokua, he grew; (1) nakúa, I grow; (2) wakúa; (3) akúa, he grows, &c.; sikui, I grow not; hukui, thou growest not; hakui, he grows not.

Yu or ni, he is; si, he is not.

Affirmative. Singular.

- | | |
|--------------------------------|--------------------------|
| 3. <i>yu (or ni), he is.</i> | <i>si, he is not.</i> |
| 2. <i>u (or ni), thou art.</i> | <i>nu, thou art not.</i> |
| 1. <i>ni, I am.</i> | <i>si, I am not.</i> |

PLURAL.

- | | |
|------------------------------|---------------------------|
| 1. <i>tu (ni), we are.</i> | <i>hatu, we are not.</i> |
| 2. <i>mu (ni), you are.</i> | <i>hamu, you are not.</i> |
| 3. <i>wa (ni), they are.</i> | <i>si, they are not.</i> |

Yuna, he is with, or he has.

SINGULAR.

- | | |
|-----------------|-----------------------------|
| 3. <i>yuna.</i> | <i>huna, he has not.</i> |
| 2. <i>una.</i> | <i>huna, thou hast not.</i> |
| 1. <i>nina.</i> | <i>sina, I have not.</i> |

PLURAL.

- | | |
|-----------------|-------------------------------|
| 1. <i>tuna.</i> | <i>hatúna, we have not.</i> |
| 2. <i>mna.</i> | <i>hamna, you have not.</i> |
| 3. <i>wána.</i> | <i>hawana, they have not.</i> |
- yúko, he is there, with háko, he is not there. me, i.e., at my house; yuko kuangu. úko, thou art there. hukú, thou art not there. niko, I am there. siko, I am not there. tuko, we are there. hatúko, we are not there.*

Affirmative.

mko, you are there.

wáko, they are there.

yupo hapa, he is here.

yumo niumbani, he is in the house.

alipokuápo hápa, when he was here.

kuna mtuma, there is a slave.

kulikúa na mtuma, there was a slave; alikua nai mtuma, he had a slave.

nina niumba, I have a house; atakua náyo niumba, he shall have a house.

nalikua na niumba, I had a house; niwe na niumba, let me have, or that I may have a house.

ninázo, I have them (i.e., the houses); mtu alio kua názo, the man who had the houses; niumba alizokúa názo, the houses which he (the man) had.

hakúna or hapana there is not. This form never undergoes any change.

IMPERSONAL VERBS.

SINGULAR.

ya-ni-pasha ku fania, I must do it.

ya-ku-pashu fania, thou must do it.

ya-m-pasha ku fania, he must do it.

PLURAL.

ya-tu-pasha ku fania, we must do it.

ya-wa-pasha ku fania, you must do it.

ya-wa-pasha ku fania, they must do it.

Negative.

SINGULAR.

hai-m-pashi ku fania, he must not do it.

hai-ku-pashi ku fania, thou must not do it.

hai-ni-pashi ku fania, I must not do it.

PLURAL.

hai-tu-pashi ku fania, we must not do it.

hai-m-pashi ku fania, you must not do it.

hai-wa-pashi ku fania, they must not do it.

yame-m-pasha (perfect).

yali-m-pasha (past perfect).

yata-m-pasha (future).

ya-m-pasha (potential).

yaki-m-pasha (subjunctive).

ame-páshoa ni ku enenda, he was obliged to go =

yame-m-pasha ku enenda.

CHAPTER XI.

ON THE NUMERALS.

The student of Suahili must be first told, that two forms of numerals are made use of by the natives; one is purely Suahili, the other is taken from the Arabic.

(a.) CARDINAL NUMBERS.	SUAHILI.	ARABIC.
one	moja (mosi in <i>Kiungu</i> .)	wáhed
two	mbili (or pili)	ethnēn
three	tatu	thalátha.
four	'nne	arba.
five	táno	khámsa or hamsa.
six	sita	setta or sita.
seven	saba	saba or sábaa.
eight	náne	thamánie.
nine	kénda	tissa or tissia.
ten	kúmi	áshara or ásher.
eleven	kumi na moja	áhadáshar (áhad áshara).
twelve	kumi na mbili	ethnáshara.
thirteen	kumi na tatu	thalatáshara.
fourteen	kumi na 'nne	arbatáshara.
fifteen	kumi na tano	hamastáshara.
sixteen	kumi na sita	setáshara.
seventeen	kumi na saba	sabatáshara.
eighteen	kumi na nane	thumantáshara.
nineteen	kumi na kenda	tissatáshara.
twenty	makúmi mawili	asharin, or asharíni.
twenty-one	makumi mawili na moja	asharini na moja.
twenty-two	(makumi mawili na mbili; <i>does not occur, or but very rarely</i>)	asharini na mbili.
twenty-three	(makumi mawili na tatu, <i>does not occur</i>)	asharini na tatu.
twenty-four		asharini na 'nne.
twenty-five		asharini na tano.
twenty-six		asharini na sita.
twenty-seven		asharini na saba.
twenty-eight		asharini na náne.
twenty-nine		asharini na kenda.
thirty	makúmi matátu	thalathini.
thirty-one	(makumi matátu na moja)	thalathini na moja.
thirty-two	(makumi matatu na mbili)	thalathini na mbili.
forty	makumi manne	arbaíni.
fifty	makúmi matáno	hamsíni.
sixty	makumi sita	settini.
seventy	makumi saba	sabaíni, sabuíni.
seventy-one	makumi saba na moja	wahed wa sabain.
eighty	makumi manáne	thamanini.
eighty-five	makumi manano na tano	thamanini na tano.
ninety	makúmi kenda	tissaiui.
ninety-six	makúmi kenda na sita	tissaiui na sita.
hundred	(makumi kumi)	mía
hundred-and-nine	mia na kenda	
two hundred	mia mbili or better miaténi (<i>the Arabic dual</i>).	
three hundred	thalátha mía (mia tatu).	
four hundred	arba mia (mia nne).	
five hundred	hamsa mia (mia tano).	

CARDINAL NUMBERS.	SUAHILI.
six hundred	setta mia (mia setta).
seven hundred	subaa mia (mia sabaa).
eight hundred	tamanu mia (mia nane).
nine hundred	tissu mia (mia kenda).
thousand	elf or elfu; watu elf wegni ku penda ferasi, <i>one thousand horsemen</i> .
eighteen-hundred-and-fifty	elf na tamanu mia na hamsin.
two thousand	elfeen (elfu mbili).
three thousand	elfu tatu.
four thousand	elfu nne.
five thousand	elfu tano.
ten thousand*	elfu kumi; kumi elf wegni ku enenda kua magu, <i>ten thousand footmen</i> .
one hundred thousand	mia elfu or lakki.
one million	lakki kumi (kumi mia za elf).
a billion or kār	mia lakki.
a trillion or kurur	mia kar.
a quadrillion or baj	mia kurur.

(b.) ORDINALS.

The first (e.g., man) (mtu) wa kwanza (or wa mosi); the second, wa pili; the third, wa tatu; the fourth, wa nne; the fifth, wa tano; the sixth, wa sita; the seventh, wa saba, &c.

(c.) ADVERBIAL NUMERALS.

Firstly, muanzo or mähali pa kwanza. Secondly, mähali pa pili. Thirdly, mähali pa tatu.

(d.) NUMERALS OF ITERATION.—How many times.

Once, marra moja; twice, marra mbili; the second time, marra ya pili; often, marra ningi; how often, or how many times? marra ngäpi?

(e.) NUMBERS OF MULTIPLICATION.

Simple or onefold, ya jina minoja; twofold, ya meno mawili; threefold, ya meno matatu (e.g., a threefold rope, ugo wa meno matatu).

(f.) DISTRIBUTIVE NUMBERS.

One by one, minoja minoja; two by two, mbili mbili.

(g.) FRACTIONS.

Fungu, a part, expresses fractions, e.g., fungu la arbaini, the fortieth part.

The parts of a dollar, which are the chief fractions in Suahili, see in the Suahili Dictionary.

CHAPTER XII.

ON THE ADJECTIVES.

1.—An adjective connected with a substantive gives the precedence to the latter; e.g., mtu muovu, a bad man; makasha marifu, long boxes.

2.—The adjective must agree with the number and euphonical form of the substantive; e.g., watu wadogo, little man; miti mirévu, high trees; ukúni ukú, a large piece of wood; kijana kibuka, a tall lad; mawo mazuri, fine stones; nyumba nzima, a good house, good houses; jiwe kú or jiwe zuri, a great stone or a fine stone; kazi kuba, a great business; mzungu mkú, a great European; gnombe wakúba watano, five large cows; gnombe mkuba mmoja, one large cow; simba wadogo wawili, two little lions; mbúzi mkuba, a large goat; mbúzi wakúba watatu, three large goats; niúni wazuri na wadogo, pretty and little birds; mayahudi wafupi wawili, two short Jews.

* It must however be remarked, that the common people know nothing of these numerals, which the trading Banians have introduced from India. Furthermore we need scarcely remind the student that the cardinal and ordinal numbers are subject to the euphonical rules.

The Wasuahili who understand Arabic prefer the Arabic numbers, and no doubt there ought to be introduced into their schools, instead of their own inconvenient method of calculation.

3.—Adjectives with suffixes must agree with the number and person of the subject; e.g., thou alone, wewe peko yako; I alone, nimeni pekoyangu. The same is the case with adjective participles; e.g., he is a faithful man, yee ni mtu alioaminiwa; I am a faithful man, nimini ni mtu alioaminiwa; we are sleeping men, sisi watu tu-lalió; coming evils, mambo mabaya yatakáyo kuja; a sleeping man, mtu alalai; a well constructed house, nyumba iliojengwa moma.

4.—Adjectives are supplied by using the genitive of a substantive; e.g., roho ya utakatifu, the spirit of holiness = the holy spirit.

5.—Adjectives are derived from verbs; e.g., takatifu, clean, from ku takata, to be clean; mjúvi, a learned man, from ku júa, to know.

6.—By the application of muegni; e.g., mtu

muegni mali, *lit.*, a possessor of property; mti wegni matunda, a fruitful tree; maneno yegni urongo, lying words; neno logni kuelli, a true word; kitu jegni uovu, a bad thing.

7.—By the application of participles; e.g., mtu alalai, a sleeping man; ndia ilionioka, a straight way; mti uvisio na matunda, a fruitless tree; mtu alie na kuelli, a truthful man.

8.—By the conjunction kama (like as), mfano wa, by the verb ku sakana na, adjectives may be expressed; e.g., yuna usso kama muivi, or yuna usso wa muivi, he has a thievish face; mtu buyu yiwa sanana na kijana, this is a childish man.

9.—Negative adjectives are frequently formed by

connecting the negative particle si with a substantive; e.g., si kuelli, not truth = not true = lie, falsehood, or false; si mpagi, not a giver, not liberal, stingy, tenacious; si mtu, not a man, but rather a beast; si kitu, not a thing = nought. Maneno yasio yegni kuelli or yasio na kuelli, or maneno yasio si kuelli, words which are not true.

10.—Addition to remark 2. The *Suahili* say: mtu muekundu, mweupe, mucusi, muema, pl. watu waekundu, wacupe, wema, or watu, weupe, wakundu, weusi, red, white, black, good men; kasha jororo, jokundu, jipia, a soft, red, new box; makasha macupe, maororo, or meupe and mororo, watu wangi (wa ngi), *Kiung.* wengi, many people.

CHAPTER XIII.

ON THE DEGREES OF COMPARISON.

The comparative degree is rendered in *Suahili* in various ways:—

1.—By the use of zaidi (zayidi) more than زيد . in Arabic means, auctus fuit, inde excessit numerum, increvit; زيد , redundans; e.g., kitu hiki ni kikuba zaidi ya kilô, this thing is greater than that; vitu hivi vikuba zaidi ya vilô, these things are greater than those.

2.—By the use of kuliko, where there is. Vide *Suahili Dictionary*, page 177; e.g., uimbu hi ngema (or njema) kuliko ile, this house is good where that is, i.e., this house is better than that. Kitu hiki ni kikuba kuliko kilô, or zaidi kuliko kilô. Mtu huyu ame-ni-penda sana zaidi ya yule, or kua ungi zaidi ya yule, this man loved me more than that.

3.—By the use of kûpita, to pass or surpass; e.g., mtu buyu yuwa-m-pita muenziwo kua mali or

utâgiri, this man surpasses or excels his friend in point of riches, i.e., he is richer than his friend — yuna mali zaidi ya muenziwo.

4.—The verb ku zidi, to increase (and ku pun gûu, to diminish) may also be used; e.g., mtu huyu amezidi ku ni fania wema kuliko mtu yule, this man has done more good to me than that man; kimepungûka kitu kidôgo punde, there was wanting a little more.

5.—The superlative is rendered by placing the adjective kulla or wote behind the particle zaidi ya or kuliko; e.g., sultâni huyu ni mkûba kuliko ya masultani wote, or ni mkuba zaidi ya masultani wote, this is the greatest king; malaika wa-m-pita, mtu kua ngûvu (wana ngûvu zaidi ya mtu), laken Mungu yuwapita vitu viote kua ngûvu (ni muegni ngûvu zaidi ya viumbo viakwe viote, the angels are mightier than man, but God is the mightiest of all, mightier than all his creatures.

CHAPTER XIV.

ON THE PRONOUNS.

1.—PERSONAL PRONOUNS.

(1) I, mimi (mi); (2) thou, wêwe (or wê); (3) he, yêe; (4) we, sisui or suisui; (5) you, nuinui; (6) they, wâo (wô).

2.—POSSESSIVE PRONOUNS.

Mine, wangu, yangu, jangu, langu, pangu; pl. viangu, zangu, muangu.

Thine, wako, yako, jako, lako, pako; pl. viako, zako muako.

His or her, wakwe, yakwe, jakwe, lakwe, pakwe; pl. viakwe, zakwe, muakwe.

Ours, wetu, yetu, jetu, letu, petu; pl. vietu, zetu, muetu.

Yours, wenu, yenu, jenu, lenu, penu; pl. vienu zenu, muenu.

Theirs, wao, yao, jâo, lâo, pao; pl. viao, zao, muâo.

3.—REFLECTIVE PRONOUNS.

I myself, mimi nafsiyangu or moyowangu or mimi muegniêwe or muniewe.

Thou thyself, wewe nafsiyako or wewe moyowako or wewe muegniêwe.

He himself, yee nafsiyakwe or moyowakwe or yee muegniêwe.

We ourselves, suisui nafsizetu or niyoyetu or niyozetu or suisui wegniêwe.

You yourselves, nuinui or nuignui nafsizenu or niyo zenu or nuinui wagniêwe.

They themselves, wao nafisizáo or mioyo yao or wao wegniewa.

To love oneself, the *Suahili* can say: ku-ji-penda, or ku-ji-penda nafsiyakwe, or ku penda nafsi yakwe.

4.—DEMONSTRATIVE PRONOUNS.

(a.) *for near persons and objects*: huyu, *this or that*, e.g., *this man*, mtu huyu; *pl. hawa* e.g., watu hawa, *these men*.

(b.) *for remote persons and objects*: that man, mtu huyo or mtu yule; *pl., those men*, watu hao, watu walí or watu hawale.

(c.) *at a greater distance*: mtu yule, *that man yonder*, or mtu buyulú; *pl. watu walí or hawalí*.

5.—RELATIVE PRONOUNS.

These will be best understood by a table containing examples of the euphonical concords. Theoretical rules are of little avail.

6.—INTERROGATIVE PRONOUNS.

(a.) PERSONAL INTERROGATIVE PRONOUNS.

Who? who? whose? wa, ya, ja, la, ya, za, pa, nnáni?

Who am I? mimi nnáni?

Who art thou? wewe unáni?

Who is he? yéé nnáni?

Who are we? suisui tu náni?

Who are you? nuinui m náni?

Who are they? wao nnáni?

Which of both of these has done this? nnáni wawili hawa walio fania haya?

To whom has he given the money? nnáni amo-in-pai fetha?

Both of us cannot know, suisui wawili hatuwézi ku jáa.

Whom has Abdalla beaten? Abdalla ali-m-piga nnáni?

Whose are these things? vitu hivi ni via nnáni?

Whose is this box? kasha hili la nnáni?

Whose are these boxes? makasha haya enda nnáni?

Whose is this tree? mti hu ni wa nnáni?

Whose are these trees? miti hii ni ya nnáni?

Whose is this business? kazi hi enda nnáni?

Whose works are these? kazi hizi za nnáni?

Whose is this goat? mbuzi huyu ómboa nnani? or mbuzi huyu wa nnani? or nnani muegni mbuzi huyu?

Whose are these goats? mbuzi hizi za nnani? or mbuzi hawa ómboa nnani?

(b.) IMPERSONAL INTERROGATIVE.

What? which? nine? ni? je?

What does he say? anena nini? or anená-je?

What did he do? amefania nini? or amefaniá-ni or amefaniá-je?

What has he lost? nini kilicho-m-potéa?

What shall he get? atapata-je? or atapata-ni? or atapata nini?

(c.) UNIVERSAL INTERROGATIVE.

What man has done this? ni mtu gani aliofania haya?

What sort of men have done this? ni watu gani waliofania haya?

Which thing? kitu gani?

Which things? vitu gani?

What state? mambo gani?

What is there? kunáni?

What is the matter? kina nini?

What have they? wanáni?

Who is at the door? nani aliópo mlangóni? or nani yupo mlangoni?

What o'clock is it (how many hours)? saa ngápi?

Where are you going? wenda wapi?

How shall I get? takapatá-je? (*how or what?*)

How old is he? (*lit., his age, how gets he it?*) umri-wakwo atapata-je?

How long is it? urefuwakwe yatapata-je?

How deep is it? ku enda tini kuakwe chapata-je? (*kiscina, a well*).

How many people? watu wangápi?

How many goats? mbuzi wangapi, or ngapi?

How many places? mahali pangápi?

How many chairs? viti vingápi?

How many boxes or chests? makásha mangápi?

How many houses? nyumba ngápi?

How many planks? mbau ngápi?

How many trees? miti mingápi?

How long ago? tangu lini? (*lit., since when?*)

How often? marra ngapi? (*how many times?*)

How much? kadri gani? kiasi gani? *what quantity?*

7.—DISTRIBUTIVE PRONOUNS.

Each of his friends, kulla mmoja wa rafikizakwe.

Every man, kulla mtu moja.

Neither of them, hapana moja muáa,

8.—INDEFINITE PRONOUNS.

There is not any or one that does good, no, not one, hapána muegwi ku fania wema, hatta mtu mmoja. *All men*, watu wote; *all matters*, kazi zote; *all places*, mahali pote (mnote); *everything*, kitu jote; *whoever will do it, shall be paid*, kulla mtu ašanini, or kulla muegwi ku fania, or kulla mtu ambai kuamba ašania, atapawa fetha; *you are all gone astray*, nuinai niote mualipotéa; *we all saw it*, suisui zote tumešana; *they all went away*, wote wao wametoka; *such people*, watu kamo hawa or mfano wa hawa.

At Zanzibar the people say: kiti chake Sultanini, *the Sultan's own chair, or this is the Sultan's chair, to mark the person whose the thing is, the chair in which no one but the Sultan sits. At Mombas I have never heard this expression.*

Niumbani mle, *in that house*; nimmbani pale, *by that house*; niumbani kule, *to that house*.

Mimi ndimi, *it is I*; wowe ndiwe, *it is thou*; ndio, *it is he*; sinui ndiani, *it is we*; ninui ndinii, *it is you*; ndio, *it is they*. You may also translate mimi ndimi, *it is I, the very same*. Ndio (or ndiye), *it is he; siye, it is not he*.

Whoever may come, yee ota atakayo kuja; *th man I went to*, mtu nalia-mu-enda; *the man whom I went with*, mtu nalia-kuenda naye; *where I came from*, nilipotoa; *where I am going to*, nina-po-kuenda.

CHAPTER XV.

ON THE ADVERBS.

I. ADVERBS OF TIME.—(a.) *Present time*: now, sasa or wakati hu; *to-day*, leo; *now-a-days*, katika zinani hizi. (b.) *Of time past*: *some time ago*, wakati uchache ulipopita; *long since*, wakati ungi ulipopita; *lately*, kua karibu. (c.) *Of time to come*; *ere long*, karibu, pundo; *henceforth*, tangu sasa; *to-morrow*, kesho; *after to-morrow*, kesho kuitia. (d.) *Of time indefinite*: *often*, mara nengi; *sometimes*, mara mmoja mmoja; *seldom*, si mno kabisa; *again*, mara ya pili; *instantly*, sasa hivi or upézi, or kua muongo hu.

II. OF PLACE.—*Above*, ju; *abroad*, u'de; *before*, mbelle; *behind*, niuma; *far*, mbali or kule.

III. OF QUANTITY.—*Little*, chache, haba; *abundantly*, kua nngi; *kadri gani?* *how much?*

IV. OF DOUBT.—*Possibly*, yemkini; *perhaps*, laboda or kua nāsibu.

V. OF NEGATION.—*No*, sivo; *by no means*, kabisa.

VI. OF AFFIRMATION.—*Kua kuelli, truly*; *kua yakini, verily*; *yes*, ewa or ai, or marhaba. "Yes" and "no" are usually rendered by the repetition of

the verb used by the person asking; e.g., wewe ume-fania haya? *resp.*, (mimi) nimefania or sikufania, *yes, I have done it, or I have not done it*; *undoubtedly*, hakuna toshwishi.

VII. OF INTERROGATION.—*Wherefore?* kua sababu gani? *when?* lini? *how?* genzi gani, or gissi gani, or kuani? *The verb connected with kuani stands usually in the infinitive*; e.g., kuani ku fania haya? *why to do this?* = *why hast thou done, or dost thou do this?*

VIII. OF MANNER are frequently formed by placing the preposition kua before a substantive; e.g., kua furaha, *with joy* = *cheerfully*; kua uvu, *with badness* = *badly*. *In like manner adverbs are formed by placing kua before the infinitive mood*; e.g., kua ku shinda, *by conquering* = *victoriously*; kua ku jua, *by knowing* = *knowingly*; kua ku amini, *faithfully*.

IX. Many English adverbs may be expressed by the adverb sana; e.g., shika sana! *hold very or much!* = *hold tight*; vuta sana! *pull hard!* euda sana! *go fast!* sema sana, *speak out or loud*.

CHAPTER XVI.

ON THE PREPOSITIONS.

Above—ju ya; e.g., ju ya mbingu, *above the heavens*.

About—katika; e.g., katika muanzo wa muaka, *about the beginning of the year*.

After—niuma ya, or kiniuma ja, or bada ya, or muisho wa, mfano wa, kama; e.g., mfano ya ada, *after the fashion*.

Against—ju ya, or kua ku tota na (by opposing), or kiniuma cha; e.g., amekuenda kiniuma cha amriyangu or kua ku teta na amri yangu, *he went against my order*.

Along—kandokando; e.g., kandokando ya poani, *along the coast*.

Amidst or amid, or among—katikati; e.g., katikati ya niumba.

Around—kua upande wa (on the side of) or kua

ku zunguka, upande wa Mvita, or nti izimgakayo Mvita or Mombasa.

At—katika; e.g., katika Mvita, *at Mombasa*; *by sea*, katika bahari; *muu or miongonimua, at him, at his hands*; miongonimuakwe kua; e.g., kua kima kidogo, *at a small price*; kua ku daka kuno, *at their request* (wao walipodaka).

Before—mbelle ya or za; e.g., mbelle za mfalme, *before the king*.

Below—tini ya; e.g., tini ya maji, *below or under the water*.

Beside—kua upande; *beside the house*, kua upande wa niumba; ju ya; e.g., ju ya haya, *beside this*.

Between, betwixt—beina ya or katikati ya; kati-metu, *between ourselves*.

Beyond—kua huko; Unguja kua huko, *beyond Unguja*; *saidi ya or ju ya kipimo, beyond measure*; ameketi upandewako, *he sat by you*; amepigwa ni msemeshi, *he was beaten by the teacher*.

Concerning, on account of—kua sôbabu ya.

Down—katika tini, kuendêa tini, tini ya.

During—pindi; *during his residence in London* pindi alipoketi Londini.

Ere—mbelle ya, kabla ya; mbelle ya muaka mungine, or kabla ya muaka mungine, or muaka mungine usisasa ku pita; *aisasasa or asija keti Mvita, before he dwelt at Mombasa*.

Except—pâsipô; amelela vitu viote, makasha mawili bassi yame salia or hakuletta, amcata or amesâsa, *he brought everything except two boxes*.

For—kua sababu ya; nime-m-penda kua sababu ya akilizakwe, *I loved him for his under-standing*; nime-ku pelekêa waraka, *I have sent a letter for you*; I have done it for you, nime-ku-faniza haya or kuako wewe, *in your behalf*; kitu hiki chako wewe, *this thing is for you, or belongs to you*; amefania wema, nai ndie Muarabu huyu, *he did well for an Arab*; amekuenda Patta kua kuzi hi, *he went to Patta for this affair*; siku nengi, tangu miaka mingi, *for a long time, or many years*; ni maôvu kuako, huwezi ku nena, *it is too bad for you to say it*; he clothed him well to prevent his catching cold, ame-m-vika wema kutôa ku shikoa ni beredi or asishikui ni beredi; *oh, for a sword!* kuamba nli nâo mimi upanga; nimesikia kuako, *I heard it from you*; in his infancy, wakati alipokua mtôto (when he was a child); the cup is over against me, kikombe kina ni-lekêa or kina-ni kâbili (is opposite to me).

Out of—ametoka niumbani, *he went out of the*

house, or ametôka katika niumba; out of lore to me, kua ku penda mimi; *it is out of fashion*, kitu hiki kimetoka katika ada, bakina ada tena sasa.

Save (vide except)—asipo inipokua, isipo.

Since—tangu; *since my return, tangu nilpo rûdi*.

Through—kua, e.g., *through much toil, kua mashâka mangi*; the bull went through his belly, popo miengia imepita matumbo yakwe.

Throughout the land—kua nti iote.

Till—hatta, e.g., *tanga subukhi hatta usiku, from morning till night*.

To—From here to Barawa, hapa na Barâwa; ametoka Mvita ameknenda Unguja, *he went from Mombasa to Zanzibar*; he is born to this, ayo vialiwa ku fania maumbo haya; *I read the book to this man, nimo-m-somôa mtu huyu juo hiki (or nime soma juo mbelle or kua mtu huyu)*; the debt amounts to 100 dollars, deni ni reali mia or deni yapata reali mia; *to my knowledge he is very busy, najua yee yuna kazi nengi*; this is nothing to what he did yesterday, kitu hiki bakina amefania jana zaidi ya hiki; *as to me, I go to Malindi, lakon mimi nanenda Malindi*.

Towards—Towards sunrise or east, upando or uelekêo wa mao ya juo; uelekêo wa Bukini, towards Madagascar.

Within—Within six hours' walk, kua ndia ya setta saa; he remains within call, yuwaketi mahali awezâpo ku itoa kua kulla kipindi.

Without—He did it without self-love, amefania haya asipoji penda nafsi yakwe; he spoke without any regard to the greatness of the king, amesema maneno haya asipo hesabu ukii wa Sultani; a house without men, niumba isio na watu, or isiokua na watu.

CHAPTER XVII.

ON THE CONJUNCTIONS.

(a.) COPULATIVE CONJUNCTIONS.

And, na; also, tena; as well as, na-na; not only, but also, si bassi, laken tena.

While or whilst—wakati niôza kua maneno haya, wali ali-ni-ngilia or ali-ni-sikilia, *whilst I was thinking about these things, the governor came in to me*.

After—pindi tulipo-m-piga or misho wa ku-m-pigai, tualifungua, *after we had beaten him, we were imprisoned*.

As soon as he arrived, he died, wakati aliofika, alikuffa or alipofika alikuffa.

No sooner than—He no sooner heard the voice than he left the house, aliposikia kolêlo, alitoka niumbani.

Till—hatta; wait till he comes, ngoja hatta yuwaje or hatta atakapo kuja; akija nambiani, tell me when he comes.

When—Aliugua nilipo-mu-ona, he was sick when I saw him.

Ere, before—Before he had time to escape, he was seized, asija pata wakati wa ku kimbia, alikamâtoa or asitasoa kina na wakati wa ku kimbilia, aliguwa; before he went, asija ku

onda, or asitassa ku enda, or kabla hatassa ku enda.

Not till—It was not till he went on shore that he got better, haku póa uellewakwe hatta aliposhushoa poáni.

(b.) CONDITIONAL CONJUNCTIONS.

Kuamba wewe hukuenda Kiloa, hungali ngúa, if thou hadst not gone to Kiloa, thou wouldst not have fallen sick.

Provided that—Kuamba ya yuwarudi tu (hassí), na-m-samehén maovuyakwe, provided that he returns, I will pardon him for his wickedness.

Else—This man is alive, else he could not walk, kuamba mtu huyu hakúa mziina hangewéza ku tembén.

The more—the more—kua zaidi mtu akizidi kúa mesikini rohonimukwe, yuwazidi kua ku-m-jongea Mungu, ata-m-jongea Mungu kua zaidi, the poorer a man is in spirit the more he is like God, and the more God will draw nigh to him.

How much more—Kua kadiri gani zaidi, or mambo gani kua ungi.

(c.) CAUSATIVE CONJUNCTIONS.

He is a powerful king, for he is loved by his people, Sultani huyu muogui nguvu kua sababu ya ku ponda ni watu wakwe or kuani ya amependoa ni rayazúkwé.

As I lived in Egypt, I know many people there, kua sababu mimi nimeketi kutika Misiri, najua watu vangi hapo, or kua sababu nlioketi mi-

serini, &c. ; or mimi najua watu wangi mimeserini kuani, nimeketi hapo.

Then—Then you will not do it any more, na hivi hutafania mara ya pili.

I was not born nor bred a blacksmith, mimi sikuvuliwa wala siku lewa kúa mubúnzi (mhunzi).

I shall go to the place, how remote soever it may be, takuenda mahali hapo, ijapokúa mbali sana, kuamba ni mbali sana.

No other but yourself can do it, hapana mtu mungine isipokua nafsiyako wewe awezai ku fánia haya.

What he says is nothing but lies, urongo tu (utápu) manenoyakwe iote.

He gave him more money than was due to him, ame-m-pa fetha zaidi ilio-m-pasha ku-m-pa.

As he likes rice, so I like bread, ni kama yu apenda mtelle, ni kama hivi mimi napenda mukato.

This man may lose all his money, yet he will not become a poor man, mtu huyu awéza ku potewa ni kulla fethayakwe, asipokua mtu mesikini, or laken hatakua mtu mesikini.

Man cannot be happy, unless he fear God, mtu hapátí bakhti ugema kua yakini, kuamba ha, m-chi Mungu (isipokua kua nguvu za Mungu).

This news may be considered as an indication of approaching war ; hábari hizi zikatiúwe kama alíma (kúa alama) ya vita vitakávio kuja (or vilívio karibu).

The conjunction "in-order-that" is generally expressed by putting the verb into the subjunctive mood ; let him go in order to see, a énde akaóné.

CHAPTER XVIII.

ON THE INTERJECTIONS.

Of grief—ah ! oh ! woi ! ole ! ole wangu ! uoe is me ! ole wenu, uoe unto you.

Of silence—niamba, pl. niamazáni ! be quiet !

Of impatience—chut !

Of contempt—kófule.

Of regret—laiti, oh that, would that (things had been otherwise).

Of compliment or of thanksgiving, ah sant (you have done well in Arab.), I thank you ; mār-hābā ! thank you, it is well (acknowledging a gift received).

Of haste—hima, or hima, hima ! harraka ! upézi ! quickly ! be quick ! make haste !

Calling attention to what has been said or is to be said—ati ! look you ! I say ! angalia ! look ! sikia ! hear ! tazama ! behold !

Of completion—bassi ! that will do ! no more ! stop ! enough !

Heya or haya ! an exhortation, hastening people about their work ; heyá ! heyá ! come along ! go on ! set about your work !

Ho ! hodi ! hodi ! hodi ! crying before a house, waiting and begging for entrance. The inmates answer : kárib, come in ! karib means in Arab. come near ! It is an invitation for sitting down and joining the conversation of the party. The invited person answers : nimekása kitáko, I am set down, I am in a sitting position.

Of compliance—yes, well ! vema ! very well ; ni mema, ndio, ndivio ! the contrary is aivio ! sidáki, I will not, I refuse.

- Of address—oh! éwe, pl. egnni; owe bana, a master! owe Mungu! O God! At Zanzibar this address to a superior seems to be objectionable.*
- Of astonishment—ni ájabu! oh wonder!*
- Of abhorrence—far be it from me, kitu hiki kiepu-káne námi, or jepuéne or jondoéno (ku ondóa, to remove).*
- Of assent—to be sure! kuelli, ni kuelli! yakini! hapana maneno.*
- Of expulsion—begone! tóka, mu-ondoéni! mu-epuéni! ondóka! a epukáne nami! ndazáko!*
- Of taking leave—kua heri! farewell! good-by! pl. kua herini, or kua heri ya yu onona! may we soon meet again!*
- Of surprise—kumbe! what then! another exclamation of surprise is looo!*
- Miye! me! I am the one! weye, are you the one! it's you?*
- Saa! you! I say! ndō saa! come on, do!*
- Salaam! peace! hail!—salaam Bibi, with the mistress's compliments.*
- O ye fools! nuinui wajinga! mna wasimu!*
- What a great man! ni mtu mzima gani!*
- Stárehe! When one enters a company of men, and they rise to honour him, he endeavours to prevent them by saying: starehe, do not disturb yourself! don't get up!*
- Similla! out of the way! simillo! similleni! make way! probably for Bismillah, in the name of God! It is = ji-tengo! get out of the way!*
- Tutu! do not touch! leave it alone! suid to children.*
- Tendeni! go on! work on! go on with your work or employment.*

EXPLANATION OF THE ABBREVIATIONS.

- Kid.* = *Kilúruma*, the dialect of the *Dúruma* tribe (*Wanika*).
- Kimv. or Kim.* = *Kimvita*, the dialect. of the island of *Mombas* or *Mvita*.
- Kig.* = *Kigúnia*, the dialect of the island of *Patta*.
- Kimr.* = *Kimrima*, the dialect of the people of the highland and of the mainland (of *Africa*), especially of the people who live on the coast south of *Unguja* or *Zanzibar*.
- Kir.* = *Kirabbai* or *Kiravai*, the dialect of the *Rabbai* tribe.
- Kin. or Kinik.* = *Kinika*, the dialect of the *Wanika* tribes, which consist of two divisions, the *Wadijo* in the south, and the *Lupango* in the north and west (of *Mombas*).
- Kinias.* = *Kiniassa*, the dialect of tribes near the lake *Niassa*.
- Kikuav.* = *Kikuavi*, belonging to the *Wakuavi* tribes.
- Kik.* = *Kikamba*, referring to the *Wakamba* tribes.
- Kiung.* = *Kiúnguja*, the dialect of *Zanzibar*, and all that belongs or refers to *Zanzibar*.
- Kiám.* = *Kiámu*, the dialect of the island of *Lamu*.
- Kijan.* = *Kijangámoe*, a place near *Mombas*.
- Kilind.* = *Kilindini*, a quarter of *Mombas*.
- Kijom.* = *Kijómvu*, a Muhammedan village to the west of *Mombas*.
- Arab.* = *Arabic* ("Lezicon Arabico-Latinum," auctore *G. W. Freytag*, is the one which was consulted for the Dictionary)
- N. Gent.* = *Nomen gentilicium*, the name of a nation.
- N. Prop.* = *Nomen proprium*, proper noun.
- R. or Reb.* = *Mr. Rebmann*, missionary at *Rabbai* and at *Kisulutini* at a later period, from 1846-1875, in *East Africa*. The student will observe that *Mr. Rebmann* seldom explains the words he has given. Hence so many signs of interrogation. He evidently intended to explain matters more fully at a later time, but this was prevented by other engagements. I did not think it right, however, to omit words which I had found in his manuscript.
- E. or Erh.* = *Mr. Erhardt*, missionary of the *Church Missionary Society*, in *East Africa*. He arrived on the 15th of June, 1849, at *Rabbai Mission*.
- St.* = *Dr. Steere*, Bishop at *Zanzibar*, the editor of a valuable handbook of the *Suahili* language, as spoken at *Zanzibar*.
- Sp.* = *Mr. Sparshott*, missionary of the *Church Missionary Society*, *East Africa*.
- Gram.* = *Grammar* (*Suahili*).
- Deriv.* = *Derivative*, or *derivation*.
- Suff.* = *Suffix*.
- V. a.* = *Active verb*.
- V. pass.* = *Passive verb*.
- Redupl. v.* = *Reduplicative verb*.
- Intens. verb.* = *Intensive verb*.
- Reit. verb.* = *Reiterative verb*.
- Reci. v.* = *Reciprocal verb*.
- Magn. n.* = *Magnifying noun* (e.g., *mto*, river *juto*, a large river).
- Diminut. n.* = *Diminutive noun* (e.g., *kijúto*, small river, a brook).
- Fig.* = *Figurative*.
- V. obj.* = *Objective verb*.
- V. dat.* = *Dative verb*.
- V. c.* = *Causative verb*.
- Q. v.* = *quod vide*, which see.

6

Observe, that the author has generally, with the Initials, indicated the source whence he drew any word, for he detests anything like plagiarism.

A

SUAHILI-ENGLISH DICTIONARY

A

A, the terminal vowel of all purely African verbs; in the negative form it is changed into "i," and in the optative into "o"—e.g., *apenda*, he loves; *hapondi*, he does not love; *aponde*, may he love.

KU-A, *v. n.*, to be or to become. The word does not signify existence in an absolute but merely in a relative sense, and can therefore not be used when the ideas of "I am," or "God is," or "exists" are to be expressed; in this case mere pronouns, combined with adverbs, are employed—e.g., "*Nipo*," I (am) there; "*Mungu yuko*," God he (is) there.

In fact, *kūa* (*pass.* "ku-wa") indicates existence only in the past and future tenses, in which, like all monosyllabic verbs, it retains the infinitive particle, "ku," as an auxiliary to strengthen the sound; e.g., *maneno yaliokūa thābidi*, the words which have become firm or established (with us) *Mvua inakūa yāja*, lit., the rain has been it comes = the rain is coming; *wavūvi wanakūa wāja*, the fishermen are about to come = they are coming; *kungāwa mballi, takuenda*, though it be far off, yet I shall go.

The optative mood is formed from the passive voice, with the "a" changed into "e"—e.g., "*wasiwo na makosa*," they not may be with faults, i.e., without fault, the optative being often used adverbially, or like a preposition. The positive form of the optative is "awo," may he be, vide Krapf's "Outline of Grammar," page 72.

In reference to the letter "a" see page 242 in Dr. Steere's "Handbook of the Swahili Language," second edition.

Of the passive form (*wa*) some use exists in the present tense, indicative mood, but it is confined to the third pers. sing. and to monosyllabic verbs, the sound of which it

is meant to strengthen; e.g., *yuwāla*, he eats; *yuwāja*, he comes.

ĀĀLI, *adj.*, choice, good; from the Arabic **أَعَالِي** (*āāli*). cfr. **عَالِي** (*ālā*), altus, excelsus fuit, hence "āali," superior, supremus.

ĀĀSI, *adj.*, rebellious, refractory, disobedient; vid. *asi* or *assi*; Arab. **عَصِي**, rebellis, inobediens fuit.

ĀĀDAN (or **ĀĀDĪ**), always, constantly; Arab. **أَبَدًا**, perennavit, **أَبَدًا** (*abadan*), semper; *kaziyakwe ni ku iba ābali*, his business is to steal constantly; *ābādani* is an expression of assurance.

ĀBE WATOTO, vid. *babo watoto* or *babo wana*.

ĀMUA, *v. n.*, to pass over, to go across (a river, lake, or sea), to be ferried over = *ku vuka*, to go together as a passenger by sea in a vessel, or with a caravan (*jāro*) in travelling by land. *Nimeābiri chombo cha Muārabu hatta U'ngūja*, I went together, or I went as a passenger on an Arab-vessel as far as to Zanzibar. I did not hire the whole dhonr, but I paid the usual fare, which with the natives amounts to a ½ or ¼ dollar from Mombas to Zanzibar. *Tumeābiri jāro cha Mzungu hatta Ukumbani*, we joined the caravan of the European as far as to Ukumbani.

The verb *ābini* is to be derived from the Arabic **أَبَر** (*ābara*), transivit, trajecit flumen.

ĀBIRIA, *v. obj.*, to pass or cross over to a certain place; e.g., *nime nanili chombo cha Baniani ku abiria* or *ku vukia Unguja*, I have hired the vessel of a Banian to pass or cross over to Zanzibar = *nimevuka katika chombo cha Baniani*, I crossed over on the vessel of a Banian. *Nime-mu-abiria kwa* or *katika chombo cha fulani*, I made him go over in the vessel of N. N.

ABIRIA signifies "passengers" according to Dr. Steere's Handbook, page 243, but in this case it should be "waabiria," they who pass over; in the sing. "muabiria," one who passes over. However, the inexact dialect of Zanzibar allows many forms which are not admitted in other dialects.

ABIRISHA, v. c., to cause to cross, to put across; Baniani muogni chombo ame-mu-abirisha Mzungu = ame-m-vusha Mzungu, the Banian, the owner of the vessel, put the European across. "Ku-m-vusha" is more correct.

ABÚA, v. a., to scrape off (e.g., mña, sugar-cane); see ambúa; abúa occurs very seldom.

A'BUDI (or **ABUDI**), s., see budi.

ABUDIA, v. obj.; **ABUDISHA**, v. c., vid.

A'BUDU, v. a. (from the Arabic عَبد, ábada, adoravit, fecit aliquem servum), to serve, to adore, to worship; ku-mu-ábudu Mungu, to serve or worship God; ku ábudu sannam, to adore or worship idols; mtu huyu anaabudu sala, this man prays always, lit., serves prayer, i.e., serves God in prayer, especially after the prescribed Muhammedan form.

ABUDIA, v. obj., to give worship to, e.g., ndia or maneno, the way or the words, to give worship to God, the manner of worshipping God (ndia ya ku-mu-abudia Mungu).

ABUDISHA, v. c., to cause to serve or to worship, to make one adopt one's religion (ku-mu-abudisha Mungu).

ACHA, v. a., to leave, to quit, to abandon; see ata, atana, atia, atilia in the Mombas dialect, but acha, achána, achía, achilía, achilika in the dialect of Zanzibar.

A'CHAM, vid. A'jam or A'gam, Persia.

ACHARI (or **AJARI**), s., a thick acid juice or chyle, prepared by the natives of slices of lemon mixed up with salt and red pepper (pilili hoho). It serves the natives for pickles, hence preserves (e.g., achári ya maémbu, i.e., juice of mangoes).

A'DA, v. a., to slit the bast or bark of trees and make strings of it (R.)?

A'DA, s., pl. maáda (ya, pl. za), custom, manner, a gift or present according to (ancient) custom; ni-pa maadayangu or adazangu, give me my customary gifts or presents; nikipáa, ta-kú-pa adayáko, when I get well (says the patient to his physician), I will give you your gift (fee); cfr. Arab. عَادَة, consuetudo, mos, donum.

A'PABU, s. (ya), civility, good behaviour, good manners (ádabu is to be distinguished from athabu, vid.); Arab. آداب, humanitas, elegantia morum et doctrinae; omnium rerum scientia, qua a vitiis omnis generis cavere possumus (Freytag's

Lexicon); ádabu ngéma or mbáya, good or bad behaviour; ku-m-tia kijána ádabu (or ádabu ngema), to teach the boy manners, lit., to put good manners into the boy. Mtu huyu hana ádabu or ni mtófu wa ádabu, this man has no politeness, or no polite manners; aingiwe ni ádabu, he should learn to behave well or politely; mtu huyu ni mjauri, ni muegni mákú mangi, ni mtakábari or yuna keburu, he is proud, arrogant, insolent, &c.; ku-m-tia ádabu may also signify, to chasten one by confining him, &c.; ádabu = muendo (vid.), hence the proverb, "Muendo hauna ádabu."

ADABIKA, v. n. (R.)? = ku ngiwa ni ádabu, or ku tiwa ádabu. The student must not confound adibisha and adibu with athibu and athibisha and athibin, which latter verbs signify, "to castigate, to torment," whilst adibu and adilisha seem never or but rarely to be used. See athabu, athibu, athibisha, to cause to be in pain, to punish, but adibisha, to cause to behave well.

A'DAMU, s., ADAM (muana or bin adamu, son of man), a human being, a man (ewo muana wa or bin adamu, O thou son of man).

ADANA, s., mpiga adana = mná dini aitái watu wawalli, the man who calls people to prayer, the muezzin; Arab. أَذَان, aures praebuit, (2) significavit, indixit Muhamedanis publicae precis horam; أَذَان, praeco, promulgatio precum.

ADÁWA, s., enmity (see adui, an enemy); the word is seldom heard.

A'DI, v. a., to accompany or to wait on a person to the door; in general, to accompany one for a short distance by sea or by land. The verbs "adi" and "ága" must be distinguished well. "Muegni ku adi" is the person who accompanies another to the door, or for a short distance beyond it, and remains afterwards at home; whereas the "muegni ku aga" is he who bids farewell to and parts from the muegni ku adi for ever, or for some time; cfr. Arab. إِذَى, praeteritum missum fecit, reliquit, effecit ut transiret, pervaderet.

ADIA, s. (ya), or rather **ATHIA** (see), a gift, donation, present; Arab. هَدِيَّة, donum, from the largitus fuit, dedit, donavit. Many Swahili pronounce "hadia," but this is erroneous. In general, those Swahili who do not know Arabic, pronounce Arabic words very badly, and should not be imitated by Europeans, who should always endeavour to acquire pure Swahili words, and never use Arabic expressions, when there is an adequate and indigenuous word found in

Kiswahili. Modern philology makes great efforts toward ejecting as much as possible foreign words from a language, in order to make room for those expressions which belonged originally to it. Ku-m-pa mtu adia or athia = ku-m-pa mtu kitu cha bure, to give a man a present, or a gratuity; ana-ni-pa adia, he gave me a present.

A'DIBU, v. a., to teach (good) manners, to educate (*vid.* adabu).

A'DILI, s. and adj. (ya), right conduct, right; Arab. ^{أَدْل} (adlon), justitia, aequitas; hapana lókuma

ádili, there is no right judgment.

A'DILI, v. n., to behave or act rightly; Arab. ^{أَدَلَّ} (ádals), quod justum et aequum esset, statuit praestititque.

ADILISHA, v. c., to make or teach one to act rightly.

ADILIFU, s. (?)

ADIMIKA, v. n., not to be obtainable; e.g. serinalla wakidimika = wakitúa patikána, or wakiwa shidda, if the carpenters be not found, if they hardly exist; Arab. ^{أَدِمَا} (ádima), destitutus, privatus fuit.

ADIMISA, v. c. (?) = ku tukuzá, to praise, to glorify. This verb requires further and closer examination; perhaps it may be derived from the Arab. ^{أَثَمَا} (athama), magnus fuit, magni fecit, honoravit. Hence the writing "athimisa" would be more correct.

ADINASSI, s., pl. wadinassi, a free man of unmixed blood, whose parents have not been slaves; mtu huyu ni adinassi, this is a free man = muunguana asio kitang'anio, this is a free man without mixture of blood. The word is no doubt a corruption of the Arabic expression, wald-el-nās, a free-born person, ^{وَلَدُ النَّاسِ}.

ADÚA, v. a.; ku adúa hasáda or sungúa jito (R.). This expression refers to the ceremonies which a native doctor performs before he begins to treat a sick person. First six yards of American cotton-cloth must be brought, a number of pieces of bread are to be baked, the water of three cocoa-nuts must be put into a kettle, &c., whereupon the doctor will read some sections from the *Coran*, &c.; mu-adúe hasáda, ndipo asanike dawa, or dawa, perform the hasáda, then let the medicine be administered to him.

A'DÚ, s., an enemy (ya), pl. maádú, this plural form, however, occurs but rarely, as is the case with many Arabic words. The *Suahili* say, mtu huyu ni adui, pl. watu hawa ni adui, instead of maadui. Adui, an enemy, also = mtu mbáya,

a bad man; Arab. ^{أَعْدَى}, homines peregrini,

inimici; ^{أَعْدَى}, hostilitas; hence adawa (ya), enmity in *Kiswahili*.

AÉE (or ^{أَيَّ} EEE) (St.), yes; Arab. ^{أَيَّ} (ai), nimirum, id est, ita, bene.

AEMBOE (or ^{أَمْبُو} EMBOE), s. (lu), glue; see smugh, gum-arabic; *cfr.* also ulimbo and mlimbolimbo; all these matters are used as glue or birdlime, also for sealing letters.

AENZI, s., see éenzi or ézi, s., power, authority; kiti cha aenzi, a chair of power, an excellent chair, a chair of fashion; Arab. ^{عِزٌّ}, potentia, dignitas, honor.

A'FA, s. (la), pl. maáfa (ya), something fearful, hostile, dangerous, injurious, enemy (*cfr.* mufa and mkháfa); Arab. ^{خَوْفٌ}, metuit, ^{مَخَافَةٌ}, timor, metus; Mgalla ni asu la Muika, the Galla is an enemy (an object of fear) to the Muika; Wagalla ni maáfa ya Wanika; nti inangia maáfa ya Wagalla, fear or danger from the Galla has entered, i.e., seized the country; ndia ilio na maáfa or miáfa, a road on which there are dangers or enemies; Mkuafi ni asu langu, the Mkuafi is my enemy, my object of fear; asu ni jambo la hasára, la ku (dúri) thuru; Mungu a-mu-áfue katika áfa ote pia ya duniani, may God save him from all dangers of the world!

AFATHALI, *vid.* afthali.

A'FIA (or ^{أَفْءَا} AFÚA), s. (ya), health; ^{صَافٍ}, sanitati restituit; hence ^{عَالِيَةٌ}, incolumitas, salus, good health.

A'FIA, v. a., to bring out, to issue, to spend or expend, to give away = ku túa (Kin. ku láfa); ku-mu-áfia rukhsa or amri, to give one permission or order (= ku-mu-amuria); ku-mu-áfia, or ku-m-túa úshuru, to exact duty from one; mtumke huyu ameáfia mimba, this woman miscarried, had an abortion; ku afia mali, ku wapata watu, to spend property for getting men.

AFIA, v. a., to make to swear; see under apa, v. n.

AFIKÁNA, v. rec. (= ku agána), to agree one with another, to make an agreement; *cfr.* Arab. ^{وَقَعَ}

(wáfika), consensit, assensus fuit.

AFIKÁNISHA, v. caus. (or WAFIKANISHA), to conciliate, to make to agree, pacify.

A'FIKI, v. n.; e.g. hali ku áfiki shéria? (B.), he has not interdicted thee from the law; ^{أَنْفَكِي} interdictit, alicui, aliquid.

AFÚMI, s. (ya), opium; Arab. ^{أَفُومٌ}.

A'FTHALI, AFATHALI, AFÚTHALI, *adv.*, better, rather,

especially preferable (of the two), in preference of, best; Arab. **فَضْلٌ** (fithlū), exuberavit, praececelluit;

أَفْضَلُ (afthalu), praestantior, optimus; tháhabu ni afthali kana fetha, gold is better than silver; knetu suisui afthali, especially with us or in our house.

AFU, s., wild jasmine (St.).

A'FU (or **AFUA**), v. a., to deliver from, to save, preserve, pardon, to render safe, cure (= okoza, pónia); Muegnizingu ana-mu-afu, the Lord has saved or preserved him; Arab. **أَمِنَ**, incolumem, innoxium servavit Deus. Mungu a-mu-afúe, may God preserve him; mtu huyn amelúsua (amopawa ugonjwa) ni Mungu, laken sana Mungu ame-mu-afu ~ ame-m-jalia afia, amenjália sirkizakwe or riskizakwe. In general, ku afu means to deliver one from sickness, famine, or other kind of distress.

AFUA, s., see afia, health. (This expression is more usual.)

AFUA, **AFURA**, v. a., to tear (said of thorns) (R.)?

ĀĀ, v. n. and v. a. (Kimr.), to perish, to be lost and to lose, destroy (= poten, potesa); unaagū ushangawakwe, thou hast lost his beads (Kin. ku angamika); watu wangi wame-ku-āgū, many people perished, have been destroyed; kulla mtu aondai Chagga, harúdi tena, huaagū, Chagga ndicho kingácho watu, he who goes to Chagga, shall no more return, he will perish, for 'Chagga is the country which destroys people.

ĀĀ, v. n., to take leave of a person; nime kuenda ku-wa-āga watu, I went to take leave of the people; júa likiāgū miti, lit., when the sun takes leave of the trees, i.e., near sunset (a very poetical expression).

AGĀNA, v. rec., (1) to take leave of each other, (2) to agree one with another, (3) to promise each other (kua manéno); mnaagāna nini? what have you agreed to? ana-ku-āga nini? what has he promised thee? agāniza šhadi, to make a covenant.

AGĀ, v. obj., (1) to convey the valedictory word to another in the name of him who bids farewell; wéwe rafiki u-mu-agie babayangu, thou friend, convey my farewell to my father; (2) to give one a promise; siku ile huku-ni-aga ku-ni-pa kofia, mbóna huku-ni-pa, hupendi ku-ni-pa, uka-ni-āgia bassi, why then didst thou promise me?

AGILĀ, v. obj. (?)

AGILISHA, v. c., ? to charge one, e.g., to demand a debt from somebody. Deriv. agiso, pl. mašgiso, charge, commission.

A'GIZA, v. a., to order, to charge, to commission or enjoin any one, to direct, to appoint to.

AGIZIA, v. obj., to give in charge; nime-mu-agizia kashaláko, I gave thy box in charge to him.

AGĀMA, r. n., to be entangled (said of trees); see angāma, which is more usual.

A'GIRI (or **ĀJIRI**) v. a., to hire, e.g., a servant, a house, &c.; **ĀJIRI**, mercedem dedit, conduxit, mercede locavit; agiriwa, v. p., to be hired or employed for wages; alie agiriwa, one who is employed for wages.

AGIRISHA, v. c., to let for hire, to cause to hire, to let on hire. Deriv. ijāra, wages.

AGŪA, v. a., (1) to treat one medically, to make medicine for one, to attend to a sick person, to treat one after the African fashion (cfr. adūa), Kin. ku lagūla (ku-m-fania dawa); (2) to predict, e.g., ku agūa ndóto = ku biashiri ndoto, to predict, to foretell by a dream; ku-ji-agūa nafsi yakwo, to cure or heal, help one's self.

AGULĀ, v. obj.; ku-mu-agulā mtu ndóto, to foretell or explain a dream to anybody. Muagūzi, s., may be rendered, a medical man, or a foreteller, a prophet; uagūzi, s., prophecy. Both terms, muagūzi and uagūzi, require further examination. Pass. aguliwa.

AHA! (or **AHAA!**), in reply to the question, je? what? vid. je; aha sómo! yes, oh man! yes, my friend; ndivio hālisi, yes, exactly!

A'HADI, s. (ya); Arab. **أَمَدٌ**, unum esso dixit; **أَمَدٌ**, unitas, covenant, agreement, promise; ana-ni-pa šhadi ya kú ja kuangu, he gave me the promise, i.e., he promised, to come to me = ana ngana nami kuamba šjo kuangu. Wáhadi is low language.

AHADIANA, v. rec., to agree with each other, to promise mutually, to come to an agreement (R.). In reference to the Jews, said Kadi Ali, the judge of Mombas, "The Jews are wana šhadi sana, because they do not mix up with other nations," lit., they are very much sons of the covenant.

A'NIDI, v., to promise (St.)?

A'HĀLI, s. (ya, pl. za); Arab. **أَهْلٌ** (ahlon), populus, homines, qui ad aliquem pertinent, familia; family, connections, relations; šhāli za wali, the relatives of the governor; ahalizakwé wote, all his family; na jirani wote, and all his neighbours.

A'HERA, s., (1) the future world; viama via abéra, the happiness of the world to come; Arab. **آلِآءُ**, altera sempiterna vita; (2) the cold bosom of the earth or grave; kn enda abéra or abéráni = kuafika katika n'ti ku simu, to be buried in the cold earth;

hatta sultani atakuenda ahéra, ku-m-sheta páhali pa shúbiri, even a king shall go to the cold grave where a place of a span's breadth will shut him up.

A'HERI (or rather AKHERI) = muisho, the end, the last; saidina ya awáli ndiyo ya áheri, the first Lord is he who is the last.

AHSÁNT (or AHSANTA), v. a., lit., thou hast done well; from the Arabic أَحْسَنْتَ, bonum fecisti, probó

ogisti, pulchrum reddidisti, حَسَنَ, bonus, pulcher fuit. This term is used to render thanks to him who has done you well. Thanks! or Thank you!

A'IA, v. a. We are not sure whether this verb is to be derived from the Arabic verb أَجَّ, arsit, flagravít?

A'IKA (or YÁIKA), v. n., to dissolve, to melt.

A'ISHA (or YÁISHA), v. c., to cause to melt; e.g., ku yáisha rusáisi, to smelt lead. The dialect of Zanzibar seems to form: yeyúka and yeyusha, to melt and to cause to melt (St.). Ku ayika (St.), to dissolve, to melt.

AIMIKA, v. n., to be put to shame, to be disgraced;

Arab. عَابَ, vitiosum fuit, hence عَابَ or عَيْبَ, vitium; nemsiyakwe imeinbika, his good name has been disgraced.

AIMISHA, v. c., to disgrace, to put to shame, to blemish.

AIBU, s., a disgrace, a reproach; also pudenda.

A'ILI, v. a. (cfr. Arabic عَالَ, inclinavit se super aliquem; عَالَ, sustentavit, aluit familiam); (1)

to take upon one's self, e.g., ku áili doni, to take a debt upon one's self, i.e., to pay it for another man=deniyakwe daraka yangu mimi, his debt is upon me, I shall pay it; (2) to be the cause, to be guilty; buyu si áili, áili ni yé, this man is not guilty, guilty is he (It.).

AILISIA, v. obj., to make one take a thing upon him.

AIRA, s. (ya) (=gisi), kind, class, species, caste; kulla aina, all kinds; Arab. عَيْنَ, (1) fons, rei substantia, essentia; (2) eye.

AISHUA, v. c., to point out, to show by a sign (cfr. Arab. عَانَ, manavit, عَوَّنَ, rem conspuam fecit); e.g., ku ainisha kúo ya mpáka.

A'INI, v. a., to specify, to appoint.

A'INIA, v. obj., to specify to or for one.

A'INWA, v. p., to be specified.

A'INI (or A'ENI, or A'ENI), vid. enzi and ési; Arab.

عَزَّ, potentia, dignitas, عَزَّ, potens, honoratus factus est.

A'ISHI (or ISHI), v. n., to live, to last, endure; شَاشَ vitam duxit, pass. عَاشَ in vita conservatus fuit, vixit.

AITIWÁLO, what one is wanted or called for (from ku ita, to call; p. itiva or rather itíña, to be called). Low people pronounce it "etiwálo;" aitoúlo or itiuálo would be more correct.

A'JÁBU, s. (ya); Arab. عَجَبَ, status admirationis,

admiration, from عَجِبَ, miratus fuit; admiration, wonder; ajib! or ejab! wonderful! wonderfully.

A'JÁBU, v. n., to admire (seldom used).

AJABISHA, v. c., to make to astonish.

TAÁJÁBU, v. n., to wonder at, to admire.

TAÁJABISHA (or AJABISHA), v. c., to make to admire, to astonish; neno hili lina-n-taajabisha, this word or matter astonishes me.

A'JÁLI, s. (ya), death, fate (cfr. Arab. أَجَلٌ, terminum

posuit; أَجَلٌ, spatium temporis), the appointed time, life-time, destiny (cfr. muhúla); ajaliyakwe ili-m-jalia (kú fú) póáni, his fate destined him to die on shore, and consequently he was buried in the sand of the sea-shore close to the water's edge, as people who die or who are found at sea are, according to custom, not consigned to the common burial-ground, but as close as possible to the sea-water; ku salimika ájali means lit. to be given up to its fate, hence "to be finished entirely;" e.g., samli inasalimika ájali léo, or samli inakatika hiyáti léo, the ghoe is quite finished to-day (= inamalisika, inakwisha).

AJAM (or AGAM) (wa) (n. gent.), Persia; mtu wa

Agam or Ajam, a Persian Arab. عَجَمَ (ajamon), barbari, quicunque non sunt Arabes, etsi distincto loquuntur, tum Persae.

AJARA, s., merit (St.); if this word is really in use with the Suahili people, it is no doubt to be derived from the Arabic أَجْرٌ, or أَجْرٌ, merces, praemium.

AJARI, s., vid. ayari, kamba mlingotini.

AJARI, s. (ya), see achári, s.

AJARI, s. (It.), simulation, hypocrisy; e.g., akiugúni ni ajari tu (P), if he is sick, it is only simulation.

AJEMI, s., vid. Ajami or Agami, a Persian.

AJIB! (or AJAB!) wonderful! See ajabu.

A'JILI and AGILI, s. (ya) (from أَجَلٌ, causa, gratia), cause, reason, sake; kua ájili or égili-yangu (mimi), for my sake, on my account, because of me; kua agili ya watu, because of men; kua ájili or égili aki-m-penda mkéwe mapenzi bora, because he loved his wife with great love. The reason why the natives spell ájili and agili (aghili) is, as every student of the Egyptian and Syrian dialects knows, because the Syrian Arabs spell áchili, whereas the Egyptians pronounce ághili; the letter

• is pronounced by the Syrians like ch or j, whereas the Egyptians pronounce it like gh. The words *ajili* or *agili*, *huja*, *sēbalu* convey nearly the same meaning, "cause, account, reason," &c.

A'JIRI (or AJIRI), *v. a.*, to hire; أَجَرَ, mercedem dedit, mercedo conduxit, hence the *Suahili* word *úgira*, wages (Arab. أَجْر).

AJIRISHA, *v. c.*, to cause to hire, to let on hire; noun, *ijāra*, wages.

A'JIZA, *s.*, and AJIZI (cfr. أَجَزَ, debilitas, impotentia, postica pars rei), si fanio *ijiza*, fania *harraka*, *umikiwe*, do not tarry, but make haste.

AKA, the form of the narrative past tense (3rd person sing.), see Steere's *Handbook*, page 134; aka *penda*, and he or she loved.

AKA! exclamation of astonishment.

AKA, *v. a.*; (1) *ku aka* or *akka*, to build in stone: *ku aka niimba*, to build a house, viz., a stone-house, in distinction of *ku jenga niimba*, to build a house of wood (of poles) (see *ku waka* or *wakka*); (2) to burn (*akaka*), to burn (and of pain).

AKIA, *v. obj.*, to build for or with.

AKALI, (1) *s.* and *adj.*, some few, some: Arab.

كَلِي (kalla), paucus fuit; *ákali ya watu*, some few men; *ákali ya kitu*, something - *kitu kidúgo*; *akali ya vitu*, some things; (2) he is, def. *v. li*, *akali mzima* or *hai*, *akaliko*, he was alive.

AKANIA, *v. a.*, to curb?

AKANI (or ABAKANI?), intoxicating liquor (R.);

كَانَر, vinum, and عَكَار, planta aromatica, planta medica; or عَكَر, turbidus, faeculentus fuit liquor.

A'KE, see *ákwe*, his, her, its (ake in the *Zanzibar* and *Kikamba* dialects).

AKENDA, *v. n.*, for *nkaenda*, and he went (see *ku enda*, to go).

AKHERA, *s.*, see *ahéra*. No doubt the *Galla* word *ókúrn*, *s.*, is to be derived from this adopted Arab word *ahera*; *ékera* signifies in *Galla* the place to which wicked men are banished after death, in the opinion of the *Galla*. Other *Galla* take *ékera* for ghost or spectre.

A'KHIRI (or AKIRI), *v. a.*; أَخَّرَ, distulit, postponuit, tardavit, cunctatus fuit; to delay, to be dilatory, to remain behind.

AKHIRISHA, *v. c.*, to cause to delay, to put off, postpone, to adjourn, to make to stay behind; *akhiri muzimu*, another monsoon or after the monsoon (in April, when the vessels return from India); أَخَّرَ, alter, alina, another; *ku akhírisha chombo*, to postpone the departure of a vessel.

AKHYARI, *adj.* and *adv.* (Arab. أَحْسَر), melior.

praestantior, optimus, from the verb أَهَّ, factus fuit possessor boni, selegit, praestulit, choice, good, better, more preferable; e.g., *Sengibári*, *béndari akhiyári*, *kulla shei teyári* or *tayári*, *Zanzibar* is a better port, everything is ready there, i.e., is found there on the market; *muhabbi* or *muhobbi akhiyara*, a good or excellent friend.

AKI, conj., if, in case, when; see *Grammar*. It is subject to conjugation, and is used also in forming the participle. The letter "i" is frequently omitted, e.g., *akenda* and *wakenda* for *aki* and *waki enda*, if he goes, or if they go; *akipenda*, if he likes or loves. The conditional prefix is changed according to the subject referred to.

AKI, *s.* (R.), step-mother; *aki na mama hawáko*, the step-mother and the real mother are not here, says a child when speaking of his mother; *aki na buuna*, or *aki na muegwi anafika*, the step-mother and the master arrived.

AKIA (AAKIA?), *v. a.*, (1) to snap up, to gorge, to devour, to swallow up; (2) *v. obj.*, to intercept, to get up, e.g., *ku-mu-akiu mpira*, to pick up a ball for one.

AKIBA, *s.* (ya, za), something put by for saving, store, reserve; *Ethiopice*, *ákuba* custodivit, conservavit; *Arabic*, عَاوَا, secutus fuit, عَاوَا, pone alium veniens; *ku weka akiba*, to put by, to provide for.

AKIDA, *s.* (ya or wa), *pl.* *maakída*, captain, chief, leader, commander; *akida ya askari*, the leader, or commander of soldiers, the second in command; cfr. Arab. قَائِد, gubernator, praefectus, قَاد, duxit, rexit, gubernavit.

AKIFI, *v. n.* (no doubt to be derived from the Arab. عَكَفَ, possibilis fuit res, copiam sui praeibuit ali cui), to suffice (= *ghushi*, vid.), to be sufficient; e.g., *chakúla hiki chaákidi watu waliópo batta ku rudi*, this food is sufficient for the people who are here till they return.

A'KIFU, *v. a.* (cfr. عَكَفَ, se dedit rei, submittit), (1) to yield, to profit; *shambalangu lina-n ákifu reali mia*, my plantation yielded me a 100 dollars; (2) to put (-ku weka), to put by; *una-mu-akifu viema*, I have got him a good place.

AKIFIA, *v. obj.*, to entrust with; *nimo-mu-akifa maliyangu mbello za watu*, I entrusted my property to him publicly.

AKIFISHA, *v. c.*

AKIFIWA, *v. p.*, to be put by, e.g., *Muhammed akifiwa instead of anakifa*.

AKISHA (or contr. *akisha*), e.g., *kazi hi*, he having finished this business; then, thereupon; from *kaisha*, to finish.

AKIKI, s. (St.), a funeral feast for a child; *cfr.* the Arabic word **عقيقة**, ovis, quae mactari solet quum primum infans raditur.

AKIKI, s. (E.), ku fania akiki, the meat of an animal which was killed for a sādaka (sacrifice) after a child's death, after which there is no matanga (mourning).

AKIKI, s. (ya, pl. za), a kind of red gem; *cfr.* Arabic **عقيق**, species gemmae quae vulgo carnea dicitur; *cfr.* kito cha pété, or kito cha akiki cha pété.

A'KILI, s. (ya, pl. za) (Arab. عَقْل, ingenium, prudentia), intellect, understanding, reason, prudence, wits; it has generally the plural sign za after it, though now and then also the plural form maakili may be heard; muegwi akili, a possessor of prudence = a prudent man; muegwi akili nzima or nrifu, a very discreet man; ukili chache, little intellect.

AKINA, you; addressed to young or inferior persons; akina buana, young sirs; akina bibi, my young ladies (St.).

AKIRI, v. n., to remain behind; *vid.* akhiri.

AKIRISHA, v. c., *vid.* akhishia, to put off, to adjourn.

AKO, suff., thy, your; ako wewe, your own.

A'KRABA, s. (ya, pl. za), from the Arabic verb **قَرَبَ**, propinquus fuit, hence **الاقربا** (elákriba),

proximi cognatione et affinitate, *sing.* **قريب**, propinquus, relations, relatives, consanguinity; *sing.* káribu, káriba and kárabo (ya) ?

A'KRABA (ya, pl. za) kuuméni, male or paternal relative.

A'KRABA (ya, pl. za), kukéni, female or maternal relation.

AKUA, v. a. (cfr. kuakua and niakúa), to tear (lt.); a doubtful verb requiring closer examination.

AKWE (Kiong. áko), his, her, its, of him; niumba yakwe, his house (Kiong. niumba yake).

AL (or EL), the Arabic article the; e.g., alfágiri, dawn, daybreak; **فجر**, diluculum, prima lux aurorae. See the remarks of Dr. Steere, page 244.

A'LA, s. (ya, pl. za) (also in pl. maála or niála), a scabbard, sheath, case, in the Kipemba dialect; **álá ya upanga,** the sheath of a sword; **ala za viamu,** the sheath of knives. Ala is called áo in the Mombas dialect.

A'LAU, thousands; alf or álú or olú, s., a thousand; ألف (alón), pl. aláfu; الألف (aláfon),

Alama, s., Arabic **عَلِمَ**, signavit; **عَلِمَ, عَلِمَ, عَلِمَ,**

signum; in Kisuahili it signifies "mark" (ya, pl. za), sign, token; ku-tia alama, to give or make a sign; ku-m-wekésa alama, to signalise.

ALAMU, s. (ya, pl. za), ensign, banner; alamu ya wita, military ensign. The Wasuahili do not use much this Arabic expression, they generally say "beramu," which is very likely to be derived from the Arabic **برم**, contorsit, firmum reddidit

funem, hence **برام**, pars materiae quae torquetur in funem?? They use beramu often for flag. The Wanika call it merely "pingu."

ALASIRI, s. (cfr. Arab. عصر, tempus matutinum et vespertinum), one of the Muhammedan hours of prayer after 3 o'clock p.m. (afternoon).

ALAYE (lt.) = hala hala ? ni amri katho wa katho ?

ALBUNSEYIDI (St.), more correctly bānū or elbānū sayidi, the children of the lord (sayidina, our prince), the prince's children.

ALFÁFA, s., a piece of cotton with which the wound is dressed after circumcision to prevent pain from micturition. It is probable that the word bears a relation to the Arabic **أَفْوَات**, albicantis puncta in extremis unguibus inprimis puerorum; **فأف**, signum fecit. The circumcisor operates with the nails of his fingers.

ALFÁGIRI, s., from **فجر**, fluere sivit, primum apparuit aurora, hence **فجر**, prima lux aurorae, diluculum, the break of day, the dawn; the earliest Muhammedan hour of prayer, after 4 o'clock a.m.; jimbí la pilli (the second crowing of the cock) ni alfágiri, dawn, daybreak.

ALHÁMISI (or ELHÁMISI), s., Thursday; Arab. يوم الخميس, pars quinta, sc. dies feriae quintae, sc. dies Jovis.

ALI, c. a. (lt.), ku-mu-ali, to appoint him governor; hence tawala, he became governor, and he is now the wali (governor); *cfr.* **وَلَّى**, valde propinquus fuit alicui, praefuit rei, rexit rem; **وَلَّى**, praefectus fuit; **وَالٍ**, praefectus.

ALI, the sign of that past tense which denotes an action completed in past time, vid. Grammar; e.g., alipenda, he had loved; ali katika ku soma, he was in reading, or he was reading.

ALIA, v. a., (1) to lay on, to apply the stick; (2) to leave marks after beating, to weal; **ufito una-mu-alia muana,** the stick makes marks on the child.

ALIE, he who is, or has. It is subject to conjugation, see the Grammar.

A'LAU, s. (ya), the alphabet, the first Arabic letter; **ألف**, littera Elif.

ALİKA, *v. n.*, to split, to crack, to snap, to click, to give a crack (cfr. walika); būnduki inalika sana, the musket gave a strong crack or report; ku alika vianda or vidole, cfr. popotōla, and fissa, to crack the fingers.

ALISHA, *v. c.*, to cause to give a crack; also ku alisha mtaubo wa buunduki, to click the lock of a musket, to cock a gun; ku alisha vianda.

ALİKA, *v. a.* = zaidia, to assist; *v. rec.*, alikana, alisha, to nurse (E.).

ALİKA, *v. a.*, to call, to invite (for aid) (= ku taja watu); watu wamealikua ngamani, the people were invited, ku toza ngoma, kú la wali, to eat rice; wameulikua kazini, harrosini, matangani, ujima, &c.; alika is also said of roasting or frying mahindi (Indian corn).

ALİKANA = lemeana, hence maalikano, ledge, layer, stratum.

ALIKI, *v.*; ku aliki, to hang (St.) ? alikiwa ni Mungu ?

ALIKO, where he is or was.

ALİKUA, *v. n.*, he had been; alikua annkufa, he had died or had been dead; wewo ulikua ukijia, thou hadst known or hadst been knowing; bassi wakiwa wakali wakisema, Luke xxiv. 36; bassi wakiwa hawataasa ku unini, Luke xxiv. 41; alikua anashikoa ni homa, Luke iv. 38; alikuako mtu, there was a man, Luke vi. 6.

ALIKWA, *v. n.* (St.), to go through a certain course of medicine, consisting chiefly of various fumigations and a very strict regimen (cfr. adia hasada).

ALILI (old) = sana, very; e.g., ali muello alili, he was very sick.

ALIMISHA (or ELIMISHA), *v. c.*, to cause to learn, to teach, instruct = ku erefusha; عَلِمَ, scivit, instruxit, docuit; hence عَلِمَ, scientia (elma or élina).

ALİOMO, wherein he is or was (vid. Grammar).

ALİSA, *s.* (St.), a dancing place, a house of amusement.

ALISHA, *v. c.*, vid. alika.

ALISHIA, *v. c.*, to cause one to pay or hand over (= ku takabadisha); e.g., nina-mu-alishia maliyukwe inbelle za wali, I caused him to receive his property before the governor.

ALLAH, *s.*, God; اَللهُ, adoravit, coluit, اَللهُ and اَللهُ, numen, Deus; اَللهُ, Deus verus, unicus, allah taala, تَعَالَى, Deus qui exaltetur (from تَعَالَى) (post nomen Dei), God the most high (alie jü, He who is above).

ALLAH-ALLAH, quickly! without delay, I adjure you.

ALLAH BILKHEIR (Arab. خَيْرٌ, خَيْرٌ, bonum, res exquisita in quovis genere), may God grant happiness. A common answer to the salutations presented in the morning or in the afternoon.

ALMARIA, *s.*, embroidery (St.) (?).

ALMAZI, *s.* (ya), Arab. اَلْمَاسِ, adamas, a diamond.

AMA-AMA, conj., either, or; Arab. أَمْ, quidem; autem, quod attinet; ama mtu huyu ama yule, either this man or that. Ama is used sometimes like "however;" waama ni dogo, however it is small.

AMA, *v. n.* (E.), to lie on the breast (or belly) (cfr. fuama, suamia).

AMIA, *v. obj.*; e.g., ku amia kitanda, to lay the breast or belly on a bedstead (in great pain).

A'MALI, *s.* (ya, pl. za), (1) conduct, lit., an act, action, a thing done; Arab. عَمَلٌ, opus, actio, agendi ratio; amaliyakwe ni ngema, his conduct is good; amaliyangu ni mana maji, my business is that of a sailor; hapana muhuni wa amali, ku tenda amali ngema, to behave well; (2) kind of amulet made up of nails, needles, &c. (vid. kilinge), to kill by this secret medicine a person who is disliked. The adversary endeavours to put the medicine into the leg of his enemy, but the sorcerer draws it out, and saves the man, as he pretends. Amali is a hirizi ku pata kitu kilicho potoa.

AMANA, *s.* (ya) (Arab. اَمَانَةٌ, fides, sinceritas), trust, security, a thing entrusted to any one, deposit; ameweka amana kuangu, or ame-ni-pa amana, or ame-ni-wekea amana, he put me in trust with, he deposited it with me, he committed it to my keeping.

AMANI, *s.* (ya), peace, security, safety; hakuna amani katika uti hi, there is no peace, or safety, in this country.

AMANIA, *v. obj.*, to confide in (= ku-m-tumania); muamania Mungu si mtöfu, he who confides in God is not blind.

AMANIWA, *v. c.*, vid. aminisha, to cause to believe.

AMANA, *s.*, urgent business ? (cfr. Arab. اَمْرٌ, negotium, res quam aliquis tractat).

AMARI, *s.* (ya); —ya nanga, the cable of an anchor.

AMBA, *v. a.*, to speak (in a bad sense) = songénia mabáya, nafaiyakwe hasiki, to speak against, to slander a person in his absence (when he cannot hear it); in Kimika this verb is used both in a good and a bad sense.

AMBIA, *v. obj.*, to speak, to tell, to inform one; ku-mu-ambia mabano mema or mabaya, to tell one good or bad words, matters.

AMBILIA, *v. obj. int.*, to speak much to him or against him; ambilika (*p.*), easy to be spoken to.

AMBILIKI, *v. c.*; e.g., mashikio ya-ni-ambiliza, my ears tingle, lit., they cause to speak, i.e., they give sound, they ring, they tingle.

AMBILILIWA (*p.*), to be much spoken to.

AMBIWA (*p.*); ku ambiwa, to be told.

JI-AMBILIA, *v. refl.*, to invent, derive.

AMBA, for na kuamba or najamba, if; e.g., unge — kufa, amba si Mungu, or najamba si Mungu, thou wouldst have died, if God had not (scil. saved thee).

AMBA, *v. a.* (cfr. wamba), to cord a native bedstead with ukāmbū and mashupatu. The thin ropes made of the fibres of the cocoa-shell form the warp, whereas the mashupatu (vid. shupatu) constitute the woof of the net-work in a native bedstead (vid. kitanda).

AMBĀ (or **AMBA**), *v. a.*, to pass one without greeting or saluting him, to go near without touching or hurting him; maofu or māwi na-ya-ku-ambāe, may the evil not touch thee; ya-ku-pito kua kando, or kandokando, yasi-ku-pate, may it pass by thee, may it not reach thee; nnu-ku-ambū, I am far from thee.

AMBĀZA, *v. c.*, (1) to cause one to pass by without hurting — ku-mu-ambāza, to avert, lit., go aside, to save one; ku-mu-ambāza mtu na maofu, to save one from evil — ku-nu-okoa na maofu; (2) ku ambāza poani poani dau — ku pita poani na dau, to steer the boat close to shore.

AMBARI, *s. (ya)*; Arab. عَمِير, ambarium, species odoramenti; nomen piscis marini magni; ambergris, an odoriferous substance which is said to be eaten as a clammy matter by the whale at the bottom of the sea and then cast off in the excrements. Ambergris found at Mombas must be given to the Government under penalty to the offender. This is owing to the great value attaching to the ambari. The natives tell a story about an island in the Indian ocean, whither the whales resort, and where the matter is found at the bottom of the sea. Fishermen are sometimes attracted and guided by the multitude of birds pouncing upon the ambari as it floats on the surface of the sea.

AMBATA, *v. n.*, to stick to, to fit closely, or to attach, to cleave to; e.g., mihogo yasambata chunguni, the cassia-roots (when being boiled) cleave to the pan; ambata means properly, to sit close, to fit well or tight, to be close to (= patika, patikika),

to join; jua limeambata nti, ngojani, jua lipunge, tupate ku enenda.

AMBAT (or **AMBAYE**) **KUAMBA**, *lit.*, saying to say; it signifies the relative who, he who; mtu ambat kuamba yuwapenda — mtu apendai, the man who loves; *pl.*, ambao kuamba, they who; kuamba, *lit.*, to say; *conj.*, if, when (vid. Grammar).

AMBATANA, *v. rec.*, to cohere, to be close to, to cleave to one another, to be mutually attached (Eph. v. 31, ulu-ambatana na mkewe).

AMBATANIRIA, *v. c.*, to cause to join, to make to fit, to join, to be close to, to adhere to.

AMBATIZA, *v. c.*, to cause or make to stick (= ku guya sana).

AMBIKA, *v. a.*; ku ambika kamba (R.)?

AMBIKA, *v. c.* (= gandanisa), to cause to turn or join; omo la dau liyambika poani, let the (head) fore-part of the boat be turned (let it join) close to shore; ku ambika ushagio na nti, to sweep the ground thoroughly (vid. tambāza), *lit.*, to let the broom join the earth, to sweep clean.

AMBIKANA, *v. rec.*, to stick together, to be cemented together, to meet or join for battle.

AMBIHA (St.), *v. c.*, to make to hold together (= ku ambatisha?).

AMBU, *s. (la)*, gum (= kāmaha); ambo la mkūyu wa ku fungia wāraka, letter-sealing gum obtained from the mkūyu tree.

AMBŪA, *v. a.*, (1) to pare, to peel, to husk; ku ambūa maganda ya mihogo, or maganda ya nazi, to take the husk off cassava or off the cocoa-nut; fig., to kill, to destroy; niuna aambūai, a beast which kills — a wild beast; mtu aambuai, a man who destroys — a wild or ferocious man, a barbarian; (2) to take a morsel in eating (St.)?

AMBŪKA, *v. u.*, to be peeled, to cast off the skin or slough; ngōvi inaambūka, moto wa-ni-teketéza, the skin falls off, as fire has burnt me; muiliwangu unaambuka ngōvi — ku ambūka magōvi ya mapōra; tōkā ina ambūka, lime breaks off, or bursts, cracks.

AMBUKIZA, *v. a.* (St.), to give a disease to, to infect (?).

AMDELHĀN, *s. (ya)*, a kind of fine silky dress, silky stuff; gōdoro ya amdelhān, a mattress of silky stuff (also bridal-bed or bridal-dress).

AMERIKANO, *s.*, American sheeting; the cotton cloth which was manufactured and first imported from America, and is used in trading all over Central Africa. At Mombas the natives sold (in 1852) generally 12 yards, or 24 mikono or cubits (vid. mukono), for one dollar, being equal to a German crown. At many places in

*Ukambani two yards are equal to the value of an ordinary sheep, and 24 sheep are equal to one Farasala (35 lbs.) of ivory, consequently equal to 6 German crowns at Mombas. One Farasala of ivory was then sold at Zanzibar for 37-40 German crowns. At Mombas the Farasala of ivory sells for 35-36 dollars.**

AMFIA, *v. a.* (E.), to be liberal, to give one a thing gratis; amōmfia watu witu, haku = wa-pa kua ūgira, lakon kua būrre, he gave the people things gratuitously, he did not give them for wages, but gratis. Very likely amfia stands for afia, *v. a.*, which see. Muamfi.

AMILI, *v. a.*; ku āmili (Arab. عَمِلَ, alacer, agilis fuit, operatus fuit), to manage, to work.

AMINA, *adv.*, amen; Arab. آمين.

AMINI, *v. n.*; آمِنَ, fidit, nixus fuit, credidit (in Deum); heure imāni, faith, religion (Arab. إيمان, fides, religion). Mr. Erhardt takes the verb amini also for a noun, so that amini would mean, faith, religion, trust; but in this sense the word imāni will be better, and amini ought to be retained as a verb which signifies, to believe, e.g., to believe in God, ku amini kua Mungu; usi-mu-āmini, do not believe or trust him.

AMINI, *adj.*, faithful, trustworthy; mtu huyu ni āmini, this man is faithful, trustworthy; watu hawa ni waāmini, these men are trustworthy. The adjective might also be expressed by using muamini or muaminiſu (pl. wa—); however, this is more modern language, introduced by the Author in his translations. "Anapigwa amini" means (according to Mr. Rebman) "an oath by which a debtor engages himself not to withdraw from his place until he has paid his debt. Great distress will be consequent on oath-breaking. The āmini ina-m-šumbūa.

AMINISHA, *v. c.*, (أَمِنَ) to cause one to believe, (2) to trust one without hand over, consign; nime-mu-aminisha mtu mwanawangu, ku enda nai Mvita, I entrusted the man with my son, to go with him to Mombas; ku āmini mtu na kitu means, according to Dr. Steere ("Handbook," page 245), "to trust a man with something, to entrust something to some one." We hesitate to support this meaning.

AMINIWA, *v. p.*, to be believed, to be entrusted with.

AMIRI, *s.* (wa), pl. maamiri; أمير, imperator,

princeps, dux; an emir, an officer, commander (especially of ships). The first commander of vessels is commonly called surukhūngi wa mār-kabu (admiral).

AMKA, *v. n.*; ku —, to awake (from sleep).

AMKIA, *v. a.*, to pay one's respects, to greet or salute in the morning. Any one who omits to run and salute his relations and friends in the morning, is considered to be a disrespectful and unmannerly person, and children are frequently beaten for neglecting a duty which in reality only creates idleness. Mr. Erhardt has (besides amkia) the word amkūa, which he takes in the sense (1) to visit, to greet; (2) to call, e.g., enda uka-mu-amkūe fulāni; amkuana, *v. rec.*, to accost one another in passing (cfr. ankurana in Kiniasa).

AMSHA, *v. c.*, to cause to awake, to awaken, to arouse.

AMSHA (or AMSA KĀNOA, or KU FUNGUA KANOA), to awake, or open the mouth; hence chāmsa kanoa, breakfast = chakūla cha sūbukhi, the food of the morning.

AMRU (or AMRU), *s.* (أَمْر, pl. za); أمر, mandatum, edictum; pl. أمور, negotium, res quam aliquis tractat; order, command, also affairs, matters, business; kua amri ya Muungu, by the order of God; nina amri, I have orders, I am commanded; hana amri nami, he has no authority over me, or hana amriyangu; muegni amri, a commander, pl. wogni amri.

AMURIA (or AMRIA), *v. obj.*, to give one an order or permission, to put a thing at one's disposal; ame-ni-amuria kitu hiki = ame-ni-pa rukhaa ku toa kitu hiki, he permitted me to take this thing.

AMURISHA, *v. c.*, to cause to order, to be ordered.

AMURIWA (p.), to be ordered.

AMURU (or AMRU), *v. a.* (أَمَرَ, mandavit, jussit), to command, to order one.

AMU, *n. p.*, the island of Lamoo on the coast of East Africa, situated about 2½ degrees south from the Equator. See Baron von der Decken's "Travels in East Africa," vol. ii. page 370, on the Witu islands (Lamu, Pata, &c.).

AMU, *s.*, father's brother (St.).

AMUA, *v. p.* (from ku ama, to put to, to put a child to the breast), pass. to be put to the breast, to suck (cfr. ku ama).

AMUSHA, *v. c.*, to give suck, to suckle.

AMUA, *v. a.*, properly ku amūa (Kin. ku alimūa), to judge, to give judgment; ni-amūa na mtu huyo, or na mwanawangu, avenge me of that man,

* The Author is not acquainted with the prices of the present time (1890): he only refers to the years of 1845-53.

or of my adversary; mu-amueni gnombe (Kir. améla?).

AMULIA, v. obj.

AMULIWA, v. p., to be judged. Deriv. muámái, judge; maámái, judgment (Uamúzi?).

AMUŪ, s. (ya), pl. maamūd, from عَمُود, proposuit sibi, columna stabilivit; عَمُود, column, fulcrumentum; (1) column; (2) the upright stick or piece of wood, to which the scales of a balance are tied — mti wa mizáni, or mti wa ku piniia tārāja.

AMUKA, v. n., vid. ámká, v. a.

AKA (or YUKA), he or she has; e.g., ana íla, he has shame — is ashamed (kúia na íla).

ANAKOTOKA (St.), whence he is coming, where he comes from (Kiung.).

ANAPOKUENDA, whither he is going (St.).

ANAPOLALA, while he is sleeping (St.).

ANANA, adj., soft, thin, not thick, clear (said of wind, water, cloth, &c.); upepo muanána, a soft or fine breeze (vid. upepo); ngúo nianána, a soft thin cloth (=niórúro); kitu hiki chianána; vitu hivi vianána; maji maanána, clear and quiet water; hayana fumbi, yanenda polepole, ndio cha mbánde, the water is still and clear, and can be fished, but it is full and muddy at flood-time.

ANABA, s. (St.), pleasure (?).

ANDĀ (or WANDĀ, or ANDAA), v. a., to prepare a dish of various ingredients and in various forms. Hence to be expert in cooking, to make pastry. The word "ku andā or wandā" must be carefully distinguished from the verb "ku pika," which means simply, "to boil, to cook," e.g., ku pika mihogo, wali, &c., whereas in reference to the words, mukate, witupa, tāmbi, káki, matoposha, mukate wa chuma, mukate wa ku mimina, tendéti, mai ya gnaumba, and other kinds of pastry, the word "andā" must be used.

ANDALIA, v. obj., to prepare pastry for somebody (ku-m-tengesha viema); ku-wa-andalia viakula.

ANDALIWA, v. p., to be prepared.

ANDANA, v. rec., ku — chakula.

ANDANI, s., mke wa fulani kana andazi asilojua; kadiri ndakalo, ata-ku-andalia, ajua ku andā.

ANDIA, v., to attend at table (E.)? Deriv. maandézi, to prepare maandazi.

ANDIHA, v. c., to make to attend at table; muandishi wa chakula, preparer of food (mu-andiki, waiter).

Ji-ANDALIA VITA, to prepare for battle.

ANDIMA, v. n., to go along with one, to accompany one, to stay with one (ku keti na —); watu wanadima kwa Mzungu, the people stay with the Europeans; wafania mashauri mambo nai, they have counsel with him, they follow him, they are

in his employ, they have familiar relation with him; muézi unaandama — onekána, umekuja m'pia; properly muézi umeandama muensíwe (uliopita), ume shiriki, ume — u-fuata niumayakwe, hence muézi muandamo, the new moon (the moon which follows the old or past one).

ANDAMANA, v. rec., to accompany each other, to go together; tuandamane note ndia mmeja, let us go all together one and the same way; ku andamána chanda na póte (kama pete na chanda) (=ku shikamana or kazána, or shiri kána), to keep together like finger and ring.

ANDAMIA, v. obj., to go or run after one, to overtake, to accompany him = ku fuata niuma yakwe, to follow one at a distance.

ANDÁMIZA (MHA), v. c., to cause to go or to follow after; mvúu hi itandamiza muézi, it will rain till new moon, lit., this rain will cause to follow the new moon; muézi uliandamiza kúmuili.

ANDAMIZ(MH)ANA, v. rec.

ANDIKA, v. a., to put or lay on, to apply anything to, e.g., clay to a wall, hence to besmear, to plaster, ku andika ndongo; to put the pen to paper = to write, ku andika waraka, to write a letter; to put a vessel to the water = to steer, ku andika chombo; to put up food, i.e., to serve up food, to make table ready, ku andika chakula; ku andika or bandika dawa kiondani, to apply medicine to a wound.

ANDIKÁMA, v. a., to overlay, to pile, to put things one upon another; ku andikánia vionbo jú ya vionbo vingine, to put vessels upon other vessels.

ANDIKIA, v. obj., to write or apply to or for, in behalf of, &c.; waraka wa ku andikia watu wa U'nguja, a letter for or in behalf of the people of Zanzibar; mu-andikieni hatti, write a note to him; neno Mungu alilo = ku andikia, huwezi ku-li-ondoa or huwezi ku-li epúka, that which God has written (destined) for you, you cannot escape or avoid.

ANDIKIÁKA, v. rec., to write to each other, to correspond one with another; vid. above, andisha; deriv. andíko, s. (la), a writ; andíko hili, Luke ii. 2; muandíka or muandishi, the writer; maandíko or kibandíko, the applying of a plaster.

ANDIKIWA, v. p., to be written, applied to, laid out for.

ANDIKWA, to be written.

ANGA, s. (la), sky, atmosphere, air, light, firmament, climate; anga kuba or mgnáa, a great light, hence muanga, a light (sorcerer in the Interior); muézi waána letta anga ukipanása uwingu, the moon begins to shine, when she splits or breaks

through the sky; ndégo za anga, birds of the air; anga la muezzi or la júa, the bright light of the moon or sun; muezzi waletta anga, the moon puts forth her light; deriv. muanga, light; ku tia muanga, to give light, to enlighten one; aangaye usiku, one who sees at night.

A'NGA, v. n.; ku anga ndúgu = ku anza matitti, to get tents or paps, lit., the bursting forth of tents, whereupon the maiden becomes marriageable; manamiko amekúa nítu mzima.

ANGA, v. a., or KU WANGA (= hesúbu), to count, to reckon.

ANGĀ, v. n. (Kisar.) (= sangū in Kimw.), to be perplexed, to be puzzled, to fix one's eyes upon one object.

ANGĀZA (or SANGĀZA), v. c., (1) to look intently upon one; (2) to puzzle one; neno hili lina-ni-angāza or sangāza, this matter puzzles me.

ANGALĪA, v. a. (vid. angā), to behold, to look intently, to consider, to observe, to take notice, to direct one's eyes to, to visit, to search for, to beware of; angalīa, behold! nimeangalīa kitu, I have searched for the thing, but have not found it (= nimetafuta, I have searched); ku angaliu muelle, to visit a sick person.

ANGALILĪA, v. int., to search much — ku tozima sana.

ANGALILĪKA (F.), to be lookable (if this were a genuine English word), be capable of being looked at.

ANGALILIWA, v. p., to be looked at (to be inspected) intently.

ANGALIWA, v. p., to be seen or searched, observed, regarded.

A'NGĀLI (or ANGĀ), vid. Grammar, he would, &c.; mtu huyu anguāliwa or angaliuwa, I have been killed, but God preserved or protected him.

ANGĀMA (or AGĀMA), v. n., to be caught in falling (as by the boughs of a tree); ameangāma mnazini, he fell from a coconut-tree, but he did not fall to the ground, having been caught or entangled by the branches in his fall (kitansu kime-mu-angāma).

ANGAMĪA, v. n., to fall, to perish, to be ruined (= potéa), to be lost; watu wameangamia wangi vitāni, people perished in great numbers in war; mimi nimeangamia m'itūni (or muitūni), I was lost in the jungle; unaangamia mūwangu, thou hast made my arrow to hang, by shooting it into a tree, whereby it is lost.

ANGAMĪKA, v. n., to be lost or destroyed; mali-yangu yote (iote) imeangamika, all my property perished, or is lost, destroyed; nguoyangu

ina-ni-angamika, my cloth was lost to me; ku angamika, to become poor, to be lost.

ANGĀMISA (or ANGAMISHA), v. c., to cause to perish, to destroy, to ruin; ameangamisa nguoyangu, he destroyed my cloth, my dress.

ANGĀZA, v. a. (vid. angā, v. n.), to keep the eyes open, to turn or fix the eyes upon one object, to watch a matter, to sit without sleep — ku keti mato, to sit watching; nimeangāza usiku kucha, sikulāla, I was awake all night, I did not sleep at all; unaangāza mno, sijajibu, you wish to know too much at once, I shall not answer; angāza maliyako Mkamba asijibe, watch your property that the Mkamba does not steal it; ku angāza mātō, to open the eyes wide in order to see well or accurately; muānga waangāza niumba iote, light illuminates the whole house; ku angāza kitu mno; mato ya ku angāza = mato mapéfu = mueréfu = muangafu wa mato, one who is much enlightened.

ANGAZĪA, v. obj.; ku-mu-angazīa mato, to fix the eyes upon = ku-m-tunza sana. Deriv. muangāza, light; ku-m-tia —, to give light to; kuāni ku-ni-angazīa mato vilio, lu-ni-jui?

ANGĒMA, v. n.; rōkho ya ku angēma, to be pusillanimous, mean-spirited, wanting in courage, timid.

ANGĪKA, v. a., to hang up, to hang against a wall; to be distinguished from pachika and tungika, which means "to hang up openly, not against a wall," &c.

ANGIKĪA, v. obj.; e.g., chungo cha ku angikīa vitu, a hook for hanging up things (e.g., ngūo).

ANGO, s. (la); ango la dau (ku ongoa dau kama muana?) (ll.).

ANGU, suff., of me, my; angu mimi, my own; vid. Grammar.

ANGŪA, v. a., (1) to take or bring down; ku angūa madāfu or maēmbe, to cut and throw down cocoa-nuts or mangos (from the trees) (e.g., sipati ku angūa); (2) to hatch eggs; kuku amo angūa māi pia, i.e., mai pia ulio-m-wekēa yamekūa watoto (ameangūa wana), the hen has hatched all her eggs, i.e., all the eggs which you put under her have become chickens; (3) to cut, e.g., ku angūa = ku kātā kucha (vid. ukucha) cha mukōno, to cut the nails of the hand.

ANGŪKA, v. n., to fall, to drop.

ANGUKIA, v. obj., to fall down to or for one.

ANGULIA, v. obj.; ANGULIWA, v. p. (to be hatched).

ANGUSHA, v. c., to make fall, to overturn.

ANGUSHIA, v. obj.; Muegnisingu or Muegni-ezi Mungu ana-ni-angushia-rokho mbaya.

ANGŪRA (or ANGŪA), v. a., to scrape, to grate, to

hatch; ku angura ukôko wa chungu, to scrape a pan or kettle or pot (?).

ANIA (or WANIA), v. a., to purpose, think of doing, to desire; ania kulo mjini (R.).

ANIWA, v. p. (cfr. Arab. عَنِى, voluit, intendit); ku ania ni kulla mtu ku daka.

ANIKIA, v. a., to expose to the sun or air to dry.

ANIKIA, to spread out to dry for another person, in his behalf, &c.; ku-mu-anikia nguo chuâni, to sun the cloth for him.

ANISHA (E.), v. o. ? Rebmam brings the word anika, v. a., in connection with "ana," which signifies in Kinika "to roof, to form a roof" ?

ANKRA, s. (St.), a bill of sale (Hindustani, a cipher).

ANOANI, s. (ya), an address, direction of a letter; ku andika anoani ya wâraka, to write the direction of a letter; Arab. عنوان, titulus libri, tum omnis res, qua altera indicatur.

ANÛA, v. a., to remove or to take out of the sun or rain (cfr. anika); nimeanúa mtelle, usipâte mvûa, I removed the rice lest it should get wet.

ANÛKA, ku —, to leave off raining.

A'NZA, v. a., to begin; e.g., ku anza kôndo, to begin a quarrel; alikwanza for alianza, he had begun.

ANZIA, v. obj.

ANZILIZA, v. int., to make a beginning in good earnest.

ANZIMA, s., vid. azima.

ANZINI (or AZINI), s. (ya), rarity ? perhaps to be derived from the Arab. عَزِيْزٌ, rarus, carus, eximius; vid. azizi.

ANZUANI, s., the Johanna island (vid. Baron von der Decken's "Travels in East Africa").

AO, their, theirs; vid. Grammar.

AO-AO, either, or; better au-au (vid.).

AONI (or AWONI), v. a.; vid. awuni or awini; Arab. عَوْنٌ, عَوَانٌ, opem tulit, auxiliatus fuit; عَوْنٌ, adjutor, auxilium.

A'PA, v. a., to swear, to take an oath; kûla or fania kiâpo, or ku shika kiâpo; atakuenda âpa kesho, he will swear to-morrow.

A'PIA, v. a.; ku mu-âsia kiâpo, to make one swear by undergoing the ceremony of the ordeal; or ku mu-âsia yamini, to make one swear (in the mosque before witnesses) with the right hand (yamini) on the Coran, which is the case with the Muhammedans, whereas the Pagans swear by undergoing dangerous ordeals, e.g., the person swearing is compelled to touch a hatchet heated in a strong fire, or take up a stone from the bottom of a kettle filled with boiling

water, or to eat a piece of bread or a little rice impregnated with some poisonous matter; to eat an oath, kûla kiâpo. If the accused person be not guilty he will remain unhurt by the ordeal, which, in the opinion of the natives, will infallibly reveal innocence or guilt. The person thus proved innocent is entitled to claim a sum of money from his accuser. Of course the result depends a great deal on the doctor who prepares the poisonous mixture, whether he is kindly disposed toward the acter or toward the accused person, with whom he may have a secret understanding; in which case the poison will be vomited and prove harmless. A person who has taken an oath upon the Coran is generally not allowed to go to sea for fear of his ocean-going shipwreck in case of perjury. The Coranic oath is now usually applied by the natives of Mombasa in consequence of an order of the Government, which perceived the sad consequences of the application of ordeals as described above.

APIA, v. obj., to swear to or for one or about.

APIANA, v. rec., to swear mutually.

A'PIHIA, v. c., to cause to take an oath, to adjure = ku-m-pîleka kiapôni, or ku-m-pigisha or ku m-tilia kiâpo.

A'PIZA, v. a., to imprecate one, (E.) to imprecate against.

APIZANA, v. rec., to imprecate one another.

A'PIZO, s., pl. maâpizo, an imprecation.

API ? (or WAPI ?), where ? vid. Grammar.

ARABÛNI, n. prop. in Arabia, better Uarabûni; Muârabu (pl. Waarabu), an Arab; Uarabu, Arabia; Kiârabu, Arabic.

ARABÛNI, s. (ya), earnest-money; عَرَبُونٌ, araba.

ARAK ZELÂN, s., arrack, a spirituous liquor distilled in the East Indies (Ceylon). The word arak reminds us of the Arabic عَرَقٌ, sudor, spirituous liquor being obtained by distillation or by the process of sudation.

ARATHI, s., pardon (St.); doubtless to be derived from the Arabic عَرَضٌ, accidit, obviam venit, largus fuit, dedit.

A'RBÄ (or ARBA'A), four; arbaini, forty; arbatâ-shara (instead of kumi na nne), fourteen. The Arabic numerals are frequently preferred to the native Swahili expression.

A'RBÄ, v. a., to lay eggs; kuku yuwaârda mâi (Sp.); sijui sardâpo kuku (Kimr.).

ARI, s., a thing to make one blush, a disgraceful thing (St.); cfr. (1) عَرِي, nudus fuit; (2) عَارٍ, nudus; عَرِي, nuditas.

ARIA, s., party, faction; Wadahalo ni aria za Wagalla.

A'RIFU, v. a., to inform; Arab. عَرَفَ, novit, notum fecit, docuit; hence aarifa, pl. maarifa, knowledge.

ARITHI, v. a. (رَفَى), elegit, gratum habuit, to like; iki-ku-rithi, if you please.

ARITHI, v. a., (1) = ku endeleleza (Fr.); (2) arithi, to trouble (R); cfr. عَرَضَ, adversatus fuit.

A'SA (or WANA), v. a., we aza, to think, to reflect, meditate; hence maazo, meditation; cfr. عَزَى.

ASHA, v. a. (St.), to forbid (?), probably ku asha, ashia (from ku ata), to cause to leave or abandon, vid. ata, v. a.; ashisa, v. a., to separate a wife from her husband, or a child from the breast; pass. ashisua, to be separated.

A'SALI, s. (ya), honey (Arab. عَسَل, mel). The various kinds of asali are: (1) asali ya niuki, bee-honey; (2) asali ya mwa (pl. miwa), treacle, the boiled juice of the sugar-cane; (3) asali ya tembo, fresh palm-wine boiled into a syrup, which is properly called asali ya ngizi (q.v.). The calabash into which the liquor is received from the tree is always carefully cleaned, in order to remove all acidity (cfr. tembo). Fresh sweet tambo which has just been brought down from the tree is best for making asali ya ngizi.

ASER, s., the time between 3 and 5 o'clock p.m., the prayer-time of the Muhammadans; cfr. Arabic العَصَائِر, dies et nox, et tempus matutinum et vespertinum.

ASHA, v. c.

A'SHAA (or ASHĪRA), num. ten (kumi in genuine Suahili) (Arabic عَشْر, decem).

ASHARINI (or ASHIRINI), twenty (makumi mawili) (Arab. عِشْرُونَ, viginti).

ASHERATI, s., dissipation, a dissipated person; أَهَر, valde luctus fuit; cfr. hasharāti or hashāraki.

ASHIRIA, ku, v. obj., to make a sign to (St.); أَهَار.

ASHIRHA, v. c., vid. ala.

A'SHKALI, adj. (ASHIKALI) (Arab. هَكَال, congruit, convenit, similis fuit, formatus fuit, أَهْكَال), improving in health, better in health (during sickness); mimi ashkali leo, I am better to-day; ku sana ashkali, to make better; kua ashkali, to be better, to improve.

A'SHIKI (or ASHIKI), adj., love-making (Arab. عَشَق, amore flagravat, adhesit alicui; عَاشَق, amans), loving very much.

ASHUR, s. (or USHURU, s.), customs, duties; عَشْر.

or pl. عَشْر, pars decima rei; una pars ex decem partibus.

A'SI (or ASSI), v. a. (Arab. عَصَى, rebellis, inobediens fuit), to rebel, to be disobedient, to omit or neglect one's duty to somebody; ana-mu-asi Muungu na mtu, anakimbia amri ya Muungu or ya mtu; ku mu-asi mume; mume ame-mu-asi mkewe, the husband neglected his duty to his wife, e.g., by not supplying her with food and raiment. This is, however, not yet a formal divorcement, though it may often lead to it (cfr. mikāba); ku-mu-asi sultani, to throw off allegiance to the king, to rebel against him; wewe unakua assi wa Muungu, husalli tena, thou hast become an apostate, a rebel against God, because thou hast ceased to offer prayers; mtu huyu ni assi or muassi wa uti, yuwafania uassi, this man is a rebel of the land.

ASI, v. = ku nenda kuno, to run off and go home, like a woman who escapes (E.); asia, vid. wasia.

ASI, pl. maasi (cfr. asiri), s., rebel.

ASISHA, v. c., better to derive from ata, instead of asi, to cause to leave or cease.

ASIIWA, v. p., to be abandoned or forsaken; mtumke anaasiwa ni mume, the wife was forsaken by her husband.

ASIKARI, s., a soldier; vid. askari.

ASILA, adv., by no means (Sp.)?

A'SILI, s. (ya, pl. za) (أَمَل, imum cujusque rei, radix, origo), root, origin, source; asiliyangu ni Mmalindi, I am a native of Malindi as regards my origin; watu wa asili, aborigines; bar el-asili, the main-land; asili ya mali, the property given in the beginning, the original stock or capital.

ASIMA, s.; vid. azima, s.

ASIMA, v. a., to borrow; vid. azima.

ASISHA, v. c.; vid. ata and asha.

ASITASA, conj., not yet (vid. Gram.), ere, before.

ASKARI (or ASIKARI), s. (ya, pl. za or wa), soldier; askarizakwe, or wanaskariwakwe, his soldiers; عَسْكَر, castra posuit; عَسْكَر, copia magna, exercitus; ku tia askari, to enlist.

ASUBUKHI (or ESSUBUKHI), s. (ya), the morning, early in the morning; أَصْبَح, fuit mane;

صَبَح, initium diei; مَبَاح, tempus matutinum.

ASTAFU NUKA (R.)?

ASTAHILI, adj. (vid. stahili), worthy, deserving; astahili ku pigoa, he is worthy, or he deserves to be, or must be beaten.

ASUAKHI (or ASUAKHI, or SAKHIKHI), clean, pure, sincere; صَاح, sanus, integus, perfectus.

A'ta, v. a. (*Unguj. acha*), to leave, to leave alone, to let alone, to permit, to divorce, acquit; áta kitu hiki, leave this matter; ku ata hurra, to liberate, release (especially a slave); kitoa kina-mu-ata, his head left him, he was confused.

ASHA, v. c. (from ku ata), to cause to leave or abandon anything, to forbid one a thing; ame-mu-asha tembo (scil. kú nña tembo), he caused him to abandon the habit of drinking, he forbade him tembo-drinking; mama ame-mu-asha muana matiti, the mother caused the child to leave the breasts = weaned him.

A'ASHISHA, v. c., to make one to cause or bring about a separation or divorce; mwegni mtama ame-mu-ashisha mke muméwe, the possessor of the slave caused the wife to leave her husband; ku áshisha mke, asikúe mke tena, to cause a wife to leave a man so that she be no more his wife = to divorce her, kua ku áshisha mikaá, by annulling the matrimonial contract which was concluded before the kathi (kadi) in the mosque.

ATAKA (ACHANA), v. rec., to leave one another, to separate (mume na mkewe wame atána).

ATÁNISHA, v. c., to cause to leave, to cause to become disinclined, to cause a separation; nani alicatánisha mume na mkewe, who has caused the separation of the husband from his wife?

ATIA, v. obj., to leave to or for; uzinzi umekúa ábabu ya ku-mu-atia, fornication was the cause of his divorcing her.

ATIKA, v. n., remissible; haatikiki, irremissible.

ATILIA (pass. atiliwa), v. int., to indulge, to pass over, to forgive, to neglect; nime-mu-atilia maofuyakwo, kuuni, sikudaka ku tota nai, I forgave him his wickedness, for I had no desire to quarrel with him.

ATIWA, v. p.

ATAMÁ, v. a., to brood, to sit on eggs, to hatch eggs; kuku atamá mái, haondóki tena hatta atangúá wana, the hen is sitting on the eggs and will not get off again until she has hatched the chickens.

ATÁMISHA, v. c., (1) to cause to brood, to put eggs under a sitting hen (= ku-m-wekeá mái); a-mu-atámisho or atámise kuku mái kúmi, make the hen sit or brood over ten eggs—this is the usual number of eggs during the hot season; (2) atámisha mtumke, to forsake, to divorce one's wife, but this meaning is doubtful and has very likely been confounded with the verb "támisha," to cause to emigrate, to banish.

ATRAL, v. pl. of matofal, a brick.

ATRAKATINKA, v. c., to control (St.)? probably from

أَكْبَدَ, firmiter tenuit, firmatus fuit, hence to cause one to hold firmly, to stick close to, to control.

ATHÁBU, s., punishment (cfr. athibu, v. a.); vid. also ádabu.

ATHÁMA (or ATHIMA), s., highness; عَظَمَة, magnus fuit, magnitudo; mwegni atháma, the Most High.

ATHINIKÁ, v. p., to be exalted.

ATHÁRI, s. (R.), (1) damage (?); (2) athār (R.), sole of the foot (?); (3) = hathari.

ATHIA, s. (ya) (see adia), a gift, present, donation.

A'THIBU, v. a., (1) to punish, to chastise; (2) to trouble one (cfr. Arab. عَذَّبَ, impedivit, punivit, castigavit; عَذَابٌ, poena, supplicium, hence punishment in Kiswahili. But a distinction must be made between ádabu, s. (vid.), and athábu, s., and likewise between the verba adibu, adibisha, and athibu, athibisha. The former is derived from the Arabic أَدَبٌ, humanitas, and athábu from عَذَابٌ, poena.

ATHIBIA, v. obj.: (1) wa-mu-athibia-ni huyu muana? why dost thou trouble this child? (2) usi-ni-athibu, do not trouble me (stid to a petulant beggar).

ATHIBISHA, v. c., to cause to punish, to castigate, to torment; e.g., majiboa haya ya-ni-athibisha sana, these dogs torment or trouble me very much.

ATHIMIKÁ, v. n. (vid. atháma), to be exalted.

ATHINI, v. a. (cfr. adana), to call the Muhammedans to public prayer.

ATHIRI, v. a. = ku ámiza (R.).

ATI, a particle expletive, or accessory word in a speech or sentence, to express, I suppose, I think, I say or look on! Felani yuwápi? where is a certain N. N.? resp. ati, amekuenda Mvita (I do not know), I suppose he went to Mombas. Ati refers to a matter which one does not know or which one has not witnessed, but only supposes (neno asilo-li-ona kua malo). The Amharic language has a similar expression, cfr. Isenberg's "Amharic Dictionary," page 126, and his Grammar, page 173; anten, or cnten, lit., the what's his name; cfr. also the verb belo, bela, bie, &c.; Amh. Dict., page 110, "saying, supposing, thinking."

ATIKALI, v. a., estimate; cfr. kiasi and katiri (R.).

ATÚA, v. a. (= pasua), to cleave or to split; ku atúa ukuni, to cleave firewood (pasua is more usual).

ATÚKA, v. n., to crack; e.g., nti inaátúka kua

jún, the earth cracks from the heat of the sun (the earth dries up, or is parched).

AU-AU, conj., either, or; au mimi or yee, either I or he; Arab. ^{أَوْ} , aut, vel, sive, non, nisi, quin, imo.

AÚA, v. a., (1) to trace, to see whether seeds are springing up; (2) to survey, to go over and look at; ku aúa shamba, to view the plantation, to see whether it is in a good or bad condition; ku-mu-aúa mali; ku mu-aúa-mana kua viombo, to endow (R.) ? ku-ji-aúa, to exhibit one's-self in fine clothes, &c.; ku aúa niáyo za, to trace the footsteps of. Deriv. ndaulia.

ÁÚA, v. n., to make progress in growth, to be grown (vid. kúa), to grow large enough to bear fruit; mnázi umeauka, the cocoa-tree has grown large and now bears fruit; maji yanaauka, the water grows large (at the flood-time); maji yanakúa yaaúka tena.

AUKANA, v. rec. ?

AUKIA, v. obj.

AÚSHA, v. c., to show one, &c.; ku-m-temboza, ku-mu-aúsha or onia uti, to lead one about, to show him the land; AUSA, v. c., to make to trace, to make one to look after the plantation.

AULIA, (1) to trace out for somebody; v. int. (pass. auliwa), (2) to purify a woman forty days after child-bed; m'ke amenuliwa ujusi (cfr. aua, v. a.), the woman has been purified from the defilement of her child-bed. This is done by a manajuóni (priest), who sprinkles water upon her, prays for her, and reads prayers after her forty days' stay in the house.

AULIWA, v. p., to be washed (from the maji ya tohārī) after birth (cfr. ^{طهر}).

AWUNI, vid. awuni, to help, assist.

AUPE, adj., white; mtu muaupe or mucepe, a white man.

AÚSA, v., from ku uka, to make room, to go out of the way.

AUSI, adj., black; mtu muausi or mucusi, a black man.

A'ÚSHI, s. and adj. (cfr. Arab. ^{عاش} , from ^{عاش} , vitam duxit, vita), lasting, imperishable; e.g., chombo cha áushi, a vessel which lasts long, which does not break, and which is handed down from father to son; kitu cha aushi; yuná áushi = amekaa sana, yuna máisha. Tangu aushiwangu = maishayangu; aushi, adv., never.

ÁVYA, v. a., ku ávya, see áfia, to spend, to produce (cfr. awia).

A'WA, v. n. (Kimr.), to go out or away (in Kimv. tóka); améáwa niumbáni (Kin-utisá niumbáni), he went out of the house; ku áwa nde.

AWIA (or AVYA or ÁFIA), v. obj., to go out to or for (= ku-m-tókéa), to show one's-self to, to appear to one with something, to give news.

AWILIA, v. int.; ku-mu-avya or awila, to reveal to (pass. awiliwa); ame-ni-awia na khábari, he appeared to me with the news = he brought me news, he gave me intelligence = ame-ni-tókéa na khábari, or ame-ni-tókéa or lettéa khábari, he acquainted me with; ku mu-avya khábari.

AWA, vid. Gram., he was; kulla mtu ambai kuamba yuáwa, or mtu awai ote, whoever it may be; neno liwálo lote, whatever word it may be.

AWALA, s., a promissory note, or, as Mr. Weakly says, a draft or order in Turkey upon a provincial treasury given in payment by the central Government (Arab. ^{حَوَالَة} , a draft on a bank or local treasury).

AWALI, adj. and s., first, beginning; awal ya elásiri, before (aser) three o'clock p.m.; Arab. ^{أَوَّل} , prior, anterior, primus, principium.

AWÁZA, v. a. (Arab. ^{عَزَى} , solatium percepit, consolatus fuit), to pity one, to have thoughts and feelings of compassion for one; Muungu ata-mu-awáza, God will pity him (= ata-mu-wafu); Mnungu ni muawázi, God is compassionate; yuwaúza watu; awáza means (according to Steere's Handbook), to dispose, to allot to each his share? probably from the Arabic ^{عَزَى} , to distribute.

AWEKIA, s. (St.), a kind of dhow like a Bedeni, without any prow or head, with merely a perpendicular cut-water.

AWINI, v. a., vid. awuni, v. a., to help.

AWITHI, v. a. (St.), to barter (عَافَى, fecit deditque, quod pro re alia esset; substituit aliquid pro aliquo).

AWUNI (or AWINI), v. a., to help, to supply, to assist (Arab. ^{عَانَ} , opem tulit, jovit, auxiliatus fuit; hence ^{عَوْن} , adjutor, auxilium).

A'WŪNI (or A'WUNI), s., help, assistance = msáda.

ÁYA, v. a., to cleave, split (-ku pasáa akúni, to split wood), but ku aya ukuni is obsolete language.

AYÁMI, s. (St.), a cheat (cfr. Arab. ^{عِمَار} , obiens huc illuc valerque vir; latro, percussor; عَار , venit abiitque per terram).

AYARI, s. (ya); ayári ya nánga, the cable of an anchor.

AYIKA, v. n., to melt; vid. ais, aika.

AYITHU, v. n. (St.), to preach? ^{هَجَى} , monuit exhortatus fuit.

A'ZA (or WÁZA), v. n., (1) to think, meditate.

pender; *عسى* in animum immisit, suggestit; (2)

to be sorry (*عسى*, tristis, sollicitus fuit).

AKAMA, s. (St.), a nose-ring; *عصم*, loro *عصام*.

dicto instruxit utrum; *عصام*, collare, numella, quæ canis collum includitur.

Azima, s. (Arab. *عزيمة*), quidquid adstrinxit, hinc amuletum, et incantamentum contra serpentes, morbos aliave mala), a charm used against serpents, to bring back runaway slaves, and to banish evil spirits (Kis. tûa, suspended above door).

Azima, v. obj. (Arab. obstrinxit aliquem jurejurando, adjuravit aliquem), to make a charm against somebody.

Azima, v. a., (1) to lend on condition of returning the loan without interest; u-ni-azime kisuchako, lend me thy knife; (2) v. n., to borrow; e.g., nimeazima kisuchakwe, I borrowed his knife. Dr. Steere has "ku azimwa" for "to borrow."

Azima, v., to borrow for one.

Azimana, v. rec., to lend to or borrow from each other.

A'zima (or *azimu*), v. n. (Arab. *عزم* certo animi proposito voluit facere, intendit aliquid), to resolve,

to think upon anything, to have at heart, to propose; ku asa moyoni, ku kusudia or ukulia.

Azima, v. obj., to intend to do anything for or against any one; ni ku tia nia ya ku fania neno ya ketha wa kotha; hakuasimia kûjâ hapo, he did not intend to come here; n'likêti, sikûa na azima ya safari (= sikuasimia safari), lakoni nliipo ona watu wangi wasafiri kuenda Ukambani, nîmi nami nli (or nika) ona heri nika-wa-andamia.

A'ziri, v. a. (Arab. *عزى*, reprehendit, impedivit), to despise (= ku tukana, ku nâzi), calumniate.

Azirika = ku-m-tia mtu aibu.

Azirwa = ku guiva kua seba bu ya deni (E.).

Azizi, s. (Arab. *عزى*, rara, cara, eximia fuit res;

عزى, rarus, carus, potens eximius), a rare, costly thing, a curiosity, rarity; kitu hiki ni azizi mjini, hamna, this thing is a rarity in town, there is none (like it); azizi ni kitu kisicho enâa watu, i.e., azizi is a thing which does not come abroad among the people.

Azma, s. (St.), scent?

Azun, s. (St.), perjury; *عز*, visitavit; (2) fucavit mendacium; *عز*, falsum, mendacium.

B

B has the same sound as in English. N changes into m before b; e.g., mbâya for n-baya, bad; m'bwa (mbua) for n-bwa, a dog or dogs. Nw also becomes mb; mbingu for n-wingu, the heavens. This grammatical remark of Dr. St. is very appropriate.

Bâ, v., to be high; mnazi hu anabâ sana, this cocoa-tree is very high (?).

Bâ, a natural sound; tuna-m-fuma ssuasana, huyu bâ, nami bâ (Kiniasa, châ).

Bâa, s. (ya) (*cf.* *ba*), crimen commisit, perfidius est), evil, trouble, disaster; baâ - kitu kilicho adui, something that is hostile, hurtful, or dangerous; tumengiliwa ni bâa.

Bia, s., pl. mabaa (*cf.* Arab. *بى*, homo vilis et abjectus), a worthless person, an utter reprobate.

Bâda (or *âda*), adv. (from *ba*), longius absint,

ba, post, postea, or *ba*, postea); baada ya, after (of time); bâda ya mambo haya, after these things; bâda ya haya na manginge yatakûja, after these there will come other things; baadaye or baadayeke, after it, afterwards, then; baada ya sala or salâti, after prayer.

Bâbâa, adv., afterwards.

Baâthi, s. (ya) (from *بعض*, pars, quidam), a portion, a certain number selected, some; baathi ya watu, some persons; baathi ya siku, some days; baathi ya fetha, vid. Act. v. 2.

Baazi, s., a sort of pea growing on a small tree somewhat resembling laburnum (St.).

Bâba, s., ya (wa), (pl. za); babayangu, my father; baba wa mtu (sc. *fulâni* or *fulâni*), the father of a certain man; baba m'tu, a human father or parent; babe mtu = baba alie-m-via mtu or - baba wa kambu, step-father; baba mdôgo, mother's brother; babaetu, our father; pl. baba zetu, our fathers; babazetu ni wamôja, our fathers are brothers or near relations; babazao ni wawili; kila mtu na babâe (not ana babâe).

Babâe or *babâye* watoto (or *babe wâna*, *babe* watoto), pl. babâse watoto (Kin. dsugni; Kik. ndenge wa wûu), a bird, very likely an eagle or an owl, which frightens children. The superstitious idea of the natives is, that this bird approaches new-born children, that it imitates their cry, and causes sickness to them. The cry of this bird frightens children so that they will immediately go to bed, or to their mother's breast, and be quiet. Hence the bird is also

called *mvúma titi* (pl. *mvúma titi*). We see here a specimen of native artifice in nursing their children, regarding which they say, "h dana ya ku kenga watoto wakila," *lit.*, this is the medicine (or means) by which children are deceived when crying. Muanangu anashikua ni babuye (for babaye watoto), my child has been seized by the owl (?) which causes sickness to him.

BABÁKA, *v. a.*, to stutter, to hesitate in speaking. *Rebman* takes this word in the sense: to continue dreaming, to sleep dreamingly.

BABÁLE, *adv.*, just then; *babále* ulipo ondóka = majira yale ulipo ondóka basi nami n'lipátua ni úthuru wa ku-ku-daka (R.) (cfr. *pápálú, pálú*); ku patua ni uthuru, to be seized by an emergency.

BABÁSA, *v. n.*, (1) to grope in the dark (*vid. papása*) (R.); (2) *babaza*, *v. a.*, to rub softly.

BABÁTA, *v. a.*, to beat insufficiently; e.g., ku piga chuma vibáya kisishikimíno, to beat the iron insufficiently, so that it soon breaks off (in making a jembe, native hoe); to beat thin, so that it gets thin.

BABATÍKA, *v. n.*; ku *babatika* mbáwa, to flap the wings (cfr. *papatika*), to flicker, flutter.

BABATÚA, *v. a.* (cfr. *papatúa, v. a.*); e.g., kunde, mbázi, e.g., to make dry beans, as it were, to come forth.

BABATÚKA, *v. n.*; fulani anababatúka leo, said of one who appears at once nicely dressed, whereas he wore bad clothes for a time (R.).

BABE, *s.* (Kin. *abe*); babe sultani, babe ngóme, babe ndófu or babe wa ndófu (*vid. ndofu*) (*vid. kusa*, where babe is explained).

BABAHÍKA ? (R.); *paparíka* ?

BABIA and **BABISA**, *v. a.*; e.g., ku-m-babisa mtóto, to cram a child with (food); *vid. papia*; ku *babia*, *v. n.* = kula harraka mno (E.), to eat voraciously.

BABÍKA, *v. n.*, to fletch an arrow; ku *babika* mifi mbáwa (= ku fumbira másoa in *Kiniassa*) (R.), to feather an arrow.

BABAYÚKA, *v. n.*, *vid. papayuka*, to talk incoherently, to be delirious in the heat of fever.

BABU, *s.*, (1) grandfather and grandmother, ancestors (Kinika, *daúwe* and *bibi*); (2) convulsions (Sp.) ? *Babu* is also the name given to a kind of sickness which seizes children; i.g. *niúni*; muana augúa *niúni*, ana *babu*, in *Kiniassa* i.g. *máuka*.

BABÚA, *v. a.*, to strip off, to rend off (= ku tana rarúa, *tabúa*, ku *kuanúda*); e.g., ku *babúa* Amerikáno, to tear off a piece of American cotton-cloth from the whole piece (in a shop, &c.).

BABUKA, *v. n.*, to get torn out, for instance by going through bushes.

BABULÍA, *v. obj.*, to tear off (a piece) for somebody.

BABULIWA, *v. p.*; *nguo imebabuliwa*, also to get scratched and wounded (e.g., by a tree); *mkamba ababuliwe maganda*, the lobster's shell shall be taken off (R.), the lobster has cast his shell (?).

BABÚRA (*PAPÚRA*), *v. a.*, to claw (R.); fulani anakuja ni *babúra* leo, he came with a maneno ya ku *fioléana* or ya *ku-m-fioléa* or ya *ku fíoa* (*vid.*).

BABURÁNA, *v. rec.*

BABURIKA, to be torn or lacerated.

BÁDA, *vid. baada*, *prep.*, after; *bada* or *kisha* ya athóhori, after noon-time.

BÁDALA (or **BÁDALI**), *s.* (ya); *Arab.* بَدَل, *mutavit*, *permutavit*, *substituit*; بَدَلٌ, *permutation*, quod pro re alia datur vel sumitur; hence a thing given in exchange for something else, an equivalent.

BADILI, *s.* (ya), exchange (Er. takes it in a bad sense = deceit).

BÁDILI, *v. a.*, to change, to exchange; e.g., ku *bádili* fetha, *reali*.

BADILIKA, *v. n.*, to be exchanged, to be changed, to be changeable.

BADILIANA, *v. rec.*, to exchange mutually.

BADILISA, *v. a.*; *nime-m-badilisa nguoyakwe*, he exchanged his cloth for him (= *gauza* or *geuza*).

BADILISANA, *v. rec.*, to interchange, to exchange words, to dispute. *Deriv. mbadilifu*.

From the verbs given above, the student must carefully distinguish the verbs *bátili*, to pervert, and *patiliza*, to reprove, condemn (ku *kúfurisha*); *vid. each in its place*.

BÁDALI, *s.* (ya), likeness, kind = *mifano* wa; *bádali* ya mtu huyu, like this man (Sp.). The meaning "likeness, kind," is very doubtful (?).

BADAN (or **BADANI**), *s.*, body, carcass; *Arab.* بَدَن, corpus (cfr. *batani*); بَدَنٌ, *intimus fuit*.

BADÁTA, *s.* (ya, pl. *za*), *Kimr.* = *kiazi*, a sweet potato; *kiazi* cha *badáta*, sweet potatoes (of a red colour); *manni* ya *badáta*, leaves of sweet potatoes used as a vegetable.

BADI (or rather **BATHI**), *s.*, part, portion (*Arab.* بَاقِي); there is also a kind of cloth which is called *badi* or *bathi*.

BÁDIRI (or **BADHIRI**), *v. a.* (from بَدَرَ, *dispergit*, sine modo et mensura erogavit opes), to spend money in order to get a wife or a kingdom, power (R.), to squander one's money.

BÁDO, *adv.* (*vid. bada*), as yet, not yet; *bado* *kidógo*, soon; used generally to express that the

matter in question is as yet incomplete. Nadaka bado reali tano, *I want still five dollars*; bado hakenenda = batassa ku enenda, *he is not yet gone*.

BADUVI, *s.* (wa, *pl.* mabaduivi); Arab. بدوي, deserti incolae; *uncivilized people*; Wanika ni baduivi yetu.

BAFE, *s.* (wa, *pl.* ma—), a large and venomous kind of serpent, ringed with white, black, and grey, from 2½ to 4 feet in length. In the Kim-rima dialect it is called moma. The natives say that it has a pointed tail with which it stings. This is, however, doubtful. The stroke causes quick swelling and death if the antidote be not promptly applied. This serpent is said to exist on the island of Mombas. The various kinds of snakes are: (1) bafe, (2) kibawa cha kanga, (3) kundamansi, (4) satu, (5) mtunga wa poani, (6) pili, (7) wamanimawiti, (8) mkoko, (9) firu, (10) wa nduma kili.

BAFTA, *s.*, *old.* báfuta, *s.*

BAFU (rather PAFU) (la, *pl.* ma—), lungs, lobe of lungs.

BAFUMIA (R.) ?

BAFUTA (or BAFTA), *s.* (ya), *shirting*, a sort of fine calico; bafta dhondo idifukayo unga (difuka, *v. n.*) ?

BAGA, *v. a.*, *vid.* págá, *v. a.*, to seize (said of an evil spirit), to carry for wages; pagáza, to make to carry; pakawa, *v. p.*, to be possessed of an evil spirit.

BAGABA, *v. n.* = ku potés (Sp.) ?

BAGADA, *v. a.*, *vid.* pakáta, to take upon one's knees; e.g., — mtoto.

BAGALA, *s.* (ya), a buggalo, a large kind of dhow square in the stern, with a high poop and a very long prow. Most of the Indian trading vessels or dhows are of this build; they have generally a small mizen-mast (St.). *Vid.* jahúzi.

BAGAWA, *v. n.* (— lanika), to rut in the mouth, to be obscene with respect to language.

BAGAZA (BUAGAZA), *v. n.*: ku ji-bagaza, to keep one's legs far asunder or apart in sitting (R.).

BAGHALA, *s.* (wa) (Arab. بغل, mulus), a mule.

BAGHANI, *s.* = bana ákili, mpumbafu; باغم, ambiguous et obscure locutus fuit, a fool.

BAGUA, *v. a.* (cf. pakúa), to put asunder, to separate each kind from the other; e.g., ku bagua mtama na mahindi, ku weka mbalimbali; tubagie gnombesetu, kulla mtu abagie zakwe, to arrange, to bring in order; let us arrange our cattle, every one his own.

BAGUKA, *v. n.*, to be separated, to fall out with one another, to be in disorder.

BAGUANA, *v. rec.* — etetana or hahiana, to be

at variance, to differ, to disagree, quarrel for or about a matter, to strive.

BÁHAMI, *s.* and *adj.*: باهم (bahamma), ahlectavit, peregrinus fuit, barbarus visus fuit; باهم, proloqui nesciens, barbarus, ojus sermo non intelligitur; hence báhami, silly.

BÁHARI, *s.* (ya) (بحر); aqua multa, mare, flumen magnum; bahar elthulumat, Oceanus atlanticus; bahari kú, great sea; bahari el-ali, the Persian Gulf; bahari ya sham, the Red Sea.

BAHARÍA, *s.*, a 'sailor, the crew, sailors (*vid.* mána máji).

BAHASA, *adj.* (Arab. بخص, justo minor) — rakhisi, cheap; kitu hiki nina-ki-puta bahasa, I got this cheaply.

BAHASHA, *s.*, a square bag or pocket with a three-cornered flap to tie over the opening, frequently used to keep books in (St.).

BAHATI, *s.*, *vid.* bakhti, *s.*

BAHATISHA, *v. a.*, to guess (St.), perhaps from the Arabic باحث, inquisivit, disquisivit.

BÁHIA, *v. a.*, to search till a thing is found (Sp.); *cf.* باهى, intellexit, perforavit, or باى, cognovit, consideravit, dignovit.

BÁHILI (or BAKHILI), *s.* and *adj.* (Arab. باحل, parcus,

tenax et avarus fuit; باحل, avarus; باحل, avaritia; báhili or mbáhili, *s. concr.*, a miser, covetous person; báhili, *s. abstr.*, avarice = choyo. Prov. mali báhili kula dúda, i.e., worms will eat the property of a miser. Báhili or mbáhili is a man who is only bent upon gathering property without using it — mtu asiejilisha maliyakwe, or mtu aliekusánia mali asipokúla. There was a rich man at Mombas, named Famáu, who from avarice sold the meat which he had boiled, himself only using the broth. He feasted at the table of other people, while the eatables of his own were left to rot, and then thrown into the sea. He was a great báhili, hence the saying: mtu buyu ni báhili kama Famáu.

BAI, *v. a.*, to receive as an authority, ku kúballi kama mfalme au mkubawao. Waka-m-bai Suleiman Ben Ali (Sp.). If this word does really occur, it is probably to be derived from the Arabic باى, inauguratus fuit in imperio, or imperator salutatus fuit.

BAINA, *prep.* (or BEINA), Arab. بين, inter, in medio, between, amidet; baina ya Mvita na Babai, between Mombas and Babai.

BAINI, *adj.* — mballi; e.g., ku nenda nti baina — mballi (E.).

BAINI (or **BEINI** or **DAYINI**), *v. a.*, to know, to recognize, to distinguish, to make clear, to prove (*Arab.* **بَيَّنَ**, manifestum roddidit, declaravit explicavit), to acknowledge as belonging to somebody; e.g., nna-ki-baini kisuchangu, I have recognized my knife (= ku ona). Tuna-m-baini mtu yülü kuamba ni muivi; kitu hiki nime-ki-baini kua felani; ni saidi ku baini, it is still more evident, or it is clearer.

BAINIA, *v. obj.*; ku bainia kua hurru.

BAINIKA, *v. n.*, to become known, manifest, clear (= kua wazi); e.g., muivi amebainika, the thief has become known; kwanza maneno haya yalikua siri siri, laken sasa yamebainika, at first these words were a great mystery, but now they are clear.

BAINIKANA, *v. rec.*, to be evident mutually (= ku onekana); ushüha ubainikano.

BAINISHA, *v. c.*, to cause to become clear, to prove, to show, to define; e.g., ku bainisha mpäka, to define the frontier or boundary.

BAINIWA, *v. p.*; e.g., alie bainiwa kua muema, one who is proved to be good, one who is justified; e.g., umati Muhammedi yabainiwa pahali pawili, (1) believers and unbelievers, (2) only jami Muselmina.

BAJA, *s.* (la, pl. ma—), letter paja (*vid.*) (also paji), the inner side of the thigh, lap.

BAJUA, *v. a.* (= babüa or kuaniüa), to strip off; e.g., ku bajua makiti.

BAJUKA, *v. n.*; utanzu umebajuka, a branch broke off from the tree (better papua, *vid.*).

BAJUNI (or **PAJUNI**) = Mgünia, a native of the country situated between the island of Patta and the river Sub.

BAKAI, *s.*, a word of the Kigunia dialect, *vid.* shudu and baki, remainder.

BÄKÄSÄ (R.), there remains; frequently it is = labuda; bakasa ku amba ni yä, ndiye angaye = wesa; bakasa songoro ajapo ndiye adakaye wesa (?).

BAKÄTA, *v. a.* (rather **PAKÄTA**, *vid.*), to carry something before you, to take upon one's arm.

BAKHTI, *s.* (**BAHATI**) (ya), **بَاحْتِ**, vox Pers., fortuna, felicitas, luck, fortune, chance; ku pata bakhti ngema or mbaya, to have good luck or misfortune (bakhti mböfu); ku tunia bakhti, to go; at random.

BAKI, *s.*, what is left, the remainder of money, &c.; *Arab.* **بَقِي**, reliquus et superstes fuit; **بَقِيَّة**, res residua, reliquiae, subtraction (in arithmetic).

BAKI, *v. n.*, to remain, to be left.

BAKIA, *v. a.*, *vid.* pakia, *v. a.*

BÄKÖRA, *s.* (ya, pl. za), a walking-stick with a crooked handle, or, as Dr. Steers explains it, a walking-stick with the top bent at right angles to the stem. The best are made of a white straight-grained wood which will bend nearly double like a piece of lead without breaking or returning. The fimbo (another kind of stick) is straight and without a handle; the ufto is thin and long.

BAKSHISHI, *s.* (ya), a gift, a gratuity (bakhshishi or bashishi).

BAKÜBA (or better **PAKÜBA**), *lit.*, where great, a great piece; mtu huyu analima bakuba or badogo, this man has hoed a great or a small piece (pa dogo where little or small).

BAKULI, *s.* (ya, pl. mabäkuli), a basin, a deep and large dish of clay; kómbe is a large plate, sähani an ordinary plate.

BALAMUZZI, *s.*, moonlight, moonshine (St.).

BALÄNGA, *s.* (ya, pl. za) (or **MBALANGA**, *s.*), a cutaneous disease generally confined to the hands and feet of the person, by which the black skin peels off and leaves a white skin, which no more turns black. Tetter or Leprosy? The Wanika call this disease "mabawassi." Balanga ya or za mikono. The person who has this disease is not allowed to eat with other people, who would say, Mbalanga sitayäika ukila wali wa muto; mtu huyu ana mbalanga, or balanga za mukono au za mngü.

BÄLÄS (or **BALÄSI** and **BALASHI**) (ya, pl. ma—), a large kind of water-jar. It is larger than the kasiki.

BÄLE, *s.* (la) (*vid.* mbäle) (za muhögo).

BÄLEGI, *s.* (ya) (*Arab.* **بَالِغ**, puber, aetate maturus; **بَالِغٌ**, pervenit ad finem), a person arrived at the state of puberty; mtu huyu anakia bälegi.

BÄLEHE, *v. n.*, he is pubescent, marriageable; anabälehe sasa, apöwe mke, asihäribu mali, he is marriageable, let a wife be given to him, lest he destroy his property (by illicit intercourse with women).

BALI, but; hakuenda bali, perhaps he did not go; Kin. kendore balu.

BALOS (or **BALOSI**), *s.* (wa), and **BALIOS**, consul, political agent (in Turkish?). Thus the English Consul, Major Hammerton, was called at Zanzibar.

BALUNGI, pl. mabalungi, a citron.

BAMBA (la), pl. mabamba, a flat thin piece, a plate, disk; bamba la rusasi, la sifuri, la shüma, la fetha, a thin plate of lead, brass, iron, silver; bamba la fetha = kua la fetha, *vid.* kua and kikoa. Bamba is to be distinguished from pamba, *s.*, cotton (*vid.*). Bamba la chuma, copper-iron, brace; bamba ni gumu.

BAMBU, *s.*, a curved instrument which is thrust into a bag to find out what it contains, rice or corn, etc. *Ametia bambu katika gúnia. Bambu ni kidáde cha ku tomá na ku tazamia gúnia, ku tambúa kilíomo. Dr. St. calls it bambo, an instrument like a cheese-taster thrust into a bag to draw out some of its contents for examination.*

BAMBÚA, *v. a.*; *ku-m-bambúa mtu ngúo?*

BAMBÚKA, *v. n.*, to fall off like a label from a bottle or like a plaster; *ku bambúka mbawa, said of mtoa).*

BAMFÚA, *v. a.*, to chip (from chipping come chips); *bamfúka, cfr. Kiniasa banduka from bandúa.*

BAMVÚA, *s.*, spring-tides (St.).

BANÁDER, *s.*, *pl.* of *bándari* or *béndari*, a landing-place, harbour; *بنادر*, orig. Pers., *pl.* *بنادر*, portus, pavium statio; urbs aut locus, ubi mercatores sarcinas solvere solent et cum mercibus subsistentes vectigalia pendunt. *By Banáder the Suahili and Arabs mean especially the sea-towns of Barara, Marka, and Mukdishah, being the principal harbours of the Somali coast.*

BANAGIRI (or **BANAJIRI**), *s.*, a kind of bracelet ornamented with points or blunt spikes, much worn in Zanzibar (St.).

BANDA, *s.* (la, *pl.* *mabanda*), a large shed constructed for people to assemble in; *banda la ku bárisi watu; kibanda is a little shed; cfr. báraza and bárisi; banda la fàrasi, a stable.*

BANDA, *s.* (la, *pl.* *ma—*), (1) the blossom-stalk of the cocoa-nut tree (Er.); (2) a shed.

BANDA, *v. a.* (Kijumfu) = *ku vunda*, to break open with a stone; *e.g., ku banda madáfu.*

BANDÁ, *v. obj.*, to break open for one.

BANDA BANDA, *v. a.*, to split or break into splinters or shivers.

BANDARI, *s.* (ya) (or *béndari*, *béndari*), landing-place, harbour; *máhali pa póini watu washukápo or wana maji waogeshápo dau (cfr. banader, s.).*

BANDERA, *s.* (ya), a flag; the Arab flag is made of red stuff.

BANDI, *s.* (la, *pl.* *ma—*), stitching, pinning; *ku shona bandi or ku piga bandi, to baste, run, tack (in sewing); ku shona bandi, baaden ku fania jongo mène, first to tack, then to make the proper or real suture (seam).*

BANDIA, *s.*, puppet; *mtoto wa bandia, a doll; watu anasúka kua ukundu, anatia mtéhe ndáni, ana-m-tia kánsu.*

BANDIKA, *v. a.* (= *patika*, *andika*), to put on, to apply; *e.g., ku bandika dau ya kionda.*

BANDIKWA, *v. a.* (or *BANDIKWA*), to cause to

put on, to put load upon load = *ku weka kitu ju.*

BANDÚA, *v. a.*, to break off in fragments (?) (*cfr. gandúa*), to cleave wood in small pieces.

BANDULIA (*e.g., kuni*), for one.

BANDU BANDU, to cut into little pieces, to crumble (into) in cleaving.

BANDÚKA, *v. n.* (*cfr. gandúka*); *hali-tu-bandúki neno hili = ha-tu-ati ku li daya; mtu huyu ha-tu-bandúki, this man does not leave us, he is always with us; hawa-m-bandúki Mzungu, they do not leave the European.*

BÁNDURU, *s.* (ya) (= *ngáma, vid.*), the place in native vessels from which water is baled out; *páhali patolowacho maji kua silo katika jahási, it is near the main-mast.*

BANGA (*muhúgo laujs banga*), *v. a.*, *bangia*, *bangilia*; *ushanga wa ku bangia (bangilia = bagilia, vid. panga (cfr. tunga ushanga); ku bangia maneno (to hire); (2) to lay in heaps.*

BANGI, *s.*, the narcotic leaves of the wild (Indian) hemp (from the mbangi), chewed in the East. Many Suahili are accustomed to chew and smoke this leaf; *cfr. بنگو, ex Pers., بنگو, hyoscyamus (bilsenkraut).*

BANIYA, *s.* (ya), a building, temple, especially that of Mecca. *بنى*, struxit, aedificavit, hence *بنية*, structura, aedificium.

BANIA, *v.*; *ku-ji-bania nguo, in travelling and in fighting; vid. pania, v. a.*

BANÚKA, *v. n.*, to taper (?).

BANIANI, *n. pl.*, *pl. mabániani*, used at Zanzibar and on the coast as a general name for the heathen Indians who come as traders from Cutch. (On the coast they are generally the custom-masters, being in the service of the chief custom-master at Zanzibar, who is generally a Baniani, farming the customs from the Sultan of Zanzibar at a certain sum of money.

BANJA, *v. a.*, to crack nuts, to beat pulses or beans between two stones, to clear the fruit of the husks, to break off the shell or husk by beating; *e.g., ku banja kirosho kua jiwe ku-i-pata snafi, ku weka kando magánda, to beat to pieces, to dash.*

BANZA, *v. a.* (ku fita kizáni?).

KU-JI-BANZA, *v. ref.*, to squeeze one's-self against a wall or into a hedge to allow some one else to pass (*cfr. panza*).

BANZI, *s.* (la), *pl. mabanzi*, a splint, a splinter, a small thin piece of wood; *banzi la ukáni kibanzi, a very small splint.*

BÁO, *s.* (la) (*vid. ubáo and mbáo, board*); *báo la kómbe (kómbe, the fruit of the mkómbe tree) is*

a board with 32 small holes, each about the size of a teacup, for playing a favourite game, also called bao, with komoe, or with pebbles, &c. The holes are sometimes merely scooped out in the ground, and any small things may be used to play with (cfr. bao la estarúngo); ku téza búo la kómoo or la estarúngo (St.).

BÁPA, s. (la, pl. ma—); bapa is that which projects and recedes again, that which is not round (mdaura) nor quadrangular (mrabba), but which is uneven. (1) Bapa la usso pa ku lalia, the temple of the head, also a broad face; bapa la usso, large forehead. (2) Ku piga bapa la upanga, to strike with the flat of a sword, &c.; ame-m-piga bapa la upanga kúiko makáli, i.e., ku-m-piga kua maúngo ya upúnga, to beat one with the back of the sword, which will not hurt him, but ku tema upanga kua makáli will hurt him (ku-m-háziri), kaka i bapa, yafuliwa bapa bapa. The form of the mango-stone has bapa bapa, but mfringo (roundness) has no bapa bapa.

BABA, s., a species of antelope (Hologobagus arundinaceus) (St.).

BABA (or BARRA, or BERRIA), s. (ya, pl. za) (Arab. ^{بَارَا}), terra, imprimis pars superior et pulvis; ^{بَارَا}, agrestis, regio inculta; ^{بَارَا}, campus, desertum),

(1) land in general; (2) wild country, uncultivated and uninhabited country, especially of a sandy kind (cfr. nika), a desert, where there is but little or no wood and vegetation; barra jeúpe, a free open tract of country; (3) coast; bar-es Suahil, the Suahili coast; bar-el-Fars, the tract of the Persian coast belonging to Oman; bar el agam, the Somali coast; bar ol asili, mainland; barra ya kwanza, si kisiwa (vid. asili). The Arabic name Zanjibar or Zenzibar, Zingibar, is derived from Zanj or Zenz, which was the name of a special tribe residing south of Zanzibar on the mainland, but which became at the same time the general term for a negro; consequently Zanzibar would signify, the land of the negro, the negro coast; cfr. Dr. Krapf's "Travels in East Africa," p. 519.

BARABA, adv., proper, just, exactly (?); perhaps for barábara or barábra = saua saua, equal.

BARÁBARA, s., (1) = saua saua; (2) a rhorish woman, a prostitute; mko huyu ni barábara, this woman is a prostitute (= mtalaleshi).

BARABARA, v. a., to scrape off the malaika (the short hair, lit., hairs, if this were an English plum) of an animal, which have been previously singed (R.).

BARAGUMO (or rather BARGHUMU), s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn, gunda in Kin.

BÁRAKA (or MBÁRAKA), s. (ya) (Arab. ^{بَرَكَاءَة}), genua flectens in terram pronubuit, benedixit; ^{بَرَكَاءَة}, incrementum, abundantia, felicitas, blessing; great yield of a plantation; Muungu ametia baraka katika nti.

BÁRIKI, v. a., to bless; barikia, to give a blessing to; barikiwa, to be blessed, to become much. Dr. St. makes the remark: Young people are said in Zanzibar to bariki when they first have connection with the opposite sex; girls are thought old enough between nine and ten.

BARAKÓA, s. (or BARIKÓA) (la, pl. ma—), the covering or mask of a Muhammedan woman, so that nothing but the eyes are seen (cfr. utaji); cfr. Arab.

^{بَرَاكَة}, rica operuit faciem alicujus; ^{بَرَاكَة}, rica, operimentum faciei muliebre.

BARÁMU, s. = béndera, a flag.

BARARA, s. (?) (R.).

BARÁRE, s., a kind of locust, of grasshopper (Kir. nioi ?).

BÁRÁS (or BĀRĀNI, s., a disease like leprosy; mtu huyu yuna baras; cfr. Arab. ^{بَرَص}, lepra correp-tus fuit et laboravit.

BARAWÁI, s., a swallow (?).

BARAWE (or MARARAWE ?) (R.).

BÁRAZA, s. (cfr. Arab. ^{بَزَا}, exivit in campum amplum, prodiit in conspectum; ^{بَزَا}, campus amplus et patens; a stone seat or bench table, either outside of the house or in the hall, where the master sits in public and receives his friends; hence the public audience held by the Sultan, and the council then held; meeting of a council.

BÁRIZI, v., to sit in baraza, to hold a public reception; (1) ku kótisha or ku kusia watu barazáni; (2) watu wamebárizi kua mtu ku sikiza maneno. Tuabárizi kua Msungu ku sikiza juo, kulla muogni nenolakwe.

BARIZIANA, v. rec.

BÁRI, v. a.; ku bári máshua na poáni, to put aside the canoe (= epúa) (R.).

BARIA, v., to lose at the dado-play; ku bariwa, v. p.

BÁRIDI (or BĒREDI), s. (ya) (Arab. ^{بَرْدِي}, frigidus fuit, ^{بَرْدِي}, frigus), coldness, dampness; nti ina baridi kua mvúa, the ground is damp or moist from rain, and therefore cold; usiondoko ondoko, hápo ulahápo patangia (pataingia) baridi, do not keep leaving your place, else there where you sleep you will get cold.

BARIDISHA (or BURUDISHA), v. c., to cool; maji ya mtoni yabaridisha or yaburudisha rokko, the river-water cools one's spirit.

BARIKI YÁHHE, *s.*, *rheumatism* (lit., *dry cold*; *vid. yáhi*).

BARHIL, *v. a.*, *vid. bárska*.

BARISHAI, *adj.*, *damp, cool, moist* (E.) (*warishai*, R.).

BARITO, *what is left from the evening meal to be eaten in the morning* (St.).

BARRE, *v.*, *vid. baraza*.

BARBINIA, *s.*, *a barque* (R.) ?

BAROBÁRO, *s.*, *vigorous, expeditious*; *mtu huyu ni bárobáro, ni hodári ku tuma, si mvivu, yuna bátti*.

BARRA, *s.*, *vid. bara*.

BÁRÇA (or **BÁRÇA**), *s.* (ya, pl. *mabárũa*), *a note, bill, letter, especially a summons from the judge which he writes to a debtor to demand payment (generally on a small bit of paper)*.

BÁRUBÁRU, *s.*; *mtu huyu ni barubáru, aanza ku andika ndéfu, a man whose beard is beginning to grow*.

BARUDI, *s.* (ya), *gunpowder*. In Turkish *باروت*.

BARULI, *s.*, *a fool* (St.); *cfr. برول*, *CRASSUS VIR*.

BASÁSI, *s.*, *a prudent man* (*muegni fikira nengi*) *but a cozenor or a cheat. Hence = mtu mkópi, muegni madéni mangi; see mkópi*.

BASBAS (or **BASBÁSI**), *s.* (ya), *mace, the inner husk of the nutmeg*.

BASHA, *v.* (*from ku pa or pata*), *vid. pa, pata* (*bashisha, bashúa*), *vid. pasha*.

BÁSHIRI, *v. a.* (*بشّر*, *laeto nuntio exhilaravit*), *to announce = ku eleza; ta-ku-bashiri ndotoyangu, I will relate to thee my (good) dream; ku bashiri heri or khéri, to announce good tidings; ku báshiri = ku-wa-pa watu khábari = ku-wa-eléza or ku-wa-khutúiri*.

BASHIRIA, *v. obj.*; *a-m-bashirio kheri, may he announce to him good luck!*

BASHISHI, *s.*, *vid. bakshishi*.

BASIA, *s.* (or *better PASIA*) (ya, pl. *za*), (1) *a curtain* (*vid. pásia or pasia*); (2) *the midriff or diaphragm which separates the lungs and heart from the intestines* (Erb.).

BASHI, *v. a.*, *to foresee*; *بشّر*, *fuit videns, intelligent, eminens et ex alto prospexit*.

BASHI (or **BASHI**), *conj. exclusive, but, only, enough, it will do. In the beginning of a sentence it means, well, and then, and so. But when it follows a word or phrase it means, just this and no more*.

BÁSTOLA, *s.*, *vid. pistola, a pistol*.

BASU, *s.* (ya, za), *hemorrhoids* (Sp.).

BATA (or **BATTA**), *s.* (la), pl. *mabata*, *a duck; bata la masinga, a turkey; bata la bukia, a goose; Arab. بطة, anas (duck)*.

BÁTANI, *s.* (or **BÁTINI**) (ya), (1) *belly*; *Arab. بطن*, *interiorem partem et medium ingressus fuit locum; بطن*, *venter* (*the batani is to be distinguished from بطن*, *corpus, body, in Kis. carcase*); (2) *bátán*, *s.* (ya), *a cloth with lining* (*marduf*); *kisibao cha batán; بطن*, *interior pannus* (*vestis*).

BATÉLA (or **BETÉLA**), *s.* (ya, pl. *ma—*), *a large boat or dhoe. Those smaller than the batéla are the mánshúa, dau, mtúmbui, huri (which see). The batéla has a square stern and an ordinary boat-like head; it has sometimes no deck; it is smaller than a bagala*.

BÁTI, *s.* (la, pl. *ma—*), *tin, solder*; *ku tia bati, to tin*.

BÁTILI, *v. a.* (*بطل*, *vanus, nihil fuit or evasit irritum fecit, abolevit*), *to abolish, to annul, reverse, repeal, frustrate, transgress; e.g., ku batili hakki*.

BATILIKA, *v. med.*, *to have the quality of being abolished, changed*.

BATILISA, *v. c.*

BÁTIJI, *s.* (*Arab. باطل*, *vanus, irritus*), *worthless, of no use; mtu huyu ni bátili, this man is worthless, perverse, transgressor; ubatili ni mambo ya batili*.

BATLI, *s.*, *the log* (*nautical*) (St.).

BÁTOBÁTO, *s.* (la, pl. *ma—*), *spots of colour (= marakarúka), the various colours of an animal, e.g., of a leopard, bullock, dc. Perhaps to be derived from بطن*, *tenui cute praeditus et pinguis, mollis* (?).

BATÚA, *v. a.*, *to break off a piece, e.g., of muhogo and other food (which is boiled in a pot), to take a slight taste of the dish; cfr. patúa, v. a.*

BATÚKA, *v. n.*

BAURA, *s.*, *a European anchor; see paura, s.*

BAUSI, *s.* (la, pl. *ma*), *splint, splinter*.

BAVÚNI, *at the side, alongside* (St.) (*cfr. pavúni*).

BAWA, *s.* (la, pl. *mabáwa*) (*in Kin.*), *a large mbúa mitu or kijibua mitu in Kis. (niamu hi ni mkáli)*.

BÁWA, *s.* (la, pl. *inabáwa*), *the wing of a bird; ubawa, a feather of the wing; pl. mbáwa, the feathers of the wing; see ubáwa*.

BAWA, *s.*, *see pawa za wifufu*.

BAWÁBA, *s.* (la, pl. *mabawába*), *a hinge; e.g., bawába la mlango*.

BAWÁBU, *s.* (ya); *bawábu ya kúfúngo or chámbe, the officer of a prison* (*cfr. باب*, *portu, janus; باب*, *janitor, door-keeper*).

BAWASIRI, *s.* (*vid.* *basuu*), *hemorrhoids* (*cf.* *Arab.* *بواسير* also *براسير*).

BAYA, *adj.* *bad, evil*; *mtu huyu ni mbaya, this is a bad man*; *niumba mbaya, a bad house*; *kasha hili ni baya, this box is bad*; *kidude hiki ni kibaya, this instrument is bad, unfit*.

BAYA BAYA (*cf.* *paye*), *v. n.*, *to tattle, to prate* (*Kin. vaya vaya*), *to talk, especially in fever* (*cf.* *bayúka*).

BAYINI, *v. a.*, *to know, to recognize*; *see baini*; *bayinika, to be known or notorious*.

BAYANI, *adj.*, *see mbeiyani or mbeiāna*; *kitu hiki kimekia mbeiāna or wāzi, this matter has become clear or evident*.

BAZANI, *s.* (*wa*), *a trader and one who cheats in trade, a huckster* (*cf.* *جاني*, *rapauit, spoliavit?*).

BEA, **BEADĒA**, **BEĒA**, **BEHEA**, *v.* (*see pċa, pepeta, pepesa, sweep, clean*); *ku bċa, to become very old* = *pevúka*.

BEBA, *v. a.*; *ku beba muana, to carry a child on the back in a cloth*.

BEĒA, *see pepċa, to fan*.

BEBERU, *s.* (*wa, pl. za*), (1) *a he-goat, a buck, manly, strong*. *Dr. Steere has the form "bċbera."* *Mbuzi mume alio na ndċfu, kibeċru.* (2) *Beboru or beru (pl. ma), an extemporized handsail of clothes worn around the shoulders or as a turban*.

BEBERÚKA, *v. n.*, *see peperúka, to flutter, to fly off, to soar, to swim, as it were, in the air. I feel ready to fly up from weakness of body, nabeberuka*.

BEBERUSHA, *v. c.*, *to cause to be carried off by the wind, to blow away*.

BEDDENI (*or* **BĒDENI**), *s.* (*ya, pl. ma—*), *an Arab vessel with sharp stern, high ruddler-head, and with an upright cut-water. It has one (or two) perpendicular masts. Sometimes it has a small projecting head. The bedeni comes from Arabia. It is a second-rate native boat*.

BEEK, *see lċbċk or lobċka, labċka. The mode of replying when a servant, &c., is called*; *لبي*,

solers fuit in re agenda, aptus fuit alicui.

BEŦÚA, **BEŦÚKA**, *see peŦúa*.

BĒGA, *s.* (*la, pl. mabega*), *the shoulder*; *anatukúu mŋgo kua bega (= fuzi, pl. mafuzi, Kimr.)*.

BĒGI, *s.*, *a broad kaniki*.

BĒGÚA, *v. a.*, *to look for anything in the sand or in the soil (= inúā, funúā)*; *vid. pekúā, v. u*.

BĒHA, *s.*; *sasa una beba mjinii muetu? (= ku takabari?*

BĒHEWA, *s.*, *the inner court in a stone house. All large houses in Zanzibar are built round an*

inner court (*St.*). *Perhaps derived from* *بيت*, *vacua fuit domus, or* *بقر*, *perforavit domum*.

BĒI, *s.*, *Arab. بعى*, *vendidit, emit, trade*; *vid.*

biāshċra, بيشرة, *merx, res venalis*.

BEJA, *v. a.* (= *kisāfihi*), *to look askant or askew*; *v. obj.*, *bejea, v. rec. ku bejana, v. n.*, *bejeka, bejewa*.

BEINA, *see baina*.

BĒKEBĒKE, *s.* (*hizo*)?

BĒKIRA, *see bikira*.

BĒKA; *v. a.*, *habċki kitu = hana shukura?*

BĒKO, *s.*; *muegui beko, one who is cautious, circumspect* (*R.*) (*perhaps from the Galla word "ku beka, to know"*).

BĒKÚA, *v. a.*, *to ward off a blow, to parry*; (2) *to take away from, e.g., from a pishi (a measure)*.

BEIAGĒAMU (*or* **BEIAGĒAMU**), *s.* (*ya*) (*Arab. بيلم*, *pilita, humor quidam in corpore humano, quorum e quatuor sanguis constat*; *vid. بيلم*, *pervenit, magnopere affixit morbus aliquem, phlegm, spitting of phlegm in coughing*; *belghamu ni kipānde cha kohúzi*; *belakhe*.

BELESESA, *v. n.* (*cf.* *pelelesa*), *to attend well to a thing, to mind well*.

BĒMBA, *v. a.*, *see ku pemba (kua upembo)*; (2) *to adapt one's-self to, e.g., ku-m-bemba wali*; *ku-m-bemba akilizakwe* (*R.*), *to eat one's wits, to outwit one*.

BĒMBĒA, *v.*, (1) *to swing*; (2) *to rock backwards and forwards. It is also said of the sails flapping when there is no wind, or when the man at the helm does not steer properly. Kiti cha bembċa, a rocking chair*.

BĒMBĒĒA, *v. obj.*; *kidude cha ku bembċċa watu*.

BĒMBĒSHA, *v. c.*, *to cause to rock or swing*.

BĒMBE, *s.*, *food and confectionery cooked by a woman for her lover, and sent to him during the Ramadan*.

BĒMBĒĒĒA, *v. a.*, *to court, favour*; *mniunge a-m-bembejċa tċgiri*.

BĒMBĒLĒZA (*or* **BĒMBĒRĒA**), *v. a.* (= *ku omba funi*), *to solicit aid when in a state of poverty*; *ame ni-bembeerċa ku fanisċa kazi, he begged me urgently for work*; (2) *ku bċmbċrċa mato = ku geusa mato, to consort the face, for instance when a man is begging or dying*.

BĒMBĒKĒSA, *v. a.*, *to indulge, connive = in Kisiasa, dekeresa*.

BĒMBĒRA, *vid. bandera, alċmu, bċrċmu. Bandera or bandera is a piece of red cloth used as a flag on ships. The Mombasans have an old flag, which they display in war. This flag is covered*

with passages selected from the *Quran*. They have also an old war-drum (*ngoma*) covered with a lion's skin. It is used only in war or on the death of a great chief. In war the display of a white flag indicates the continuation of fighting, whereas if an armistice is desired by the enemy he exhibits the red flag.

BENA, v. a.; ku bena (R. P.).

BENŪA, v. a., (1) to put forward, to stick out; (2) to leave or show in a state of nudity (= ku wika wasi); e.g., ku benūa matāko, to show the buttocks, not to cover them (*vid. shuri*), as the *Wakamba* do in the Interior; ku benūa kidāri, to walk with the chest thrown forward = *funūa*.

BERŪKA, v. n.; kiko kua kiko, to warp and twist this way and that (St.).

BERŪKA, v. n.; mtu alie benuka matāko, one who leaves the buttocks in a nude state = *funūka*.

BERĀMU, s. (ya) (Arab. *برام*), *cfr. alāmu*, banner, flag, banner.

BERĀTĪ, s. (or *BERĀTĪ*), a kind of cloth (*kitambi cha —*) from India.

BERĒU, s. (ya) (*see lammi*), tar, black stuff (ya ku andika alāma).

BERGHĀMU, s., bringing up phlegm (E.).

BERU, s.; ku fania beru katika kidau, ku tuoka ngūo (Sp.).

BERUSHA, v. a.

BĀSHIRI, v. a., *vid. bashiri*, bashiriwa.

BĀTĀLA, s. (ya, pl. ma), *vid. batōla*, a barge.

BĒTĪ, s. (ya) (Arab. *بيت*, domus), (1) house; (2) beti ya rusāsi, or beti ya ku tilia rusāsi or riešeli, a small leather-bag or pouch for carrying balls or small-shot. Gunpowder the natives carry in horns.

BETILI (or *BATIL*), s., a dhoni with a very long prow, and a sharp stern with a high rudder-head. They generally belong to the *Shemali*, or Persian Gulf Arabs (St.).

BĒKĒMU (or *BĒKĒMU*), s., buckle.

BĪA, s. (la, pl. ma—), a large dish (*bākuli kuba*). In *Kiniassa* mbia = cooking-pot.

BĀBĀA, v. n. (= hanga hika), to seek for, to look for, to show one's-self diligent or active, busy.

BĀI HĀLI (or *BĒI HĀLI*), lit., in Arabic, in whatever state or condition; by all means, in every way; kua kulla hali iwāyo yotwe; kua jambo hili lote or kana šbudi, upon all accounts.

BLĀSHĒRA, s. (*cfr. beti*). It is a compound word, meaning in Arabic "he sold and bought," hence trade, commerce; *ع*, vendidit, he sold; *ا*, emit, he bought; ku fania blāshera, to trade; mūkaka blāshera, a trader, merchant.

BĒM, s. (ya, pl. ma—), (1) grandmother; (2) a name of honor — my lady, my mistress (*said by slaves*) (*Kiniassa*); mūana, a young lady.

BĒBO, s. (la, pl. ma—), a cashew apple (St.).

BĒCHI, adj. (= *lidi in Kimu*), fresh, unripe, green, raw.

BĒDĀA (or *BITHAA*), s. (ya, pl. za) (*بذ*); mercaturam fecit; *بذاعة*, pars opum quae impenditur in mercaturam; *بذائع*, mercimoniae, goods for trading, merchandise.

BĒDII, s. (ya), diligence, effort, ardour = *jāhudi*; ku fania bidii, to give one's-self trouble; *cfr. بذع* and *بذ*.

KU JI-BĒDISHA (or *BĒDISHA*), to take pains (ku bidisha nafsiyakwe, or ku tia rokhoni hatta—).

BĒFU (or *BĒVU*), adj., ripe (mbifu, mabifu, &c.); embe hili ni bifu hatta linabogoška or shetōka, this mango is so ripe that it will burst open; the opposite is, "biti (bichi), unripe, green, raw, fresh."

BĒGĀNIA (*PIGĀNIA*), to mix old tembo with fresh (Kir. *bisania*).

BĒKIRA, s., an unblemished virgin; Arab. *بكر* primum in qualibet re, virgo intacta; *بكر*, diluculo fuit or fecit, primitias accepit et edit.

BĒKIRI, v. a.; ku-m-bikiri bikira (kua ku-m-tomōa or tomolēa kisinda), to deflower a virgin. Voluptuous *Muhammelans* are accustomed to marry very young girls, regardless of the suffering they cause.

BĒLA, except by (Arab.).

BĒLĀSHI (or *BĒLĀSHĒI*), adv. (Arabic *بلاشي*), sine or absque re, nihil = burre, for nothing, gratuitously.

BĒLAU, s., a dish of rice and meat cooked together.

BĒLAULI, s. (ya, pl. za), glass, a glass; kikūmba cha bilauli, a drinking-glass, a tumbler; bilauli or bilauri itokosayo maoni, transparent or pellucid glass, Rev. xxi. 12; *بلور*, beryllus.

BĒLDI, s. (ya, pl. za), a plummet; ku tia bildi-rusāsi ya ku pimiā maji; ku taffiti kua bildi, to plumb.

BĒLIMI, s. (ya) (= *iblis*, devil), an evil spirit considered to be of a more hostile nature than the *Shetani*. The natives believe that the *Shetani* can be expelled by beating a drum (*ngoma*), as he (the *Shetani*) shuns the *ugānga* connected with a *ngoma* and other ceremonies. When a man has been seized (*bagāwa*) by the *Bilisi* he lies prostrate on the ground like a dead man; he does not extend his arms, nor open his mouth, nor keep his teeth asunder. In this state of torpor and spasm, which the natives ascribe to the *Bilisi*, they first scarify the neck, to see whether the man is still alive (ku angalia yu hei). Then they mix the dung of an ass with the

chaff of rice, and set this mixture on a fire at the entrance of the room, which is filled with smoke. At last they attach an amulet (hirizi) to the neck and arms, which will in their opinion expel the Bilisi at last.

BILIWILI, s. (ya, pl. za), thistle.

BILKANUNI, s. (ya), equality, equalness (Er.);

Arab. قَانُون, perquisivit; قَانُون, canon, regula.

BILULA, s., a tap (St.).

BIMA, s., insurance (in Kihindi); ku lipa bima, ku toa bima (Sp.).

BIMBIRISA, v. n., to be hot (said of fire); muambirisa muoto, muoka-ni? (ni moto mingi) you are hot from the fire, why will you be roasted?

BIMBIRISHANA, v. rec., to quarrel.

BINADAMU, s., a son of Adam, generally a human being (Arab.); vid. adámu.

BINDA, v. u., to hem, to border; e.g., ku binda jamfi? (R.)

BINDI, s. (la, pl. ma—) (vid. pindi); ku bindia (jamfi, &c.), to sew an ubindo (R.).

BINDO, s. (la, pl. ma—), knot in the cloth; the loin-cloth held up to receive or carry things, anything tied in a bundle. When the natives receive a quantity of mtelle, mahindi, mtáma, &c., they hold up their cloth, and carry it with them on their back or shoulders like a bag or bundle. This is called bindo; ku kinga bindo, to hold up or open the cloth, in order to receive some dry thing. When tied up in a cloth it would form a bundle or packet called sirushi.

BINDU BINDU, s.; marádi ya — signifies great mortality like at the time of the cholera (R.).

BINGA, v. a., vid. pinga, v. a. (ku binga maji, ku binga dau), to stop, detain, e.g., water, or a boat in its course, or in business (R.); ku-m-binga mtu ndiani; ku bingana na gnombe, ku nenda naye kua tartibu; neno liki-wa-binga wa-mu-andikia kathi ku kata hákumu, if they have any difficulty, they write to the judge, to decide; sina neno tena li-ni-binga—to, I have nothing more to detain me.

BINGA BINGA, s.; sikujasa laken nnatia binga binga, though I have not filled it, yet I have put much into it.

BINGAMANKI, s.—udia, trouble; usi-m-wekee bingamansi (R.).

BINGIRI BINGIRI, s., a word imitative of sound.

BINGIRIA, v. obj., to roll; e.g., ku bingiria mlimani, to roll down the mountain; kitu kibingiricho humo or humle.

BINGIRISHA, v. caus. (cfr. fngirisha, fngirika, to make to roll, to roll along).

BINI, v. a., to contrive (Arab. بَان, distincta fuit res, intellexit, manifestum fecit).

BINIA, v. obj. — ku zúa or zulia, to invent, to tell something untrue about another (cfr. بَان struxit, construxit).

BINTI, s. (wa), daughter, pl. banáti; binti Abdalla, Abdalla's daughter; women are generally mentioned by their father's name (Arab. بِنْت filia; pl. بَنَات); binti amuyakwe, daughter of his father's brother.

BINZIMU, s., vid. bézimu or bizimu (la, pl. ma—), buckle — mahipi wa ku walia ngúo.

BIRIKA, s. (ya, pl. ma— or za) (or BIRK) (Arab.

بِرْك, crater fontis, piscina aut simile aque conceptaculum), (1) a large vessel or pitcher of copper with a nose or snout (birika ya ku nawia watu maji); (2) a water-trough of masonry (stone) made for bathing in the house. Every respectable family has such a birika built into some part of the house.

BIRINZI, s. (ya, pl. za), a cooked mess (dish) of meat, rice, pepper, &c.

BISHA, v. a., to knock or strike the door and cry "Hodi," to attract the attention of the people within the house. It is considered disgraceful to enter a house or to go beyond the entrance-hall without having bisha hodi, i.e., without having announced one's-self or called out at the door by knocking (kua ku gogóta) and crying "Hodi, hodi."

BISHANA, v. rec., (1) to joke with each other — ku fania masáha or kua na masáha; (2) to squabble, to quarrel, as joking leads easily to strife (ku tetána, ahindána).

BISHANIA, v. a., to knock together, to mix together; e.g., ku bishania tembo la súbakhi na la jióni la jána, to mix the tembo collected in the morning with that of yesterday evening (cfr. bigánia or pigánia).

BISHIA, v. obj.; (1) ku-m-bishia mlango, to knock at the door for one or in reference to one; (2) metaphysically, to resist, refuse, oppose one — ku fania ubishi or kua mbishi; mtu huya ame-ni-bishia hatta tunateta, this man knocked at me, opposed or satirized me till we quarrelled.

BISHIANA, v. rec.; ku bishiana kua masáha.

BISHARA YA SITA, sign of war (old).

BISI (or BISSI), s., parched (Indian) corn; bisi sa (or mbisi wa) mtáma, parched millet; makundi haya yanakungua bisi; ni-pa mtama ni-kunga.

BITANA, s. (ya), lined, double, used of clothes; bitana ya ngúo, a lined cloth (Kisumu this ngúo).

BITHAA, s., vid. bidáa, goods, merchandise.

Biti, *adj.*, unripe, fresh, raw; *biti bitu*; *hindi ni bitu*; *tembo bitu*; *mbiti, kibiti*, &c.; *janni bitu bitu kulla kipindi*, evergreen; *cfr. bichi*.

Bifu, *adj.*, ripe, well done; *mbifu*; *c.g.*, *niumba mbifu*; *vid. bifu*.

Bifu, *s.* (la, *pl. ma*—), heaps of rubbish, weed, wood, grass, leaves, and other kinds of refuse in a plantation (*cfr. muaka*), which are burnt when the *muaka* is approaching.

Bizari, *s.* (Arab. ^{so} *زيتون* or ^{so} *زيتون*), *condimentum ollae*, aromata, &c.), a small seed (cumin seed ?) used in making curry. *Bizari*, *pilpil*, and *mandano* constitute the chief parts of the curry powder.

Bize, *s.*, a wild hunting dog ? (St.). In Arabic *باز* (*bazi* or *bazin*) (*accipitris species falco*), a kind of vulture (or falcon for hunting).

Bo, *vid. po*.

Bôa, *s.*, a large serpent; *cfr. nondo* (*Boa Anaconda*).

Boba, *v. a.* = *ku funga hodâri* (Er.), to bind tightly ?

Bôbani, *s.*, weasel ? *Heb. takes bobari* (*ya, pl. za*) in the sense of "gouge" = *mangabu*, *y.v.*

Bobô, *s.* (better *robo*, *s.*), the areca nut, chewed with betel-leaf, tobacco, and lime.

Bomba, Borela, *v. a.*, *Heb. ? buona ?*

Bôria, *v. a.*, to touch, to take between the fingers and make an impression, to press softly in order to see whether the fruit is ripe; *ku gussa* means "to touch by applying the fingers gently to a thing" (*ku shika*); *ku papassa* signifies "to pass the hand over something in order to strip or shake it off," *c.g.*, *ngûja, nipapaseo tungu maguni-muangu*, wait till I shake off the ants from my feet.

Borika, *v. n.*, to admit of making an impression; *kita kigumu hakibofiki*, a hard thing admits of no impression.

Borizwa, *v. p.*

Bôvu (or better *ôvu*), *adj.*, bad, rotten, worn out; to be distinguished from *pôvu*, *posûa*, *posûka*; *mti mbôvu*, a corrupt tree, *pl. miti mbôvu*; *kasha ni bôvu*, laken neno hili ni ôvu; *bofu* or *ovu* signifies the absolute state of the word, but when it refers to a noun the usual prefixes required by the several classes of nouns must precede it.

Bôa, *s.* (la, *pl. ma*—), a pumpkin in the dialect of *Zanzibar*; at *Mombas* it is called *tango*, *pl. matango*; *mbôga* signifies "every herb, or leaf, or vegetable which is edible;" *manni yaliwyo yote ni mbôga*, *pl. mibôga*; *kiunga cha mbôga*, *vid. kiungo* and *mbûya*.

Bôa, *s.* (or *bozi*, *s.*), a kind of liquor which has various names and is prepared from various substances. The natives put a quantity of *mitama* (millet) into water, until it sprouts, when

they pound it in a mortar. Having strained the liquor, they put it into a jar and let it remain for about ten days, when it becomes strong like tembo. The *Wasegua* tribes, who are very fond of this liquor, call it *pombe*. The *Wasambara* people call it by the same name, but they prepare it usually from pounded sugar-canes. The *Wakamba* call it *uki*, and prepare it likewise from sugar-canes. The people of *Teita* call it *jôfi*, whereas the *Wasuahili* and the *Wanika* like the *témo* or *ûji* obtained from the cocoa-nut tree. In regard to the preparation of *pombe* the natives would talk in this way: *Watu una-u-weka mtama majini hatta ku mûa, hatta ukûsha mûa, waka-u-ponda, wakûsha-u-ponda wakatuja, wakûsha tuja wakatia mitungini ikakêti kâtri ya siku kûmi hatta kûa kâli*.

Boôa, *v. a.*, to strip a tree of its branches, to lop; *ku kata matanzu ya mti*.

Bogolela, *v. obj.*

Bogolewa, *v. p.*; *mti umebogolewa ni watu*, the tree was lopped by the people.

Bogofeka, *v. n.*, to be liable to burst; *ku îva hatta ku bogofeka* or *passûka passûka*, to burst open from being over-ripe; *muhogo umebogofeka*, the cassava burst from having been boiled too much (*vid. shotôka*).

Bôgôbu (and *BOGHODU* or *BOKHODU* and *BOGHODU*),

Arab. *بغضب*, *odit, odio habuit* (= *ku hosumu* or *hûsumu*), to slander secretly (*حَمَم*, *altercatus fuit, litigavit*), to contend or litigate with one, *ku-teta na-ku-m-zira*.

Boghodiwa (or *BOKHOTHIWA*), *Luke xxi. 12*.

Boghudiana, *v. rec.* = *ku zirana, hawakupatana*.

Bôhîri (or *BOHÂRI*), *s.* (*ya*), *niumba ya mali, a store with a shop and warehouse; niumba ya ku tia nafaka, a granary*.

Boze-bozi ?

Bokâ, *v.*, boken ? *cfr. pokén, v. a.*

Boko, *s.*, a hippopotamus, river-horse (*vid. kiboko*).

Bôkoa, *v. n.*, (1) to obtain a plentiful harvest in *Kinika* = *ku fania neema*; *muaka hu kuna* or *kuzi bôkoa* or *kuna neema*; *Mungu* or *Muungu ame-tu-pa viakûla vingi*; (2) to sink into; *bo-ôka*, to admit of sinking into (?).

Bozobozo, *s.*, a kind of food made of wheat, meat, &c.

Bokumâr, *s.*, hard-baked bread, ship's biscuit. The common *Suahili* do not know this Arab expression.

Bokwa, *s.*, Jack-fruit (*Tumbatu*) (St.).

Bôma, *s.* (la, *pl. ma*—), a palisade or stockade serving as a kind of fortification to towns and villages. The *boma* may consist of stones or of poles, or of

an impenetrable thicket of thorns. The boma is to be distinguished from ukúta (wall), which is made of stones in building houses, etc.; and from ugo (hedge), which consists of matanzu branches. Ku sungusha boma nijini. The boma is also to be distinguished from handaki (حندق), a trench, ditch.

BOMBA, s., a pump (St.); ku futa maji kua bomba, to pump.

BOMBO, s., a certain mboga rarely used.

BOMOA, BOMOKA, БОМОИ, vid. pomóá, pomóka.

BOMU, s. (la, pl. ma—); bomu la gogo, the sound of the long trunk-like drum formerly called msondo (which see).

BONA, v. n., vid. póna.

BONDE, s., a low plain, a pan-like land, valley.

BONGO, s. (la, pl. ma—), the skull; wongo means the brain. In the Kijumfu language it is called ongo or wongo (la). Bongo la kitoo signifies the white fat which is in the brains of the head of animals, and which the Wanika eat, but the Muhammedans throw away.

BONI, s.; boni ya jito or ya mato.

BONIA, v. a.; Luke xxi. 19, kua ku stahámili kuenu boniáni rokhozenu (vid. pona, pónia).

BONIA (BONYEA), v. n., to sink in, to give way, to stick, to put into, to entangle; ku bonia midómo kana méno, midómo inangia ndani, to draw in the lips so that they fall into the mouth through want of teeth; nti inakúnia mvúa n'nalóga hatta n'nanbonia, hatta mīgū inangia ndani, to stick (the feet) in the ground which is sodden with the rain (vid. topón). Reb. takes bonia — to grow lean.

BONIESHA, v. c., to cause to give way, to press so as to cause to sink in, to make an impression with the fingers. Reb., to make lean.

BONTH (St.), a bridge (Kiung.), evidently derived from the Latin pons or French pont, Ital. ponte. At Zanzibar there is such a conflux of nations and languages that we cannot get the true Swahili from that place (vid. divai). Ali-jenga bonth katikati ya mto, he built a bridge across the river.

BOOSA, v. n., to be lame (R.); said of any member of the body.

BORA, v. n., to feel soft or hard to the touch, to admit of soft or hard impressions; e.g., émbé hili labopa kua ugumu ugumu, this mango feels very hard (cfr. tósa); émbé labopa kua uoróro, kiddé kikingia ndani, the mango feels soft when the finger touches it; émbé labopa kulé, kulé.

BORÁ, v. obj.; ku-kua mīgū; ku bopéa kidogo.

BOROKA, v. n., lit., to be pressible.

BORÉA, v. c.; nti inabopéa mīgū.

BORO, s. (la, pl. ma—), a deep pit, a pond (Kin.

gópúe), a place where there is standing water; máhali pakaápo maji, a place where the water stands; mna mabópo hápa, usije úkaangáke, there are pits here, do not come lest you fall in.

BORA, adj., great, noble, best, strong, important, serious; mambo bora (not mambo mabora), important or serious matters; jawábu hili ni bora, this matter is great. In the Kichagga and Kipare dialects "mbóra" means "a virgin, a young woman;" cfr. Arab. ^م _ب ^ر _ا, superior illo fuit; ^ب _ر ^ا, bonus; (2) a cockerel like the mō (R.).

BORI, s. (ya), the bowl of a native pipe, a small tube of clay into which the natives put the tobacco when smoking their pipes. The bori is fixed upon the mdákáli, a wooden tube which leads the smoke into the kiko, which is filled with water. The kiko consists of a cocoa-shell. It is the centre from which all parts of this native pipe rise, and in which they terminate; therefore it is called the máma or mother of the whole machinery. Into this shell the natives fix the msallem, which is a reed of about one yard in length, through which the smoke is drawn after it has passed through the water. The msallem is called muanzi wa ku futia tómbáko. In the bori is fixed a small pebble which prevents the ashes from falling into the water. This pebble is called jákási; hence they say, tia jákási ku sulia tómbáko, isiangáke kikóni. Before the smoker presents his luka to a bystander who desires to take a whiff, he takes off the bori to let the remaining smoke escape. This is called ku kupúa moshí. The noise produced by the smoke passing through the kiko is called malio ya kiko; maji ya kiko yalia, i.e., the water of the bowl cries.

BORITI (yn, pl. za), thick poles laid across from one wall to the other to support the stone roofs of a native stone-house. These poles are cut in the mangrove swamps and are of a kind of hard wood which the termites will not easily attack. Bóriti ni mti uliohngoa ku ikia niumba. The poles or rafters must be laid close to one another in order to give solidity to the thick stratum of stones, pebbles, sand, and lime, which make the roof impervious.

BOROHÁ, s. (ya), a favourite native dish of pulis. They boil kunde (a kind of bean) and podú (a kind of vetch) and mbázi (a kind of pea) together, and then crush or mash them into a paste, to which they add water and lemon-juice. Borohá ni mtúsi wa kunde au podú au mbázi.

BOROMÁ (rather POROMÁ), v. a., to get dislodged (cfr. tangana, tangua) of itself.

BOROMKA, v. n. (cfr. poromka), to precipitate, to fall or slip down a precipitous place; mágé-bali yanaboromka; mta unaboromka.

BOROMOKÉA, *v. obj.*, to fall to him.

BOROMÓKO, *s.* (la, pl. ma—), precipice, declivity, steepness of a mountain; maboromóko ya mto.

BOROMÓLEA = boromókéa (*vid.*).

BOROMÓNA, *v. c.*, to actually dislodge, to cause to precipitate; maji ya mvua yanaboromosha mtánga, mtu hawosi ku kuesa.

BORÓNGA BORÓNGA, *v. a.*, to bungle one's work.

BORÓNGO BORÓNGO, *s.*, bungling, huddling, a mess of one's work; mtu huyu amcfania kazi ya borongo borongo, this man has bungled his work; hakufania kazi ngema, kaziyakwe ni tháifu.

BOROSHÓA, *s.*, a long-shaped black insect found in dunghills.

BORUGA, *v. a.*, to stir, to cut up weeds.

BOSA, *v. a.*, (1) to affiancé one; bóson, to be espoused to (*Er.*) (bosho ?); (2) = boosa, to relax, to grow lame.

BÓVU (or OVU), *adj.*, bad, rotten.

BÓZA, *s.* (ya), a strong narcotic which is made of bangi, which they roast on the fire and mix with the flour of bisi za mtama and honey, then the whole mixture is put into a jar. The man who uses it will constantly laugh or sleep for several days; *cf.* majúni.

БРАХИМ, *s.*; mkunga brahim and shokóla (*q.v.*), kinds of eel.

BŮ, *s.*, pl. mábū, maggot, mite, worm found in putrid meat; niama inangia mabū.

BŮ, a natural sound; ku angúsha bú (or fn) (*R.*); bu na bu, upside-down (telekeza).

BŮA, *s.*, steel used in smithery; a steel for striking fire is called mǎruba wa muoto.

BŮA, *v. n.*, and búlika (*opp.* to banúka), búya, búlika; muana buyu tumbolakwe litabuŷa or litabúlika, the big belly of this child will be dissolved ? (*R.*), reduced ?

BŮA, *s.* (la, pl. ma—), the stalk or stem of millet and Indian corn (búa la mtama, na la mahindi), but that of rice and of mawelle they call ubúa (ubúa wa mpunga na mawelle), their stalk being of a smaller size.

BUABŪA, *v. a.* = ku tonga kidogo, to hew a little.

BUÁGA, *v. a.* (also in *Kin.*), (1) to cause to fall, to throw down; *e.g.* ku buága madáfu or mǎigo, to throw down cocoa-nuts from the tree or to throw down a load; (2) ku-m-buaga mansa or ku-m-kera mansa (*q.v.*), to commit a horrible crime against somebody, especially against a great man, *e.g.* by violating his daughter, &c., which crime can only be atoned for by the death of the offender.

BUAGIA, *v. obj.*; ku-m-buagia makini; ku-ji-buagia moyo.

KU-JI-BUAGIRA, *v. refl.*, to throw one's-self on the ground outstretched, to lie with the legs stretched out.

BUANA (or BANA), *s.* (wa, pl. mabuana, *s.*), the master of slaves, of the house, sir, lord, or used of one's own father when speaking politely of him.

BUATHI, *v. a.* (*R.*), to raise (from the dead = fufú); *Arab.* بَعَثَ, *nisiit*, resuscitavit mortuum; hence بَعَثَ, resurrection; siku ya ku buathiwa ya ku fufuliwa, the day of resurrection.

BUATHIA, *v. obj.*

BUAYABUAYA, *adj.*; ku vaa nguo buayabuaya, to put on a loose cloth (*R.*).

BUBA, *s.*, (1) measles ? (*Kinika*, franji, French pox), *vil.* mbuba; (2) undue haste, morbid anxiety to finish a business; ku funga mizigo kwa buba; (3) buba, gluttony (*Er.*); *cf.* harára and ulafi (*cf.* kigaráfia in *Kiniasa*); ku fania buba, to be hasty or greedy.

BUBA, *s.* (RUPA), applied to various skin diseases (*St.*).

BUBO, *s.* (msegeneko ?).

BUBU, *s.* (A.), a tent (*St.*).

BŪBŪ, *s.* (*Dr. St.* has bubu, pl. mabubu, dumb) (wa, pl. ma—), a deaf or dumb man, who can neither hear nor speak (*cf.* kiáwi).

BUBUJIKI, *v. n.*, to burst forth, bubble out; *e.g.*, wasaha; ku bubujika matózi, to burst into tears.

BUBŪTA, *v. a.*; ana-m-bubuta hatta ana-mu-umiza, ku-m-piga makonde sana hatta uka-mu-umiza ndani (*R.*) (*Kiniasa*, ku-m-b).

BŪDA, *v. n.*, to have influence or authority with somebody; probably from بَدَأَ, *incepit*, بَدَأَ, *incipium*, dominus (*R.*); habudi kwa sultani, he has no influence with the king.

BŪDI (or BUDDI), *s.*; *Arab.* بَدَى, *separatio*, fuga, بَدَى, *ecessarium est*, laud est evitandum; kúa na budi, to have an escape from; sina budi or buddi, I must, lit., I have no escape; haina budi ku nambia sababu ya khosuyako, you must tell me the cause of your fear, uchapokufa or uyapokufa, though you die.

BUÉA, *v. n.*, to be protuberant, to protuberate; *e.g.*, tumbu lislo buea.

BUÉA, *v. a.*; *e.g.*, usi-ni buese utumbo; ku búéwa, *v. p.* (*cf.* búA) (*R.*).

BŪETA, *s.* (la, pl. ma—), a small box, canister; bueta la ku andikia, writing-desk. In general bueta signifies a box having its lock inside, not outside; a small box neatly worked, desk.

BUGA, *s.*, a hare ? (*St.*).

BŪGE, *s.*; húge kúba = uganga bora (*cf.* kiini-mato).

BUEU, *s.* (la, pl. ma—), (1) a kind of thick willow; ubagu (pl. mbágu), a thin withie used for binding and for making baskets, &c.; (2) bugu signifies also the stalk to which many plants

have their fruits attached; e.g., bugu la mtoma, la mtango. Its shoots are called kono.

BUGUSA, v. a., *vid.* komba, v. a. (*cf.* pukusa).

BUGUDIKA, v. n., *said of tears*; matōsi ya bugudika; *vid.* pukutika.

BUGUDU, v. a., *vid.* bōgudu.

BUNURI, s., *incense*, بونوري; perhaps to be derived from the Arabic بونوري, herba odorata, buphtalum.

BUIA, v. a., and BUAKIA, v. a. (R.), i.g. in Kiniasa buia and buirira, to shut the lips in shaving.

BUIBU, s., a spider; niama mdogo wa māgū sitta yuwaūmā kua meno (Kiniasa, dandañlō).

BUJIA, v. a. (ku-m-bujia niani), to pass by, to push by (*said of an animal which loses its hair by so doing*).

BUJUKA, v. n. (kua mitu) (R.).

BUKA, s., *sorrow*; e.g., moyo ukangia buka kiba.

BUKI (or BUKINI), n. p., *Madagascar*. This word requires closer examination. What does it originally mean?

BUKU, s. (*vid.* piku) (la, pl. ma—), a large mouse, rat; in Kĩangija pũruku.

BUKUA, v. a., to betray, make known; *vid.* ubuku (Sp.)?

BUKUKA, v. n., to become known, cried down (= ku tōka n'do).

BULI, s., pl. mabuli, *teapot*.

BULIBA (BULIBIA), *vid.* pulisa.

BUMA, *vid.* puma and bumūa, *vid.* pumūa, pumūzi, *breathing*.

BUMBA, s. (la, pl. ma—), *cf.* pumba, *clod, lump*; la tōmbāko, *vid.* kibumba; bumba la udongo, la niuki (*meat*); a packet.

BUMBANIKI, v. n., *vid.* pumbasika.

BUMBUAZI, s., *perplexity, idiosyncrasy*; ku pigua na bumbūazi, to become confused so as to be unable to go on with one's business.

BUMBŪI, s. (la, pl. ma—), la mpunga (*cf.* kibōndūo), rice flour pounded up with scraped cocoa-nut. Kibonde bonde in Kiniasa.

BUMBUNA, *adj.*, lumpy, in a mass (*said of iron*); chuma hiki kikali bumbuna.

BUMBURUKA, v. n., to be frightened away (ku ondōka kua nguvu).

BUMBURUSHA (BUMBURUHA), v. c., to scare or drive away, to arouse.

BUMDA, pl. ma—.

BUMŪDA (la, pl. mab—), a kind of soft cake or dumpling (St.).

BUNDA (la, pl. ma—); (1) mikate ya mabunda; (2) pack, *vid.* rōbūda; a bale of goods.

BUNDE, s. (la), a cocoa-nut which is empty and dried up.

BUNDI, s., a native bird, an owl (?) (St.).

BŪNDO, s. (la, pl. ma—); ni makopa ya ku pika sima ya bundo in Kĩa; ku ponda in Kĩa; *cf.* kopa.

BŪNDŪKI, s. (ya, pl. za), a musket, gun; ku piga bānduki, to fire off a musket; Arab. بندق, vox peregr. glans missilis.

BUNGA, v. a., *vid.* punga.

BUNGALA, s., a kind of rice (St.).

BUNGO, s. (la, pl. ma—), the eatable fruit of a tree called mbūngo, a kind of medlar?

BUNGO, s. (la, pl. ma—), a dish smaller than the bia (bākūli dōgo); kibungu is still smaller; bungu la ku pozea uji, a saucer to cool gruel in.

BUNGŪ, s.; — la udōngo (pl. mabungū), earthen vessel.

BUNGŪA, *vid.* pungūa, to call a person's pepo.

BŪNI, v. a., to begin, to be the first who does a thing, to invent, contrive, find out; ku buni chūo, to compose a book; ku buni jambo lililotamburikana, to invent a thing which was before unknown. Rashidi amebuni Takaungu = ameanza ku jenga niumba at Takaungu. In a bad sense it means = ku zua, to contrive, pretend, to imagine; ku nena neno asilo tūmus, he spoke words which he was not sent to speak, he spoke from his own mind; maneno haya ni ya ku buniwa, these are imaginary words (*cf.* Arab. باني or بان).

BUNIWA, v. p., to be devised or excogitated in one's own mind.

BUNI, s., an ostrich.

BUNTI, s., sons, the sons of; pro bene, e.g., Bene Rashidi.

BUNZI, s. (ya), coffee-berries, raw coffee, coffee-beans; bunni ya káhoa or ya káhawa.

BUNZI (BUNZUZI), s. (la, pl. mab—), a large stinging fly which builds a clay-nest. Its sting is, however, less acute than the mifu gnombes, which puts bullocks to flight. This and other stinging insects do harm with their tails, hence the natives use the expression "ku shutia," q.v.

BUOTHU, v. a., to hate; perhaps from the Arabic

بغى, molestae fuit res, gravius affecit, or from بغي (*vid.* bōgudu, v. a.), odit, odio habuit.

BUPU, s., *vid.* punje (bupa, la, pl. ma—).

BUPURU (la, pl. mabu—), an empty shell (St.); bupuru la kitoo, a skull.

BURAI, s. n. (probably from بوي, pacem fecit, se obtulit, prodiit ad aliquam rem peragendam), to give up or renounce a claim; manamke ameburái mähari = amēta mähari, the daughter gave up her claim to the dowry paid by the bridegroom. Reb. burai = ku samehe.

BURAI, v. a.; mama ame-ni-burais mahariyangu, mother made me renounce my dowry.

BURAIWA, v. p.; intumke ameburaiwa mahari ni mama.

BURI, s., large-sized tusks of ivory.

BURIANI, s., a final farewell, asking general forgive-

ness; ku dakana buriani, to ask mutual pardon and to take a last farewell (St.).

BURIKAO, n. p., Port Durnford (St.).

BURKE, adj. and adv., in vain, for nothing, gratis, gratuitously, for no good, without cause; maji m-pe burre, pasipo hesabu, give him water without payment; maneno ya burre, vain words (yasiu fika); ku tokosa or tukana watu burre, to despise men without cause (pasipo sababu).

BURŦ, adv., said with the voice elevated (R.); ku pita buru.

BURUDA, s.; juo cha buruda, a book read over a diseased or dying person (after all medicine has proved useless); juo cha ku-m-somea mkongo, akafika imma akapona.

BURUDI, s., coldness; cfr. Arab. بَرْد, frigidus fuit, refrigeravit; بَرْد, frigus, quies.

BURUDI, v. n.; cfr. baradi or baridi, to be cold, or beredi.

BURUDIKA, v. n., to become cool, to be refreshed, to respire mahali upeponi.

BURUDIKUA, v. p.

BURUDISHA, v. c. (cfr. beredisha), to cool, to make to cool, refresh; ni-pa-mi maji ya ku zizima ku burudisha rokoyangu, give me cold water to refresh my spirit.

BURUGA, v. a., (1) to root out = ku lima küküke kwa jembe, to scratch or dig up the soil with the native hoe. The ground has previously received the seed, but its growth would be prevented if the weeds were not removed. The expression corresponds with that in our European tillage, "to turn the ground a second time to clear it of weeds." (2) Dr. St. takes the word to mean "to mix up, to knock together" (cfr. bóruga). Ku burugia pugue, to slightly hoe the ground (to prepare it for the coming rain); pass. burúgua.

BURUGANIA, v. a., to spoil by interrupting (Sp.).

BURUGIA, v. obj.

BURUGUHA, v. c.; ku ji—, to be cumbered about, Luke x. 40; to show one's-self inattentive and lazy (Ex.); to promise everything and do nothing.

BURUHANI (or BURHANI), s. (from the Arab. بَرهَان, convaluit, بَرهَان, probatio evidens, argumentum demonstratio), evidence, proof, token.

BURUJI, s., castle or fort; بُرْج, robar, arcis turris.

BURUNA, v. a., to drag, to haul along (Luke vi. 1).

BURA, s., Arab beer made of barley and millet.

BURANI? to hasten? بُرْسَيس, festinavit.

BURARA, s. (ya, pl. za) (Arab. بَرَارَة, scientia, perspicacia), prudence, aptitude, mechanical skill, solution — skill or nádiri; mta huya yuna burara.

BUSATI (or BUSHATI), s., a kind of matting made at Masao.

BUSHASHI, s., a thin sort of stuff (St.).

BUSHUTI (or BUSHITI), s. (la, pl. ma—), a cloak of black colour imported from Arabia; it is ngúo ya beredi or ya mvua. It corresponds to the Egyptian burnous. It is made of black sheep's wool, hence woollen stuff, blanket. It cost formerly 2 to 3 dollars at Mombas.

BUSTANI, s. (ya), a garden; Arab. بَسْتَان, Persica, hortus.

BUSU (or BUSHU), v. a., to kiss, to kiss the hand; ku guya mkono wa mtu mkū, ku sengeza mdomoni, to seize the hand of a great man and put it to one's lips—in respect for him. In this manner the servants, friends, or adherents of a chief or great man pay their respects to their leader every morning or whenever they meet him.

BUSU, s., the kissing, a kiss.

BUSHIANA, v. rec., to pay each other respect by kissing the hand, or by taking each other's hand and putting it to the mouth to kiss; ku bushiana mikono.

BUSURI, v. a. = ku angalia, to see; cfr. بَصَرَ.

BUI, s., vid. bī, maggots in meat.

BULILISA, v. c., to let slip or glide along; e.g., ku — ndō kisimani (cfr. bululisa in Kiniasa).

BUYU, s. (la, pl. mabuyu), the fruit of the mbiyu or baobab tree, which is very large. The shell is used for cups or for drawing water (ndō ya ku futia maji). The seeds and pulp being acid, they are used as a substitute for lemons or citrons, and make an agreeable fish-sauce. The trunk of the mbiyu is too soft to be used for constructing canoes. The trees mtanne, muembe, mgnambo, muafi, mfiile, muufi, mrihi, msanderusi are used for making canoes. Miti hi inafa (or yafa) ku tanga madau, au mitimbū, au mahóri, au viléfi au vihóri (kidau, kiléfi kihóri cha ku toza watoto). Many parents buy these little canoes to gratify their children, and to accustom them to the sea from their childhood. A kihóri costs about one dollar, whilst a dau (dhow) or mtumbui is worth from 6 to 15 dollars. The people of the islet of Wawini live in a great measure by making canoes, as the country around supplies them with trees suitable for them.

BUYUKA, v. n., to break open (a blister); cfr. gabuka in Kiniasa.

BUI, s., pl. mabūzi, a very large goat.

BWAGA, v. a., vid. buaga, v. a., to cast down what one has carried; ku buaga nazi, to throw down fresh cocoa-nuts from the tree.

BWANA, s., wa, pl. mabuana; vid. Buana.

BWANA ndōcō, the master's son (the little or young master or lord).

C (CH)

CH; see the remarks which Dr. Steere has made in his *Handbook on this sound* (pp. 253, 254). Words not found under CH will be found under J, and vice versa.

CHA, *genitive particle, 'of, pl. via; kitu cha mtu, a man's affair; vitu via watu, the affairs of men.*

CHA (or CHAI), s., (1) tea; (2) a stable for cattle (R.).

CHĀ, v. n.; kú cha, to fear, to be afraid; yu-wácha ku enenda pekée, he is afraid to go alone.

CHĀA.

CHĒĒA.

CHĒĒĒA.

CHĒĒĒĒA.

CHĒĒĒĒĒA.

KU CHĒĒĒA (or better KU TISHA), v. c., to cause to be afraid, to make afraid = ku-m-tia kicho, lit., to put fear into him, to frighten him.

KÚ CHĪA (or KU CHĒWA), pass., to be feared; aliechōwa.

CHĀ; KÚ CHĀ, to come, vid. jñ, v. n., and ku chūa, to set (of the sun), vid. tua, v. n.

CHĀ, v. n.; kú chu, to dawn, to rise (of the sun); kumekúcha, it has dawned, the dawn; kuna kú cha, it dawns, the dawning; hakulāla usiku kú cha or tangu usiku hatta ku kácha muanga, he did not sleep from nightfall until daybreak, till the light came; amekólēti kú chū, he sat up all night till daylight; káribu na ku cha; subukhi haku-tassa kú cha; ku li kucha ku lia = ku lia siku zote; hakujāchū, ku cha ku cha.

CHABU CHABU, s., said of makúti; chabu chabu tupu.

CHĀBUDU CHĀBUDU, s. (= wazi wazi), s. and adj., to become full of holes, perforated (e.g., a cloth); ku weka viombo chabudu chabudu, to place utensils disorderly.

CHACHA, v. n., ku chacha, to ferment, leaven; zima ina chacha or tatu.

CHACHA, v. n., to begin to rot, to be spoiled; wali hu una chācha, this (boiled) rice begins to spoil.

CHACHA, s.; bahari ina chacha; ina chachúkūa sana (R.), to wave, be rough (of the sea).

CHĀCHA, s. (ya, pl. za), (1) a kind of grass growing in wet places; (2) ohacha, pl. machacha = mafizi (cfr. mashada, makaja, and maróro).

CHACHĀCHA, v. a., to wash clothes by rubbing them between the hands and by dabbing them gently on a board or stone, not by beating them so hard as is generally done when the word ku ſia is used.

In beating gently the washerman says, chā, chā, chā, hence the expression "chachāga;" uchachāga nguoyangu, usipure (vid. para or puaya), wash my cloth gently, do not beat it.

CHACHAUISA, v. a., to out-roar, to interrupt one by speaking loudly; ame-pi-chachauisa kwa maneno mangi; chachauiso (la), s., embarrassment = tata.

CHACHĀWA, v. n., not to keep still (like children) (R.), not to keep quiet (?).

CHACHĀWI, s., a confused noise of talk, which nobody understands.

CHĀCHE, adv., a little, a few, not many; watu wachache, some men; siku chache, some days; akili chache, little understanding.

CHĀCHĪA, v. obj., vid. jājia, to puzzle; kazi sina-ni-chachĪa (dahabu ina-ni-chachĪa), to perplex, not to know what to do.

CHACHO(A), s. (la), pl. machacho(a) = mafuzi.

CHĀCHU, s., see tatu and utatu (uchachu), bran, leaven, ferment.

CHĀCHŪKA, v. n., to sour, to make sour, e.g., mtāzi; chachūka, to become or turn sour; ku pata ukali or kiungo.

CHĀCHŪKA (and CHAFUKA), v. n., to surge (bahari).

CHADA, s., name of a person; chadda katika chadda (R.)?

CHĀDI, s., hunger, starvation (Kiung.) = ndā; ameshikūa ni chadi or shungi tati.

CHADI, v. a., to demand or request anything vehemently from somebody; ame-ni-chadi hatta nime-m-pa; cfr. جَدَّ, profuit, donavit, postulavit petitivē ut daretur aliquid; s., terminus, extremitas, vehementia.

CHADDI, s. (ya), Capricorn; Arab. جَدِّي, haedua, capricornus.

CHADDI, s. (ya, pl. sa—) (cfr. جَدَّ, magnus fuit dignitate; جَدَّ, avus; جَدَّاد, majores), the great grandfather, ancestor; mtu huyu ni sheha tangu jaddiyakwe (= babu).

CHAFI, s., a kind of fish.

CHAFI, s., an insect which creeps over a person and causes marūgu rāgu (swelling), q.v.

CHĀFIA, v. a., vid. chafya, to eneeze.

CHAFU, s. (la, pl. ma), a kind of basket made of mlā (cfr. mwa) for catching shrimps (vid. mfumbi). It has holes so that the water may run through.

CHĀFU, s. (Kiung.) (la, pl. ma—), the shark.

especially that part which is over the teeth;
Kimw. tafu, vid.

CHAFUA, v. a. (*Kimw.*), to make muddy (*Kilind. ku tefia*) = ku tia taka.

CHAFUKA, v. n., to be dirty; niumba inachafuka, yadaka fagiwa, the house is dirty and must be swept.

CHAFULIA, v. obj., to dirty, to soil, to bedaub; ame-ni-chafulia nguoyanga.

CHAFUA, v. a., to put in disorder, disarrange (*Kiung.*).

CHAFUKA, v. n., to be in disorder; moyo ume-chafuka, I feel sick.

CHAFUKA CHAFUKA, to be all in a mess, to be all tumbled about and in confusion.

CHAFYA, v. n.; ku chafya or ku piga chafya, or kwenda chafya, to sneeze (*St.*).

CHAGA, v. n. (*R.*); chaga, s., from uchaga? (*R.*).

CHAGINA, adj. and subet. (*pl. machagina*), bold, brave, gallant; mtu huyu ni chagina, mtu mkali, hachi, this man is brave and warlike, he is not afraid; *cfr. the Amharic word tshakana, v. n., to be brave; tshakang, i.e., brave, bold, valiant, manly, Isenberg's Amh. Dict. page 187.*

CHAGUA, v. a.; ku chagua (*Kiung.*), to pick out, to select, to choose; *Kimw. tagua or taia, q.v.*

CHAHU, s. (*ya, pl. za*), power, authority (= enzi or ezi), dominion; sultani ame-m-pa wali chaha ya wata, the sultan has given the governor power over the people; *cfr. Arab. حجة (Pers.), dignitas, potentia; kilango cha chaha or peponi, the gate of Paradise, which the Swahili imagine they see opened now and then at night, when they see a very bright spot of sky. No doubt they confused the gate of Paradise with the niota ya chaha or ya kibula, which seems to be the polar star (?)*. Ku-m-pa chaha or chazi, to make one rich (*R.*); chaha (*written by Dr. St. jaha*), good luck, unexpected fortune.

CHAHU, v.; CHAHUWA, v. p. (*R.*), to be made wealthy.

CHAHABU, v. a.; ku chahabu chombo poani, to lift up a vessel upon shore (= gadimu).

CHAHABIWA, v. p. (= ku gadimiwa), to be shored up (or erected) on supports.

CHAHABU, s. (*la, pl. ma—*), a support; ku weka chombo ju ya —, to put a vessel on supports.

CHAHAM, s. (vessel), *vid. jahazi*; *vid. جحر*, instrument; *cfr. chombo.*

CHAHU, v. a.; *Arab. جاهل*, nescius fuit, insipiens fuit, ignoravit.

CHAHU, s., (1) an ignorant man; (2) one who knows no fear, one who regards no danger, hence brave, courageous, daring (*ni mtu mkali, sio khofu ya wata, si muge*); ku-m-chahili mtu, lakon Mzungu hachahiliki.

CHAHILKA, s. p., to be dared.

CHACHO(A), s. (*la*), *pl. machacho(a)*, (= mafusi; *vid. makaja and marere*).

CHAI (or CHU), s., tea.

CHAKI (or CHAKAA), v. n., to get old or worn out (*through age or use*) = ku legesa or ku rarika; *e.g., ngao imechaka, imekua kuku (imerarika)*.

CHAKA, s., (1) summer (?); ku pisha wakati wa chaka, to estimate, to pass the summer-time; chaka ni zamani za ku toka chika, hakuna upepo; (2) a thick forest (?).

CHAKACHA, v. a., (1) to pound oil (*very likely from the cracking sound which is caused in pounding oil*); chakacha = ku ponda mafuta kua kiro, but ku shindika mafuta is done kua ngamia (*by camels*); (2) ku chakacha niumba = ku takasa niumba, ku fania tupu tupu sababu ya ku tama, to clear or empty one's house on emigration; (3) tombako ni chakacha, haisai, ni tombako dufu lisilo asha mononi, weak tobacco, being not pungent to man's teeth.

CHAKACHIKA, v. n., to be pounded thoroughly; mafuta yamechachika sana = yamepondeka sana, or yamechachikua.

CHAKAPU, s. (*Kijumvu*), an animal which eats poultry.

CHAKASI, s., *vid. bori.*

CHAKI, s., chalk, whitening, putty (*St.*).

CHAKI CHAKI, scattered about in plenty; mabulushi wakali chakichaki muli mwita (*cfr. Kisiassa, saka saka*).

CHAKO, thy; *e.g., kitu chako, thy thing or matter.*

CHAKOGEA, lit., kitu cha ku ogua, a thing to bathe in, a bath.

CHAKUA, v. a.; ku-ji-chakua, to distort the mouth slightly in contempt (*R.*).

CHAKULA, s. (*lit., kitu cha kula, a thing of to eat*) (*cha, pl. via—*), meal, food, eatables; chakula cha sabukhi, the breakfast; chamtana, dinner; chajiuni, supper; *Arab. كحل*, edit, *كفل*, quid-quid editor.

CHAKUNOA, s. (*cha, pl. via—*), drinking (*kitu cha kula*).

CHAKURA, v. a., to scrape; *e.g. kuku achakura, or achakia (R.)*; ku ji chakua, to scrape the teeth with the tongue.

CHAKWE (chake in *Kiung.*), his, her, its, *vid. Gram. (akwe)*.

CHALE, a kind of fish.

CHALE CHA JU and CHALE CHA PUANI (*R.*)?

CHALI, backward, on his back (*St.*).

CHAMANDA, s. (*la, pl. machamanda*), a round strong basket with a cover, both made of will; kichamanda, a small basket.

CHAMBA CHA JITO (*Kiung. cha jicho*), a white film over the eye; mugezi chamba, a person with a white film in the eye; chamba cha jito (*cfr.*

upógo); mtu huyu ana chama cha jito, or ana kúni cheupe cha mato; jito lina chama, lina mtu ndani.

CHAMBA — ku amba, used as conj. to say, if; na kuamba, though, if, when.

CHAMBA, v. n., to break wind with a noise; punda yuwachamba kua keléle; chama is to be distinguished from "ku shúta," which means "to break wind without any noise, but not without stench (cfr. mashúzi, ushúzi).

CHAMBA, s. (la), breaking of wind downwards.

CHAMBA, s. (= kiamba), pl. viamba, (1) a small rock; muamba, a large rock; (2) jengo (pl. viengo) vilivikátua kásidi; ku-m-pigia chama or viamba (= otea), to make huts for waylaying people; the robbers cut part of the wood near the wayside to waylay travellers.

CHAMBAMBA, s. (contr. from kiambámmba), thin, lean, meagre; Muegnizimgu hakuumba chambamba, the natives say this of a man who was formerly lean, but who became afterwards strong (amewanda).


CHAMBO, s. (cha, pl. viambo), a bait; kitu cha ku fulia sámaki, or kitu cha ku tegéa niuni; ku weka or ku tia chambo katika mtambo, to put a bait into a trap.

CHAMBÚA, v. a. (see "shambúa," to clean cotton), to dress, clean, to pick the sticks and dirt out of cotton, to pick cloves off their stalks.

CHAMBURA, s. (cha ku futia), pincers (Fr.); perhaps the same word as chamburo, which is a plate for wire-drawing (St.).

CHAMCHELA, s.; pepo za chamchela, a whirlwind (St.)?

CHAMEI, s., sorcery — khanisi.

CHAMIA, v. a. (or CHAMII), to gather, to assemble, e.g., watu (wimbi la ku chania, vid. mudia, It.); , collegit.

CHAMII, v. n., to mill.


CHAMSHAKANO (or CHAMSHAKANO), s. (lit., kitu cha ku amsha or amsa kanoa, something to wake the mouth), something eaten first in the morning; hence breakfast = chakula cha subukhi.

CHAMVI, s., vid. jamvi, s. (la, pl. ma—), a large mat of the coarse or common kind.

CHANA, v. a., to comb; vid. tána.

CHANA, s. (la, pl. ma—), a lad; cfr. mtukútn.

CHANA, s. (la, pl. ma—), the larva of a bee (vid. machana); chana la niuki is the empty cell; kamba la niuki is the cell full of honey.

CHANABA, s. (la, pl. ma—), the uncleanness after cohabitation. Hence the Muhammedans are enjoined to wash themselves after the act. Mtu huyu ana chanaba (chanápa), i.e., ana taka asipooa, akilala na mke; cfr. , pollutus sult nempe effluxu seminis.

CHANCHA, s., a prostitute (female or male) (pl. ma—)?

CHANDA, s. (la, pl. vianda); chanda cha mukono, the finger of the hand; chanda cha mēgū, a toe; (1) chanda cha gumba, the thumb; (2) chanda cha sháhada, the fore-finger; (3) chanda cha tokā, middle-finger; (4) chanda cha kati ya kando or chanda cha muandamizi wa miabo, the ring-finger; (5) chanda cha misho (or cha kando ku andamana chanda na pete), the little-finger. The middle-finger is called chanda cha tókā (lit., the finger of time) because the Swahili take the lime used in Uraibu (vide) with that finger; if they do not, it will judge them on the day of judgment.

CHANDA, s. (la, pl. ma—); chanda la mnáni, a leaf of the cocoa-nut tree.

CHANDALA, s. (cha, pl. viandála), a separate portion or a remnant of food which a wife preserves for her husband after the banqueting guests are gone; she does it from the tender consideration that her husband might not have eaten enough (ku-m-wekē mume chandála).

CHANDARUA (or CHENDERUA), s. (cha, pl. viandarua), an awning or anything (e.g., ng'ũo, jamvi, etc.) that protects against the sun; ku tangika or fungua ng'ũo. Kiuny. chandalua, an awning, a mosquito-net.

CHANGA, v. a. (= ku shanga) (Kiuny.), to split (wood).

CHANGA, s. (nid. kianga), clear weather after the rain has passed; linaŕoka chúa, mvúa inakwisha kú gnia.

CHANGA, s. (cha, pl. vianga); changa cha mato dinneas = haŕoni sána, yuna kiza cha mato; mtu huyu hana changa cha mukono = hana khófu ya ku suia mukono, i.e., he steals suddenly; háchimtn.

CHANGA, adj., unripe, young, fresh; kitu kichanga, anything unripe (hakitaasa ku ūwa); mtoto mchanga, a young child; émbé hili ni changa, this mango is unripe; mahindi machanga, unripe Indian corn; ndizi ni changa, these bananas are unripe; súbukhi changa changa, in the morning when the sun is not yet hot—when the sun is, as it were, yet unripe.

CHANGA, v. a.; kú la kua ku changa (Unguj.), a feast where each contributes something to the entertainment; cfr. tango (Kin. tani).

CHANGAM'KA, v. n.; ku —, to be genial or hearty and pleasant (cfr. tangam'ka, tangaŕika, v. n.).

CHANGANIA, v. a. (vid. tangania) (Kiuny.), to mix; changanika, to be mixed; changanisha, to perplex (vid. tanganika and tanganiŕa).

CHANGARAWI, s., grit, little white stones like those in coarse sand (St.).

CHANGÁWE, s. (ya, pl. káwe ma—), a pebble, vid. káwe, gravel (jangáwega jiwé).

CHANGU (CHANGU), *s.*; ku piga change; *vid.* topa.

CHANGU, *s.* (cha, *pl.* viango), (1) a peg or hook to hang things upon = kidúde cha ku angikia or tungikia kita (ku tungika, to suspend, in Kimr.); (2) uhangano wa utumbo, the great stomach; (3) uminiu, change, small intestines, round worms (*cf.* njango and uchengolole); (8) chango la uviasi (uvyasi), *cf.* muamimba and ufasi.

CHANGU, (1) *pron. poss.*, 1st pers. *my*, kitu changu, *my thing or matter*; (2) a kind of fish.

CHANGU, *v. a.* (Kipemb.) = ku fumia (Sp.)? changu, *v. obj.* (*eg.*, tangulesangu)?

CHANGUA, *pl.* machangua, a large or extensive desert.

CHANI, *v. obj.*; *vid.* tania, to comb for, *cf.*

CHANIATA, *v. a.*, to cut into small slices, to boil together; ku káta vidogo vidogo, *eg.*, cassava, banana, *etc.*, and boil them together (*cf.* machaniato).

CHANNI, *s.* (la, *pl.* manni), a leaf; channi la mti, the leaf of a tree; *pl.* manni or machanni *means* also "grass, herbs," like niassi.

CHANNIKIWITI, *adj.*, green (the colour of a green leaf); ngúo ya channikiwiti, a green cloth.

CHANJA, *s.* = muongo, impostor; uchanja = urongo.

CHANO, *s.* (cha, *pl.* viano), a large wooden platter; also a sort of table or low stool upon which the Arabs place their food (cha ku andikia wali).

CHANUA, *v. a.*; ku chanua, to put forth leaves (St.).

CHANZI, *s.* (la, *pl.* ma—), the sleeping of a member of the body, hence *cramp*; mtu akiketi mno yuwasania chanzi la magú; yuna chanzi la mukono or kigú; gú limekufa chanzi.

CHANGO, *s.* (cha, *pl.* vianzo), the beginning of pluit-work of a mat; chanzo la mkéka (*cf.* olelea), jamvi, shupatu.

CHAO, *pron.*, their; kitu chao, their matter.

CHAO, *s.* (cha, *pl.* viáo), a roller, trestle; jao ni kidúde cha ku shulia (ku shúa or shusha) dau, the rollers or pieces of wood on which boats or trees, *etc.*, are launched.

CHAO, *s.* (cha, *pl.* viao) (= kikao), a small group of people; wamekuja viao or vikáo vingi hatta ku timia gushi ya watu.

CHAPA (or CHAPARA), *s.*, excessively or perfectly drunk; mtu felani yú chapa or chapára léo, N. N. is quite intoxicated to-day.

CHAPÉ, *s.*, a hat; *cf.* the French chapeau and the Italian cappello; *vid.* chapéu.

CHAPÓ?

CHAPPA, *s.* (la, *pl.* viappa), (1) a stamp, mark = alama; *eg.*, pipa linaandikua chappa, the barrel has had a stamp or mark written upon it; Ngoma ya Mvita imeandikua chappa, this refers to the inscription on the castle-gate of Mombas; (2) chappa cha ku fulgita wáraka kusitaji or

sámmlha, a stamp for closing a letter with a small wafer or with gum-arabic; (8) ku piga chappa cha ohúma katika kortási, to print on paper, lit., to beat an iron mark on paper (*of course this expression is not well understood by natives who have had no intercourse with Europeans*); (4) the fin of a fish.

CHAPÚA, *v. a.*, to increase the noise of a drum; ku ongésa mlío wa ngoma; ku chapúa magu = ku fúliza.

CHAPÚKA, *r. n.* = amekuonda harraka (Sp.).

CHAPULMA, *v. c.*, *cf.* ngoma.

CHAPÚ, *s.* (cha, *pl.* viapiú), a small native drum (ngóma ndógo); *cf.* ngoma.

CHARAKARA, *r. n.* (= ku piga mahindo, to make a noise), to make a brushing noise as by walking through grass (in Kiviasa "wayúra").

CHÁRIBU, *v. a.*, *vid.* cheribu or jaribu, to try.

CHÁRO, *s.* (cha, *pl.* viáro), a band or company of travellers, a caravan, journey, expedition; Mzungu amefania viáro vitátu via Chagga, the European has made three journeys to Chagga; mjáro is one man of the company, a journeyer; ku fánia cháro = ku sáfiri (Kin. ku hamba), to travel on mercantile or other business. Charo is originally a Kinika word for which the Swahili use "sáfiri," but the Kinika expression "charo" has been fully adopted by the Swahili. Viáro viwili via Ukambáni, two journeys to Ukambani.

CHABO, *s.* = fucho or fujo, thoroughfare; amefania niumbayakwo fucho, he made his house a thoroughfare, or a dove-cot, good and bad people going in and out.

CHÁMA, *s.*, the, the oyster, R. (?)

CHABASHA, *s.*, a kind of beads.

CHANI, *s.*, a kind of pumice-stone, used in making mikéka (Sp.).

CHANI, *v. a.*; ku-m-chasi (= ku-m-fúthili), to reward.

CHANI, *s.* (cha, *pl.* vichási), abundance, plenty; *vid.* jñai.

CHÁBIRI, *v. a.*, Arab. جسر, ausus fuit, ivit, to dare, brave; amechasiri or amechesiri ndia peko = yakwo, he braved the way alone.

CHASSI, *s.* (la, *pl.* ma—), an ornament for the ears worn by the native females; chassi la fetlia (*cf.* furungu). It costs about 3 dollars, i.e., 1½ doll. in each ear (= la shikio).

CHATU, *s.*, a python, a crocodile (?) (St.).

CHAUZI, *s.* (چار), unjustus fuit, hence جار, injustice, oppression, violence, tyranny, oppression.

CHAUZI (or CHEUZI), *s.* (or CHOZI), a brace, a pair; vita viwili viwili; *vid.* cheuzi; Arab. جار

CHAVU, *s.* (cha, *pl.* viávu), a net.

CHAVU, *adj.*, filthy, unwashed.

CHÁWA, *s.* (Kijung.), louse; Kimo. táwa (*cf.*).

CHAWÁBU, *s.* (la, *pl.* majawábu), *answer, condition, state; vid. jawábu.*

CHÁWA CHÁWA, *v. n.*, to sit restlessly (*R.*).

CHAYI, *s.*, tea; *vid. chai.*

CHE, *interrog. particle, vid. je.*

CHÉA, *v. n.* = hakulá, undisciplined (*It.*)?

CHÉBALI (la, *pl.* ma—), *vid. jébalí; ní muámba mkáfu ku zúia báhazi, halifai tóká.*

CHEBI, *s.*; ku paka range chebi kimoja (on a mashua)?

CHÉCHA, *v. a.* = pasúa, *e.g.*, muhogo or viazi (*R.*).

CHECHE, *s.*, a brown mango uste (*St.*).

CHECHÉA (ku), *v. n.*, to walk lame (*Kiung.*).

CHECHELE, *s.*, one who goes far beyond where he intended to stop through inattention (*St.*).

CHECHEMÉA (ku), *v. n.*, to be lame (*Kiung.*).

CHECHEMÚKA, *v. n.*, to seethe like ferment.

CHECHEMÚMHA, *v. c.*, to set in fermentation.

CHECHÉVU, *s.*, hiccough (*Sp.*).

CHECHI, *s.* (la, *pl.* machechi), a spark.

CHEFÚA, *v. a.*, to make nauseous; kitu hiki kina-mchehá moyo, this thing makes him nauseate, so that he vomits (*vid. eléa*).

CHEFÚKA, *v. n.*, to be nauseated, to feel an inclination to vomit; moyo adaka ku tapika = ku jitúkisa moyo.

CHEFUSHA, *v. c.*, to cause to nauseate or to be nauseated; kitu hiki kina-mchefusha moyo or kina-m-túkisa moyo.

CHEGE, *s.* (la, *pl.* ma—), bad, useless, in consequence of water or juice; muhogo hu ni chégo, this cassava is watery, it has no meal, it is therefore bad or useless; mchégo is a small watery muhogo; a large one is called chege. The people of Pemba call it chelema (*vid.*).

CHEGNI, *adj. possessive, referring to a word of the Ki-class, vid. muegni (or muigni) (—égni); contr. from kiegni, kiegniewe, hence chegniéwa, itself.*

CHEGNI, *vid. muegni or égni, with, having, possessing.*

CHEGO, *s.* (la, *pl.* ma—), cheek-tooth; chego la jū na la tini, the upper and under cheek-teeth (machino ya tafi), grinders.

CHEGÚA, *v. a.* (*Kiung.*) (*cf. tagúa or taúa*), to choose.

CHEKA, *v. n.*, to laugh (*Kiung.*); ku teka in *Kimv.*; *cf. Hebrew tsakhak, v. n.*

CHEKELÉA, *v. obj.*, to laugh at.

CHEKERÉA (or CHEKELÉA) (*cf. teroméa*), *v. a.*, to delight or refresh one (who lately arrived) by showing him kindness (*vid. mteroméai*).

CHEKO, *s.* (la, *pl.* machéko), (1) a laugh, a loud laugh (*Kiung.*) (mateko in *Kimv.*); (2) cheko signifies one of the three stones which form the native tripod; *cf. mako and chiko.*

CHEKÚA, *v. ch.* (1) dig up; *e.g.*, fíai limechekúa (or fukúa) káburi, the hyena dug up the grave; (2) to throw on or out; *e.g.*, gaombe mkali ame-ni-

chekúa or ame-ni-pigia or inúa, a ferocious bullock tossed me (with its horns).

CHEKULIA, *v. obj.*; gaombe ame-m-chekulia.

CHEKÚKA, *v. n.*, to be dug or thrown up (by an animal).

CHELE; wasungu wa-i-chele milango yetu, ndipo (ndiposa) wasingie (*R.*)?

CHELÉA, *v. obj.*, from kú cha, (1) to be afraid, to fear (*vid.*); ku-m-chea or cheléa, to be afraid of him; na-m-cheléa saidi ya sultani, I fear him more than the king; (2) to go down = ku shuka tini; ku cheléa kula harámu, to be afraid of eating what is forbidden; macheléo, danger.

CHELÉWA, *r. p.*; umechelewa na muoto.

CHELENT, a kind of pastry.

CHELELESO (or CHENDELEHO), *s.* (for kieleleso and kiendeleo), or chenéso, pattern, sample, model, scale, rule (enesa, eneséa).

CHELÉMA, *s.* (*vid. chégo, Kimv.*), mchélema, *pl.* nichelema, small cassava without meal, rather watery (*Kipemb.*).

CHELÉNA, *v. a.* (= ku lása), to cause to pass the night, to keep over night; amcheleza wáli hatta kunakucha, he preserved (boiled) rice over night till daybreak (ku kétésha usiku kúcha).

CHELESEA, *v. obj.*, nime-ku-cheleréa wáli hatta elfigiri, I have taken care of the rice through the night till the morning for you; *cf. muiku (wáli wa múiku).*

CHELÉWA, *v. p.*; wáli umecheléwa hatta súbukhi; ukuni hu wachelewa muoto sana, umelala na muoto hatta súbukhi; maji yacheléwa niangu-ani (*vid. ku chā*).

CHELÉNA, *s.* (chū, *pl.* violesa); chelesa cha nanga, the buoy of an anchor (*cf. eléa*); kigógo kioleácho ku oníchéa nanga; aláma ya nanga ku tamburikána ilipo, the piece of wood which floats on the water to show where the anchor is.

CHELÉWA (KU CHELÉWA), *v. p.*, to be overtaken by something through thoughtlessness, to wake up and find it broad daylight, to be struck foolish, to be dumbfounded (*St.*); *cf. cheléa, to cause to pass or sleep the night.*

CHELEZA, *v. a.*, to keep, to put on one side (*St.*) (*cf. teléza, to slip*).

CHELEZEA, *v. obj.*, to keep or put aside for.

CHEMA, *adj.*, good, fine, nice; mtu muema, a good man; kitu chema, *pl.* vitu viema, a good thing, good things.

CHEMBAMBA, *s.*, *vid. kitéwatéwa, a small thin worm.*

CHEMBE, *s.* (*Kiung.*), *vid. tembe in Kimv., a grain, grains.*

CHEMBE, *s.*, la, *pl.* majembe or viamba, and contr. mémbe, (1) a native hoe (chembe cha ku himia nti); (2) chémba (for kiamba, *pl.* viamba in *Kimv.*) cha má, the arrow-head of iron; *vid. kigumba; chémba cha ku himia = kigumba.*

CHEMBE CHA MOTO, *s.*, the pit of the stomach (*St.*).

CHAMBU, s. (cha, pl. viambu), a chief.

CHAMCHAM, s., a spring of water (St.).

CHAMTA, v. n., to sneeze; vid. kiśśa.

CHAMUKA (or CHENKA), v. n., to bubble, to boil up; mawia yachemka kua ku pata muoto sana; tembo lachemka likipata ohā.

CHKA, s., a kind of shell-fish.

CHENĀ, s.; cfr. ^{جانب}, dimidium hominis vel rei,

latus ejus, side; pl. ^{جانب}, area, interior, atrium;

latus et majestas regia (titul. honor.); ila chenāb el muheb rafkiyangu, lit., to the side of my beloved friend — to my beloved friend (in letters).

CHENCHE (CHINCHE), vid. chengo.

CHENDEA, v. n. (for ku ji-endēa), to walk about.

CHENDERUA, s., vid. chanderua, an evening.

CHENENE, s. (= KENENE) (wa, pl. vienēne), a cricket (?); chenēne chapiga kolēlo (= fuando in Kir.); chenēne niama mdōgo akotio nti, atimba mtangāni, a kind of whim †

CHENENZA (or CHENĒZA) (JENAIZA) (ya, pl. ma—) (Arab. ^{جنازة}), a bier used at funerals (= kitānda cha ku tukulia mtu aliekufa). The legs of this native bedstead are handsomely turned on the lute, and the plaiting is neatly done. There is a kind of gate or entrance at the head and the foot of this bier in order to usher in the corpse. Through one gate the head is ushered, and through the other gate the legs are lowered into the grave. The chenenza is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents to the mosque a chenenza as an offering. The corpse is first washed, then covered with a cloth called sānda (vid.), after this it is put into a fine mat (mkēka), and at last covered with a cloth called subāya, which is a cloth of honour (ngūo ya hēshima). The subāya is taken back by the relations, but the mkēka is sent to the mosque, to be spread out there for the use of the praying people, after it has been well washed.

CHENĒO, s. (cha) (vid. enān, v. n.), Being, existence (?); e.g., chenēo cha Mungu, cha muezzi, cha chūa, cha uota — káo or máo.

CHENĒO, s. — kenēzo, chézo (cha, pl. vienēzo), anything which serves for a measure, a measuring line or rod; e.g., mūā wa ku enezā kēke, the blade of mūā, with which a workman measures the thickness of a woman's hand in order to make a kēke or ornament for the wrist. In general, chenēzo is the kipimo or kidude cha ku enezā or sawaniā, anything taken by the workman to obtain the measure of the thing to be made. To take one's measure for.

CHENĒA, v. n., (1) to cut off, to cut wood, to prune; ku chēnga mtama uliwa (= ku kātā), to cut ripe millet, i.e. to cut the stalks of millet, to bring the ripe panicle home; (2) ku chēnga alumba ya

udongo or ya miti, to build or construct a house or edifice of clay or wood. To build of stone they say "ku akka;" cfr. akka.

CHENGEA, v. obj., to build for one.

CHENGO, s. (la, pl. ma—), (1) a building, pl. machengo, building materials; (2) encampment in travelling; chengo ni mahali pa ku lala asfarini kana nizi la gnombe. The natives in travelling through a hostile country or through a wilderness construct a chengo every night; they cut off large branches from trees and make a hedge (if possible of thorns) around the camp to secure it against wild beasts and robbers. The travellers sleep inside the hedge, setting a guard and keeping a fire burning all night long.

CHENGUE, s. (cha), a wisp of grass or makūti (vid.) tied together and set on fire (cfr. daagali in Kiniasa); chenche or chinche cha muoto, a firebrand.

CHENGUELE, s. (pl. of sing. uchongolele). The Suahili say, chengolēlo za matumbo or machongolēlo ya matumbo, ndio tumbo ndōgo; utumbo ndogo ndio uchongolele; the small intestines are called chengolēlo, whereas the colon and ileum are called tumbo kú or matumbo mākú (e.g., tumbo la gnombe).

CHENGUEI, s. (cha, pl. viengū), the shade of a lamp; chengū cha tā or cha ku finika tā, the cover of a lamp. It is made of clay, to protect the light from the wind.

CHENGUA, v. a., to pull down, to demolish a building.

CHENNA, s. (ya), Arab. ^{جنة}, (1) Paradise (peponi) after the Muhammedan notion; (2) a kind of shell-fish.

CHENI, v. (cfr. ku keni), to caulk.

CHENJA — chenza, vid.

CHENU, your, pron. poss. relating to a word of the Ki-class.

CHENZA, s. (la, pl. ma—), the fruit of the mohenza tree, a large kind of mandarin orange; chenza za kiachami or kiachemi, the Persian oranges (vid. uham); there are very good chenzas at Zanzibar.

CHĒO, s. (cha, pl. viēo), (1) measure, measurement; ku toa chēo, to take the measure of a thing (cfr. Chenēzo); cheo cha ku anzia kitāko cha kikāpi (= mālāba in Kir.); (2) position, station in the world, sense of honour (hēshima); muana huyu hana chēo, haondōki mtu mzima akija, this boy has no sense of honour (or has no manners), because he does not rise when an older person comes. It is considered very disrespectful in young people not to rise from their seats on the approach of adults.

CHĒA, v. a., to rob, steal, e.g., chēa or the property of people; ku chepa watūma au mali za watu.

CHEPE CHEPE, wet, soaked with rain, wetted.
CHEPEMI, adj., light, easy, not heavy, quick (vid. epéni).
CHEPEU, s. (cfr. chapéo) (cha, pl. vi—), cap, hat (= kofia ya Mzungu); a native cap is called kofia.
CHEPI, s. (wa), a thief = muifi.
CHEPA, s. (cha, pl. viera) (Kimr.), mark, aim (= shébāha, e.g., a bone, board, cocoa-nut placed as a target; ku linga chera or shébāha, to shoot at the mark or target).
CHEPAHA, s. (cha), a wound (jérahā); Arab. جرح.
CHEPANI, s. (cha); — ja ku tukéa tanga chombóni, the rope with which the sailors hoist up the sail.
CHERAWI, s., a well-known mangrove swamp in the island of Zanzibar (St.).
CHEREVU, s. (cfr. uerévu) (cha), cunning, subtlety, trickishness; maneno ya cherevu; mamboyakwe ni ya uerévu uerévu tu.
CHEREHE, s. (cha), a grindstone that is to be turned, a winding-engine & loom? a wheel; ? Pers. چرخ.
CHERIBU (or CHÁRIBU or JÁRIBU), v. a., to try, tempt; Arab. تجرب.
CHERIFE, s. (cha), a kind of rope for catching fish, made of the bark of the mbáyu tree, or of katoóni or katáni, i.e., hemp-ropes from Europe. The rope is smeared with lime. As soon as the fish touch it they are seized.
CHERUHI, v. n., to be wounded; چهره.
CHESA, v. n. = kasha, to watch; tunachesa-cho, hatukulála, we watched the whole night, we did not sleep.
CHESHI, s. (ya, pl. macheshi or magheshi), a host, an army, a great company; Arab. جيش, exercitus.
CHETE, s. (cha, pl. viete) (Kimr.), market-day, held in many places every fourth day; cheteni, market-place; vietóni vingi viko (Sp.).
CHETEA, v. n., to rely upon, to be very proud, to be puffed up, to boast of (= ku gnetéa, ku jigandamisa, ku shiriki na) (cfr. mtahamari).
CHETEO, s. (cha, pl. vietozo) = kiotézo, ku ota muoto, a censor, a pot to burn incense in (= kidude cha ku fukizia), manukato, e.g., ambari, udi, &c.
CHETRAMU, s., a kind of leprosy in which the fingers and toes drop off, elephantiasis? (St.); cfr. Arab. حشم, vir corpore pusillus et macer.
CHETI, s. (cha, pl. vieti), (1) a small seal used by the Bantians; (2) a pass or passport; (3) a mark in general.
CHETU, pron. poss. (vid. etu), our; kitu chetu, our thing.
CHEUKA, v. n., to boil up, to bubble; ku piga mtéu masíwa, yasiíwe sana, wala yasíwe mawili ana,

to seethe, to boil milk so that it is neither overdone nor underdone.

CHEUHA, v. c., to cause to boil up.

CHEUKIA, s. (cha, pl. vieukia), the blossom and fruit of the mcheukia tree, which is a beautiful parasitic plant; also a sucker; muniánda mafania cheukia ju ya mti.

CHEULI (or CHEURI), s., violence; ana chepli, he attacks people wantonly; vid. jauri or jauri, injustice; cfr. Arab. جور, injustitia.

CHEUPE, adj., vid. eupe, white.

CHEUSI, adj., vid. eusi, black.

CHEUZI, s., a pair; cheuzi cha viátu, a pair of shoes; ku funga cheusi or wawili wawili (chauzi).

CHEUZIA, s., a little missile? rain of dust?

CHEWA, v. p., to be feared; vid. cha; ku cha, to fear; chéa, v. obj. (= stahiwa, jinalako li chewe or li stahiwe).

CHELÉA, v.; ku cheléa kú fú, to fear to die.

CHEWA, s., a kind of fish.

CHEZA, v. n. = ku teza, to play, to dance.

CHEZEA, v. obj., to play with.

KU CHEZEA ENIAGO (St.), to deflower a virgin (Y.).

CHI = KI (vid. Grammar).

CHIAZI, s., vid. kiázi cha barúdi, a cartridge.

CHIBAKI, v. a., to endeavour to outdo, to excel or outwit everybody (mchibaki, vid.).

CHIBAKIKA, v. n., to be outdone, outwitted.

CHIBELÉNGA, v. refl., to dress elegantly (Sp.)?

CHIBENE, s. (ya), Arabic cheese of Mascat.

CHIBOA, s., vid. jiboa, s., pl. majiboa (= mbóa, dog), a young dog; muana wa mbóa, a pup.

CHIBRANI (or JIBRANI), s. (ya), profit, advantage (= faida).

CHIBRIKA (or JIBRIKA), v. n., to derive advantage = ku pata faida.

CHIBRIKA (or KIBRIKA), s., a water-trough constructed of stone.

CHICHA, s. (Kiung.) (ya, pl. za) (vid. tapu, la, pl. ma—; and taki, ya, pl. za), the squeezed substance of a cocoa-nut, the scraped cocoa-nut after the oil has been squeezed out; it is sometimes rubbed on the hands to clean them of sweat or dirt, but more generally it is cast away as refuse; chicha nazi iliutájoe or ilikamuliwa.

CHICHIMI (ya, pl. za), a bride (kikiri, kijiri).

CHIGAMBA, v. refl., to praise one's-self, to boast = ku ji-sifu; cfr. gamba.

CHIGÉZO, s. (cha, pl. vi—), a small pillar, or support of a house.

CHIDAT (or CHIDHAT), s. (ya), from the Arabic حدة, diligentia ac studio usui facti, house of study; studium, diligentia, diligence, energy = mti.

CHIKA, v. a., to press hard, to be in trouble; e.g., kuku achika i = tuku adika ku vii i, the hen

will lay an egg. It is equal to "yana utungu wa ku viā" which is said of women and animals; e.g., gnombe ana utungu wa ku viā; ku tōa mavi kua aguvu kua ku chika, to empty the bowels by hard pressing.

CHIKÁPO, s. (*Kiung.*) (cha, pl. vi—), *vid.* kikápu, a basket.

CHIKÁRADÍ, v. *refl.*, to borrow; ku toa kua karada (ji-karadi); *cf.* قرض, mutuo creditoque accipit.

CHIKÍCHI (pl. machikíchi), the fruit of the palm-oil tree; kichi kichi, pl. vichikíchi, the small nuts contained in the fruit of the palm-oil tree (St.).

CHIKO, s. (*cf.* jéko and méko), the place of ashes between the three stones which form the native tripod in cooking; toa hindilangu, uka-ni-tiliio chikóni.

CHILÉZO, s., pl. vilézo, a buoy (St.).

CHILIA, v. *obj.*, to fear for one; *vid.* chel'ia, chewa, chelea, chelesa, chelesoa, chesa = tisha, to make afraid (from cha).

CHIMBA, v. a. (*Kiung.*), *vid.* timba, to dig; timbia, v. *obj.*, to dig for.

CHIMBI, s. (la, pl. ma—), a cock (= chogói or jogói); chimbi lawika, the cockerons.

CHIMBIA, v. a., *vid.* kimbia; ku kimbia, to run away.

CHIMBÚA, c. a. (*Kiung.*), to dig out or away; *vid.* timbúa.

CHIMBÚKO, s., first beginning, origin, source.

CHIMBÚLE, s., a kind of bird.

CHINAMISI, s. (KINAMISI ?), bending, bow; máhali pana chinamisi or pa ku chinamia (or jinamia), a place where you must stoop down.

CHINGIRIHA, v. a., to pour off gently so as to leave the sediment behind.

CHINI, s. (or SINI or JINI, s.), China; kulla ohombo chesupe ni cha Chini, every white vessel (of clay) is called Chini or Sini, "belonging to China," hence China-ware.

CHINI, *prep.* (*Kiung.*), *vid.* tini, below, down, under; yuko tini or chini, he is downstairs; tini ya or chini ya, under, below; e.g., tini ya niamba, under the house.

CHINJA, v. a. (*Kiung.*) (*vid.* ku tinda), to slaughter by cutting the throat in the name of God, which is the manner in which the Muhammedans slaughter an animal for food.

CHINI, s., *vid.* jini, demon.

CHINUSI, s., a kind of water-sprite which is said to seize men when swimming, and hold them under water till they are dead; *cramp*?

CHINYANGO (or JINYANGO or TINDANGO), a lump of meat which the butcher gets for slaughtering; chinyango za niama ni vipande via mnyū, i.e.,

niama isiékua na mnyū. These portions are fat and fleshy, and without bones.

CHIOCHO (or CHOCHO or JOJO) (cha), pl. vichocho (= kiota, ku ocha or oja), a frying-pan, a kiln (*vid.* okúa); ku okúa viangu chochóni; chocho ndio pabali pa kúsudi pa ku okúa or oohéa viangu, a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka upesi, viangu visi-pasúke.

CHIFUKA, v. n. (*Kiung.*) (or CHUFUKA), *vid.* tepúa, tepukúa, to shoot, to sprout.

CHIFUKI, s. (*Kiung.*), a shoot, a young plant; chipukizi ndio mti (*prov.*), children will be men in time.

CHIRIWA, s. (la, pl. ma—), a (screw-) vice; ku tia katika chiriwa wa ku okolea, to rack; chiriwa la mti or chuma, a rack (?).

CHIROKO (or CHOOKO), s., a kind of pulse (*vid.* joko).

CHIRO, *vid.* chío, choóni.

CHITTO (or KITTO) CHA PÊTE, a ring of a green colour (?).

CHÓ, *rel. part.*, it, which; cho chote, whatsoever (*sc.* kitu kilicho chote).

CHÓ, s.; chó cha mufa, a hole for the ashes of the sailors' oven (mofa, *vid.*).

CHÓ (or CHÓO), s. (cha, pl. vió), a necessary place; ku nenda choóni, to go to the necessary place, to do one's needs.

CHÓA, s., ringworm (St.).

CHÓA, s., an excrescence of the body, mba (*vid.*) of various colours (Er.)?

CHÓA, s. (cha, pl. vicia), a large red spot on the body, to which the natives apply the leaves of the cotton-shrub (*cf.* māradi ya mti).

CHOCHA, v. a., to push, to prick (*cf.* shoma, toma) (R.).

CHOCHEA, v. a. (*vid.* tolúa), to make up a fire, to turn up a lamp.

CHOCHELELEA, v. *obj.*, to stir up and increase discord, to add fuel to the fire.

CHÓPIA (or CHÓPIA), v. a.

CHOGÓA ? (R.); ku— ká in a pango; *cf.* tokóA, v. a.

CHOGÓWE, s. (cha, pl. vio—), a long wooden pole with a crooked end to hook down fruits from a tree; kiehiti cha panda cha ku angulia mabimba, a hook for bringing down mango-fruit from the mango tree.

CHOHÁRI, s., (1) chohári, a jewel; Arab. جواهر, gemmas, uniones; (2) a bird whose eggs are carried with great care lest they should be broken.

CHÓKA, s. (*Kiung.*) (la, pl. ma— or michóka), a large serpent.

CHÓKA, v. a., to be tired (*vid.* joko); chókéza or

chocha, v. c., to make tired, to weary, to annoy, to fatigue, to trouble one, to reduce; onda, pepa, nata, niumbuka, to weaken, exhaust.

CHOKAA, s. (Kiung.), lime; vid. tokā (ya, pl. za).

CHOKĒA, s., a sty in the eye, hordeolum (St.).

CHOKOCHOKO, s., a kind of fruit with a red prickly rind, white pulp, and a large kernel (St.).

CHOKORA, v. a., to pick with a knife; cfr. tōkorā, v. a.

CHOKORA, s., pl. machōkora, a hanger-on, a dependant, a follower.

CHOKOZA, v. a. (vid. tōkoza, v. a.), to irritate, to tease.

CHOMA, s., bludgeon?

CHOMĒ, v. a. (Kipemb.) = ku oja or ocha, to roast (Kin. tōma).

CHOMA, v. a. (cfr. toma, v. a.) (Kiung.), (1) to stab, stick, to prick; (2) to use fire in any way, to burn, to roast, to parch, to apply cautery, to bake pottery.

CHOMĒA, v. obj.

CHOMĒKA.

CHOMELĒA, v. obj.

CHOMBO, s. (cha, pl. viombo), (1) an instrument, chombo cha ku fania kazi, tool (household utensils, viombo); (2) a vessel, dhow, boat or ship of native construction.

CHOMĒKA, v. n., to stick something into the cloth (= psandika in Kিনিয়া).

CHOMĒKUA, v. n., to be berithered.

CHOMELĒA, v. obj. (cfr. tomelĒa), to take out a bad piece of thatch, or cloth, &c., and put in a new one.

CHOMŌA, v. a. (in Kiung.), to sneeze (R.)? ku chomŏa kilicho fitia.

CHOMŌZA, v. n., to be hot (St.)?

CHONDA MTŪZI, s. (or KIONDA (KIONA) MTŪZI), the under-lip, especially that part which is most required in tasting food; amo-m-piga fimbo, aka-mu-fima chonda or kiŏnda mtŭzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).

CHŌNGA, v. a. (Kiung.), vid. tonga, v. a., to hew, to cut, to adze, to hollow out.

CHONGĒA, v. obj., to cut for or with (= tongĒa).

CHONGELĒA, v. a. (ku-m-tongoleza mtu kua maneno ya ufutina), to backbite one, lit., to heap a man with words of slander or discord.

CHONGE, s. (ya); chonge ya m'boa, the canine tooth; chonge za m'boa, canine teeth, canines.

CHONGĒRA, v. a. (chongĒa, tongĒa), to cut a little of the nazi flower-stalk in order that the tembo may flow quicker.

CHŌNGO, s. (cha, pl. viongo), boss, hump; mtu huyu ana chongo (afania chongo) kama munda ya gnombe, this man has a hump, like the hump of

a bullock, he can therefore neither walk nor stand upright; yuwepiga or inika chongo or kichongo.

CHŌNGO MĒNE CHA KANU, the large seam of a native shirt-like garment.

CHŌNGO (Kiung.) (vid. tōngo); tŭngo wa fito, a white matter running from the closed eye; pl. tongo za jito; muegni chongo or tongo, one who has lost one eye, a one-eyed person; kŭa na chongo or tongo, to have lost an eye.

CHŌNGŌE (or CHONGŌI), s. (cha, pl. viongoe), a very large fish (like the mgŭmi); nimeona chŏngŏe cha bāhari.

CHONGŌKA, v. n.; ku chongŏka, to be precipitous.

CHONGŌO (CHONGŪ) (la, pl. machongŏo), a kind of black worm with a great many legs; julus?

CHONNI, s. (cha, pl. vionni), anything which has not been seen before and causes astonishment, a novelty; chonni ni chambo lisiloonekana, or lisilo kuŭmo, or chambo la ku tafajabu.

CHŌNSA (or JONSA), v. n., to be afflicted or aggrieved, sorrowful (perhaps from ku jŭ onsa?) = ghumisha; vid. onsa.

CHŌNSŌE, s. (wa, pl. vionsoe), a cripple; chŏnsŏe ni mtu miongo, mokinini ya Muungu.

CHŌO, s., vid. chŭ (cha, pl. viŏo) (māhali pa kŭgŭia), a privy, which is generally connected with a bath-room.

CHŌOKO (or CHŌKO), a small kind of pea (cfr. jŭko).

CHŌPA (or DŌPA and TŌPA) (the word varies in various dialects), s. (la, pl. machŏpa), a handful, such a quantity (e.g., of ropes, sticks, switches, &c.) as can be carried in one hand or in the two hands (cfr. oya, mgnanda, koffi, konsi, ngŭmi, dopa or jopa).

CHŌPI, s.; kuenda chopi, to walk lame in such a manner as that the lame side is raised at every step (St.).

CHŌPOA, v. a.; ku chopŏa (cfr. topŏa), to drag out of one's hand.

CHŌPŌKA, v. n.; ku chopŏka, to slip out of the hand.

CHŌRA, v. a., (1) to carve, to adorn with carving, engrave; (2) to write blunderingly; ku shora wāraka kua vibāya pāsipo usŭri.

CHŌRO, s. (cha, pl. machŏro chŏro) (vid. nŏra), that which is carved or written, carving.

CHORŌRO (KIORŌRO), adj., mild, soft, lenient (vid. muorŭro-orŭro); embe chorŭro, si gŭma, the mango is soft, it is not hard; mahindi muorŭro, mtu muorŭro.

CHŌKHA, v. c., to make tired; vid. chaka, v. a., to be tired (cfr. Joshua).

CHŌKHO, s. (kionho, from ku osha, to wash), washing, a bathing-place; mahali pa chŏkhŭi — mahali pa ku oshĒa mtu alikuŭa, a place for washing the

- dead; mahali pa fufai (or vufai) ku nenda fufai, a place for washing clothes.*
- CHONI**, *s.*, a black bird with a long beak which drinks the tẽmbo on the cocoa-nut tree.
- CHOTA**, *v. a.*, to take up a little at a time with one's fingers.
- CHOTO**, *s.* (from *ku chota*), taking a little at a time; different from *ku teka kidõgo* (*vid. teka*, to drink, to catch).
- CHOTE**, *adj.*, all; *vid. ote*.
- CHOTYA** (or **CHOTYA**), *v. a.* (*vid. tõvia or tõvya*), to put into, to dip, to steep (*in*).
- CHOVËKA** (or **CHOVËKA**), *v. n.*, to be put into water, to be steeped.
- CHÓYA**, *s.* (*la, pl. machóya*); *chóya la názi* = m'te wa nazi ukikúa, *chóya la nazi li telle ndaniyakwo*, shine la m'te, watu anála, ni támu.
- CHÓYO**, *s.* (*cha, pl. vicyo*) (= ubáhili), avarice, greediness, parsimoniousness; *mnegui chóyo*, a miser (mbáhili); *ku lia choyo*, to grumble; *vid. ku lia ngóá*, to be discontented.
- CHÓZI**, *s.* (*la, pl. machozi*) (*Kiung.*), *vid. tõzi*, a tear, a teardrop.
- CHÚA**, *s.*, the sun; *vid. júa*.
- CHÚA** (or **CHWA**), *v. n.* (*cf. tũa, kũ tũa*), to set (of the sun); *mchana kúchwa*, or *kũ tũa*, all day till sunset, all day long.
- CHÚA**, *s.* (*wa, pl. viúa*), a frog; *chua wa ziwáni yuwalá*, the frog of the lake or water-pool cries. The *Suahili* believe that the sun sinks into a pool of frogs, others that he is drawn down by people in the western hemisphere; first boys pull, then old men, and last of all the strong youths; the splash and rush of the water is prevented by the multitude of people drawing water to wash before prayers; *jua hikítúa lafauia mahinda*, laken watu hawasikii kua ungi wa káta la ku oshéa na wa watu wangi ku salli.
- CHUHARI**, *s.* (*cf. chohári*) (*pl. machuhari*), a precious stone (*johári*).
- CHUB** (or **DJUB**), *n. p.*, a river which empties itself into the Indian Ocean on the East African coast near the Equator. The Arabs call it "Chub," the *Suahili* "Wumbu," the *Galla* "Dánísa," and the *Somali* "Govinda." It is no doubt the same river which is called "Goohop" in the Interior; *cf. Dr. Krapf's "Travels, Researches, and Missionary Labours," pp. 48, 58-62; see also Baron von der Decken's "Travels in East Africa," vol. ii. pp. 294-345.*
- CHUBA**, *s.* (*la, pl. ma—*), a large and strong shield; *chubba la kazi*.
- CHUBA**, *v. a.* (*Kiung.*) (*vid. tabúa, v. a.*), to take the skin off, to bruise.
- CHUBA CHUBA**, to bruise about, to batter.
- CHUBWA**, to be bruised, to be raw.
- CHUBULIA**, *v. obj.*, to take off the skin of any one.
- CHUBUI** (or **CHUBWI**), *s.* (*ya, pl. za*) (*cf. tábul*), a plummet.
- CHUCHU YA MWÁ**, a teat (*Kiung.*); *cf. tutu and titi* (*St.*).
- CHUCHU**, *s.* (*wa, pl. machucha*), *Pigmy*. The *Pigmies* reside (according to the imaginary geography of the *Suahili*) beyond the country of the *Wabilikimo* at the world's end; they eat sand and stones, and will come to the coast to eat stones when the destruction of the world is approaching. In their country the sun sets with a splash every day; *vid. chua*.
- CHUCHUMA**, *v. n.* (*cf. otáma and tutuma*), to sit upon one's legs as the natives do on going to stool.
- CHUCHUMIA**, *v. n.* (*cf. dutumia in Kia and siatama in Kikiasa*), to stretch up or to stand on tiptoes in order to catch or reach something; (2) to halt (deter) because one leg is shorter than the other.
- CHÚCHUI**, *s.* (*ya*), diligence, ardour; *ana chubudi ya kazi*, he works diligently (*júhudi*) (*cf. chihidat*).
- CHUI**, *s.* (*wa, pl. za*) (*Kiung.*), a leopard (*vid. tui in Kimr.*).
- CHUIA** (or **CHUYA**), *s.*, rope made of the bark of the mbuyu tree and used in fishing.
- CHUJA**, *v. a.* (*vid. tũja, v. a.*), to strain out, to filter.
- CHUKA**; *yu machuka chuka*, to show one's-self uneasy by not laying down one's weapons; *cf. gniognomon in Kikiasa*.
- CHUKI**, *s.* (*ya, pl. za—*), sudden disgust and inclination to sudden anger; *yuna chuki (za moyo)*, he is easily put out = *yuna hazíra*; *kuna mtu wa chuki chuki*.
- CHUKIA**, *v. obj.* (*vid. tukia*), to put out of humour, to offend one, to abhor, to hate, not to bear; *kitu biki kina-chukia sana*.
- CHUKIWA** (= **TUKIWA**), *v. n.*, to be offended, provoked, vexed.
- CHÚKIZA** (or **TÚKIZA**), *v. c.*, to make one angry, to disgust, to irritate, to provoke to anger; *buana ame-chúkiza mtúma*, na *buana amechukiwa ni mtúma*.
- CHUKIZWA**, *v. c.*, to make to offend.
- CHUKU**, *s.*, a cupping-horn.
- CHUKÚA**, *v. a.*, to carry, to bear, to support, sustain (*vid. tukúa*); *ku chukúa mimba*, to be pregnant; *ku chukulia, chukuliwa, chukuliána, ku chúkaza*, to make to carry, to load (*vid. tukulia, takuliwa, &c.*).
- CHÚLA** (or **CHURA**) (*pl. viúla or vyula*), a frog; *vid. chua, s.*
- CHÚMA**, *s.* (*cha, pl. viúma*), iron, a piece of iron; *mkáto wa chuma*, a kind of pastry; *vid. ma-andázi*.

CHÚMA, *v. a.* (*Kiung.*) (*vid.* ku túma), to gather, to make profit.

CHUMBA, *s.* (la, *pl.* ma—), room, large house; niumba kuba, chumba hodári; kichumba, a little room (*pl.* viumba); niumba hi ina viumba vingi or páhali padúgo.

CHUMBE, *s.*, *vid.* kiúmbe (kilicho úmbua), a creature; (1) kiúmbe ni mtu or ni muana wa Adamu; (2) mzó mkuba, shéha, a great chief.

CHÚMU, *s.* (ya), fortune (= bakhti); chímu ngéma au mbaya, happiness or misfortune; sina chímu (júmu) mimi nai = hatupatani mimi nai.

CHUMVI, *s.*, salt (*in Kipemb.*); maji ya chumvi, salt water (rock-salt, *Er. ?*), *opp.* to maji ya popo (or maji ya mto), sweet water; maji ya mto, *opp.* to maji ya baharini; chumvi ya halíli, sulphate of magnesia (*St.*).

CHÚNA, *v. a.* (*vid.* túna), to flay.

CHUNIKA, *v. n.*, to be flayed, to lose the skin.

CHUNDA, *n. p.*, a place in the island of Mombas abounding with cocoa-nut trees; *vid.* mtubámari; tembo la chúnda.

CHUNGA (or SHUNGA and TUNGA), to pasture, to tend animals; ku péleka gnombe katika niassi or malishoni.

CHUNGA, *s.* (*Kipemb.*) (*pl.* za), husks; chunga za máma, husks of millet (= mátoa ya máma in *Kimvita*).

CHUNGA, *v. a.*; ku chunga, to sift; *vid.* tunga; ku tunga unga kua utó, to winnow or sift flour.

CHÚNGU, *s.* (cha, *pl.* viungu), an earthen cooking-pot; chungu cha ku pikia (*from* kifungu).

CHÚNGU, *s.* (wa), (1) ants (*vid.* tungu); (2) tungu (ya, *pl.* za), a heap; chungu chungu, in heaps.

CHUNGU, *adj.* (uchungu, *s.*, *vid.* utúnga), bitter; dawa chungu, a bitter medicine.

CHÚNGUA, *s.* (la, *pl.* ma—), an orange; chúngua la kinanazi, this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Mombas; chúngua la Unguja lina bóredi, lina táamu, laken la Mwitá ni kali (*sour*); chúngua la Kizungu, a sweet orange; obungua za chenza (or jensa) ni ndógo kama mai ya batta, niekúndu, this is the Persian orange; mchenza, the orange tree of this kind (*vid.* chenza).

CHUNGULIA, *v.*, to peep; *vid.* tangulia (*Kimv.*).

CHÚNI, *s.* (la, *pl.* ma—), a water-bird, white and long legged; its cry is considered ominous.

CHUNIKA, *v.*, *vid.* chuna.

CHÚNU, *s.*, a crust of salt (*vid.* múniu); nimeóga méji ya poáni nafánia chúniu, I washed in sea-water and got my body covered with salt.

CHUNJUA, *s.*, a wart (*St.*).

CHÚNO, *s.* (cha, *pl.* vúno) = kifúno, the loins.

CHUNUKE, *s.*, *vid.* chinusi.

CHÚO (or JÚO), *s.* (cha, *pl.* vúno), a book (*from* ku chúa or jua, to know); muana wa chúui or muana chúoni, a scholar, a learned man, *pl.* wana wa vúoni; mtu asomai, *pl.* watu wasomáo chúo; chúoni, at school.

CHÚO (CHÚO), *s.* (cha, *pl.* vúno); chúo cha ku fúlia názi or madáfu (also kifúo cha fúlia názi), a pointed stick fixed into the ground to take off the cocoa-nut fibre or husk with. The natives are very expert in dashing the nut against the point of the stick until the husk falls off from the shell.

CHÚOHO (or CHÚOHO), *s.* (ya), cloth of whatever colour it may be; ikiwa neausi, ikiwa manni mawiti, ikiwa nenupe chúoho ya súa (*? Turk. Uşak*, woollen-cloth).

CHUPA, *s.* (ya, *pl.* za or machupa), a bottle; *vid.* túpa.

CHUPA, *v. a.* (*vid.* tupa, *v. a.*), to throw, dash.

CHUPIA, *v. obj.*, to dash for one.

CHUPI, *s.*, an ouzel, bird (*?*).

CHUPÚKA (or CHIPÚKA), *v. n.* (*vid.* tepúa, tepukúu, tepúza), to sprout, become sprouted, to spring, shoot, bud.

CHUPÚZA (or CHIPÚZA), to sprout, to throw out sprouts.

CHURÚKA, *v. n.*, to go away or off unexpectedly (*R.*).

CHURÚKA, *v. n.* (or CHURUZIKA), to run down, drop off, to gush (*cf.* churúu in *Kiniassa*), when the rain-water runs down from the gutter of a roof or from a piece of cloth taken out of water.

CHURUKIZA; ku —, to drain out.

CHURÚKA, *v. n.*, *vid.* turupúka or parutúka, to slip out, to escape from one's hold (*cf.* purumúka in *Kiniassa*).

CHURÚM, *s.*, a kind of large and small chisel (*ku* wina).

CHURUWA, *s.*, measles (*St.*).

CHURÚZA, *v. n.*, to keep a stall, to trade in a small way.

CHURUZIKA, *v. a.* (*vid.* chururika); ku churuzika damu, to bleed well, freely.

CHUSA, *s.* (cha, *pl.* vússa), a harpoon; chusa ni mti uliotiwa chuma cha nta cha ku pigia sámaki mkúba, kana pápa, ngú, téwa, &c.

CHUSU, *s.* (cha, *pl.* vússu), or MCHUSU (*pl.* ni—), a kind of lizard.

CHUZU, *v. n.*; ku chuzu, to be obliged, must, to be under an obligation to do something (*cf.* *tu sumit partem rei, tatis habuit, dispartit in partes*); neno hiki isichusa náni ku li-hana, I must do this thing; mke baya schusa nawe ku mwa, thou must marry this woman.

CHUSIA, *v. a.*; to compel; neno hili la-n-chusia ku-h-fania; mko huyu a-ku-chusia ku-mu-ka.
CHUSI, *s.* (ya, pl. ma—) (*cf.* ^{سورة} *sura*, para), (1) section of a book, especially of the *Coran*, which

contains 30 sections, called *Khitima usima*; fungu la chuo, part or section or chapter of a book; (2) a small book or pamphlet in general.

D

DA, *v. a.*; kú dā, to lay; e.g., kukuwangu yuwada, my hen lays eggs (R.).

DABA DABA, *vid.* tapa tapa (or DAPA DAPA), *v. n.*, to sprawl, tremble, jump, to shiver, to totter, to move to and fro (muliwangu wa dapa dapa).

DABANGA, *v. n.*; ku dabanga dabanga (R.), to touch one with stinking hands or dirty fingers.

DABAULO (or TABAULO), *s.*, passing water; *cf.* Arab. ^{دابلو} *dābilu*, urinam reddidit, minxit.

DABIA, *v. trop.*, to be beyond the time mentioned or agreed upon (R.); siku hizi sizo chombo kina-dabia. Huyu Mzungu tunalugana siku keda-wakeda anadabia.

DABHA (or DHABHA), *v. a.*, to sacrifice; *cf.* Arab. ^{ذبح} *dhābha*, sedit, mactavit, sacrificavit.

DABHU, *s.*, a sacrifice; sadaka ya sunna, not imperative but meritorious, dabihu udahijitini, to offer up a sacrifice in remembrance of Abraham's offering up his son (Sp.); *vid.* dahi, *v. a.*

DABO (or DABBO), *pl.* madabo, *s.*, a troop, large number, a host or army, a division; Wammasi wamekuja madábo matátu, dabo moja linapita hapa, the Masai people came in three divisions, one division passed here.

DABUDU, *vid.* thābiti, thābutu, thubutu; Arab. ^{دابة} *dābūdu*, firmiter tenuit.

DACHALI (or DAJALI), *s.*; ^{دجال} *dajāl*, falsus, impostor, mendax; hence el masikh el dachali, Antichrist (^{دجال} *dajāl*, mentitus est).

DADA, *v. n.*, to be quick in returning (*cf.* ^{دأدأ} *dādā*, celeritas ivit, cucurrit) (R.); *vid.* tata.

DAPĀ, *v. a.* (*Kinika*), to taste; ku ōnda or ōnja in *Kie*; (2) to stamp with the feet in anger.

DADA, *s.*, sister, a term of endearment among women (St.).

DADI, *v. a.*, to dangle?

DADI, *s.* = baba (in the language of little children = dad, daddy).

DADIMA, *v. a.*, to gird round; to wreath = *linga* (*cf.* ^{داديما} *dādima*, *etc.*) (R.)?

DADIWA, *v. a.* (*cf.* ^{داديوا} *dādīwa*); ku-tu-ā-liza mmo pasipe *adāwa*, to pry into things, especially into domestic affairs, to ask unnecessary questions; *adāwa* =

dadisi sana hatta a-ni-ambie, I questioned or pumped and sounded him until he told me.

DADO, *s.* (ya, pl. za) (also *pl.* madádo), *die* (*pl.* dice); ku teza dádo, to play dice; matézo ya dado, a game of dice; dado ya ku teza kórosho, a play with kórosho (*vid.*); *cf.* Arab. ^{دو} *dū*, lusua.

DADU, *s.*, play with money at Zanzibar; ikiangúka mangaringári, bursi ana-ku-toka (R.).

DAD'KA, *v. n.*; mtuzi unadadāka.

DAPTARI (or DEPTARI), *s.*, an account-book; destari ya hesabu ya mali; *cf.* ^{دفتر} *daftar*, vox Pers., liber expensi et accepti; catalogus.

DAFU, *s.* (la, *pl.* madáfu), a cocoa-nut become so ripe that both its water and its substance can be used. The various stages of growth are: (1) kidaka, (2) kitale, (3) dafu, (4) kórūma (when the nutty part thickens), (5) nazi.

DAFU LA M'VI (*pl.* madáfu ya mivi), barb (R.).

DAGAA, *s.*, a very small fish like whitebait.

DAGNA, *s.* (*vid.* ^{دغنا} *daghna*), beatings, the first milk of a cow after calving.

DAHA, *s.* (*pl.* ma—) (perhaps from ^{دهاء} *dahā*, astutia, subtilitas mentis); ku fanin mapenzi ya rokho, to do one's own will.

DHAHABI, *s.* (THÁHABI), *pl.* madáhabi (*cf.* ^{ذهب} *dahab*, putavit, ^{مدھف} *madhāf*, agendi modus, doctrina, systema, secta; Mayahudi wafuata madahabi mangine, Wazungu wafuata, &c.

DÁHABU (or THÁHABU), *s.* (ya), gold (^{ذهب} *dahab*, aurum).

DAHAFIA, *v. a.*, to want; a-ku-dahafia neno liwalo lote; adahafia kitu knako; *cf.* *ikhtajia* (*vid.* Arab. ^{احتاج} *ahataja*, determinavit).

• **DAHAFIWA**, *v. n.*, to be in want (Sp.).

DÁHARA, *s.*; dáhara moja = marra moja; *cf.* ^{دھر} *dhar*, incidit; ^{دھر} *dhar*, tempus.

DÁHI (DAHE), *v. a.* (= ku fania madahā), to sacrifice, immolate; ku dahi ya ku endoa máofu, to offer a sin-offering (*cf.* ^{دھیا} *dahia*).

DÁHIWA, *v. p.*, to be offered as a sacrifice; niama alledahíwa = victim; dahi, *v. a.*; ku tinda

niama ya sadaka siku ya muczi kumi wa mfung'io tatu, ku-m-kumbusha kitindo cha Ibrahim alipoamuriwa ku-m-tinda manawe, akiisha akitinda kondō badili ya manawe.

DABIIBU, *adj.* — *hādīri* or *tayāri*, *ready* (Sp.).

DABIHI, *v. n.*, to take pains to do a thing well; *ku ji-dāhidi*, *v. refl.*, to exert one's-self; kitu hiki nime-ji-dāhidi laken siku-ki-pata, *I exerted myself about this matter, but I did not get it.*

DABIILI, *s.*, *idiot* (Sp.)?

DABIHI (or **DEHERI** or **THAHIRI**), *plain, evident, clear* (*cf.* **هَاجَر**, apparuit, manifesta fuit res; **ظَاهِر**, apparens, conspicuus); *ku ona dāhiri* = *ku ona na mato*, to see clearly.

DAI, *v. a.* (*cf.* **دَعَا**), *advocavit, invocavit, vindicavit sibi*, to claim, to sue for at law, to demand property; *na-ku-dai*, or *madai* kuako fethuyangu, *I demand my money*; *ku-ji-dai*, to consider one's-self a pious man (R.).

DAIFU (**THAIFU**), *adj.* (**دَعْف**), *debilis, infirmus fuit, infirm, weak, bad, faint*; *muiliwakwe ni daifu*, his body is weak (*muombamba, thin*); *tubinyakwe ni daifu*, *winchōma*, his disposition is not good; *kuani?* why? *resp.* *hapatāni na mtu.* **DAIFIKA**, *v. n.* (*dufika*).

DAIFITHA, *v. c.*, to weaken, debilitate.

DAILI, *v. a.*, to inquire into.

DAIMA (or **DAYIMA**), *adv.*, always = *siku zote*; *yuwatōta dāima na watu*, he always quarrels with people; *Arab.* **دَائِم**, *perennavit*, **دَائِم**, *permanens*, **دَائِمَا**, *semper*; *mtu huyu daima namu-ona akipita hapa*; *yuwatānia daima.*

DAIMU, *v. n.*, to abide by.

DAIMINHA, *v. caus.*, to continue, perpetuate (it is rarely used).

DAIRIKA DAIHIKA, *v.* to be dispersed.

DAKA, *s.* (*la, pl. madaka*), a large cocoa-nut which falls off.

DĀKA (*ku taka in Kiung.*), *v. a.*, to want, to desire, to wish for, to seek, to ask for; *nadāka ku enenda*, *I wish to go*; *cf.* **دَاكَ**, *desideravit, propensus fuit, valde intendit, versavit rem apud animum.* *Dr. Steere takes "daka" in the sense "to catch, to get hold of."* This may be at Zanzibar, but I never heard it at Mombas. *Instead of ku daka, he uses ku taka, with which the Arabic would correspond.*

DAKĀ (or **TAKĀ**), *v. obj.*, to desire anything for somebody or in his behalf, or against him; *nime-m-dakia viema au vifō kua wali*, *I desired for him good or evil from the governor*; *amo-m-dakin rukhaa, asipigūe, he desired for him favour, that he should not be beaten.* To

intercede for, or to prevail upon one for somebody (*cf.* **ombes**) in his favour.

DAKĀA, *v. n.*, to get old? (Sp.).

DAKĀKA, *adj.*, old, useless, decayed.

DAKALIKA, *v. a.* — *ku jōka*, to be tired.

DAKALISHA, *v. c.* — *ku sumbōa watu kua kani.*

DAKĀTU, *s.* (*la*) = *dufu la tōmbako*, *haiwāshi* (*vid. dufu*); *tōmbako hi dakāta*, *si kālī, inakufa pepo*, *imelānia bēredi, the tobacco has become bad, it is not pungent, not strong.*

DAKĀWA, *s.*, a long rope (*ūgūe nrēfu ku futa kitu kua mbulli*).

DAKĀ, *v. n.*, to pass on something elevated (*Kini-assa, ku danta*).

DAKILIA, **DAKILIKA**; *handakiliki utagā hu* (*uwayumbayumba*), *this large branch of the tree is impassable.*

DAKĪKA, *s.*, a minute; *dakika* (*ya*), *pl. za sāa*, the minutes of an hour; *cf.* **دَقِيق**, *tenuis fuit*, **دَقِيق**, *tenuis.*

DĀKO, *s.* (*tako*) (*la, pl. ma—*), *back, buttock, posteriors, the hind-part*; *dako la bunduki, gunstock*; *podex* (R.) (?), *the lower part, bottom, foundation of anything.*

DĀKU, *s.*, the Muhammedan midnight feast during the Ramadan; *kū la dāku takes place kalika usiku ukū, or usiku ulipogawanikāpa, because the feast begins at the first crowing of the cock.* At Zanzibar and other garrison-towns a gun is fired about 2 A.M. to give notice that the time for eating is drawing to a close. The name is said to be derived from the saying, "Lani (lani) upesi, kesho kuna ndaa kuu," "Eat quickly, to-morrow there will be great hunger" (St.).

DAKŪLIZA, *v. a.*, to contradict, to deny, to oppose one before a judge; *vid. udāku.*

DAKŪRA, *v. a.* = *papūra*.

DALĀLI, *s.* (**دَلَال**), *internuntius inter eum, qui rem vendit eumque qui emit*, a broker, a salesman, a hawker, an auctioneer.

DALĪA, *s.*, the name of a powder used as a perfume for burying-clothes (R.); a yellow-composition much used as a cosmetic (St.), it gives softness and a sweet smell to the skin.

DALILI, *s.*; *Arab.* **دَلِيل**, *quo quis dirigitur, argumentum, id quo aliquid indicatur, monstratur, hence guide, one who shows the road; sign, token, hence hatta dalili, anything at all, even a trace; hatta dalili (hatta kidōgo) siknōna hita shambanimuangu, I have found nothing in my examination, not even a trace.*

DALIMU (**DELIMU**, *rectius THALIMU*), *v. n.*, to defend

overreach in business; **ظلم**, *injustus fuit, injuria*

DALIMU (or **MDALIMU**), *a defrauder.*

DALISA, *v. n.*, to smooth, to plate.

DALISHA, *v. a.*, to put to shame (*Rom. v. 5*); either from **دال**, *oblevit, contumelia affecit, or ذل*, *vilis fuit, vilem reddidit.*

DALASINI, *s.*, cinnamon.

DAMA, *s.*, validity, legality (*R.*); neno limekua dáma kua sultani, *the word was valid with the king; cfr. dámissa.*

DAMA, *s.*, a game played on a board like chess (*St.*).

DAMÁ (or **THAMÁ**), *v. a.* (*Arab. حَمَى*, or **حَمَا**), *vehementer sitivit, desiderio flagravat, to desire or expect eagerly; طمع, concupivit.*

DAMÁNA (**THAMÁNA**), *s.* (*ya*), surety, bail (also *dúmana and udámíni*).

DAMANI (or **DMANI**), *s.*, the last month of the south-monsoon, when the south-wind abates in strength and blows more gently, which is the case from the end of August till the middle of November. The word is, however, also applied to the whole season of southerly winds from April to the end of October, more especially to the months of April, May, September, October, and part of November. At Damani, either in the beginning of the kussi, i.e., south-wind, in April and May, or at the end, in September and October, the native vessels start from Suáhel (the Suahili coast) and proceed to Arabia and India, whence they return with the koskisi (north-wind) in December or in March.

DAMÁSHA, *s.*, desire, wish, longing for something; *cfr. tamasha.*

DAMBÁ, *v. n.* (**TAMBÁ**), to travel. This verb has become obsolete, but it is preserved in Proverbs: e.g., *muana mdamba yule ni kheri kama mzé wa káhe. In Kin. ku hamba = ku sáfiri.*

DAMBI (*vid. thambi*), *sin, crime* (*Arab. ذنب*), *secutus fuit, crimen culpamque commisit, ذنب, crimen, culpa.*

DAMBÚ, *s.* (*ya, pl. za*), leaves of the betel shrub (*mdámú, pl. mi—, or mtambú*); *vid. támbú.*

DAMBURAJIKA, *v. n.* (*cfr. damburujika*) = *ni ku toka mno* (*R.*).

DAMBÚKA, *v. n.*, **DAMBUKIA** (*R.*).

DAMINI (better **THAMINI**), to bail (*فمن, cavit, respondit sponsores esse voluit*); *mimi nime-m-dámíni Abdalla, mali ta-m-lipia (taondóa deni-yakwe) nda ukifika, nimekúa damána. Muhammad said to his followers, Enonda ukapigáne nime-m-dámíni pepo, but nobody else could say this except Muhammad.*

DAMINIWA, *v. p.*

DÁMIRI (or **THÁMIRI**), *s.* (*Arab. فمر*, *conceptit, cogitavit; فمير, conceptus animi, mens, thought, conscience*; *mtu huyu kana dámiri ngema = kana maázo mema, this man has no good thoughts*; *mimi nalikua na dámiri ku enenda Kiloa, laken—, I thought of going to Kiloa, but—*

DÁMINA, *v.*, *vid. timiza, to accomplish, e.g., neno-lukwe. The student must distinguish well between* (1) *tamá or tamáa, Arab. تم, totus, perfectus fuit, hence tamisha or better timiza, to fulfil, accomplish*; (2) *damáa or thamáa, فنى, sitivit vehementer (or فمع, concupivit), to desire eagerly; and* (3) **thámma**, *multa fuit res.*

DÁMÚ, *s.* (*ya*) (**دم**), *sanguis, blood.*

DANABAHÍ, *v. n.?* (*R.*), *rectius TANABÁHI, to be clear or manifest.*

DANABAHISHA, *v. c.?*

DANÁDARI (better **TANÁTHARI**), *v. n.*; *Arab. قدر*, *scivit et cavit; ku ji-dunádari nao, to beware of them.*

DANDA, *v. n.*; *kitu kizito cha danda nti* (*R.*); *vid. tanda and tando.*

DANZA, *v. a.*; *ya-ni-danza manéno haya (= ya-ni-sanguza).*

DANGA, *v. a.*, to take up carefully, as they take up a little water left at the bottom of a dipping-place to avoid making it muddy (*St.*); (2) *to stroll about* (*vid. tanga*).

DANGÁLA, *v. a.*, to cheat, to deceive, to humbug, to impose upon; *ku dangánia kua maneno ya uwóngo or uróngo, to deceive by lying words, but ku-m-kopa or kenga kua mali means "to cheat him of his property." For instance, a person borrowed five dollars with a promise of returning five dollars, but, having received the money, he escapes and never cares a bit for the lender, ame-m-kopa kua mali.*

DANGANIKA, *v. n.*, (1) *to turn out a liar, or to be a lie, or an idler, to be cheated*; (2) *to be stupid* — *bulukira in Kiniasa; mtu huyu amedanganika = amekúa muovu na mvivu; kaziyakwe ku danganika na mji = ku tembea bulle, or ku tanga tanga mjini, to rove or wander about in town doing nothing; manenoyakwe yame-danganika = hayakúa kuelli, his words turned out false; hayakulekúa, they have not been verified.*

DANGANIKIA, *v. obj.*, to exhibit or prove one to be a liar; *hókumu ime-m-danganika = ime-m-pata mningo, or manenoyakwe hayakúa na*

shéria or shérin, the judgment proved him a liar, did not find his words true before the law.

DANGANIHA, v. a., to confuse, frustrate, to render impossible; watito hawa wanadanganisha manenoyetu kua keléle, hatuwezi ku zungumzana, the children frustrated (rendered inaudible and therefore impossible) our conversation, so we cannot talk together.

DANGIHA, v. c., rectipz TANGIHA = tembéza, to cause or make go; vid. tanga.

DANIIBU, v. n. = ku ji-tengu; mahali mballi pana ji-danibu (R.) (Kiniasa, danimpida).

DANNI (better ku THANNI), to think, to suppose, to guess; Arab. ظن, putavit, opinatus fuit, suspectum habuit.

DANNIA (or THANNIA), v. obj., to think of; e.g., ku-m-thannia mtu mōvu, to suspect a man of evil things, to think bad things with reference to a man; ku-m-dannia kua muni, to suspect him to be a thief.

DANNA, v. a., (1) to catch one in his speech? (R.), vid. danda; (2) ku dansa = fura (Er.).

DANSIA, s.; vid. tansin (tonaletlewa tansin).

DANZI, s. (la, pl. madānzi), a bitter, scarcely eatable sort of orange. The danzi is reputed to be the original orange of Zanzibar. The name is sometimes applied to all kinds of oranges, and sweet oranges are called madānzi ya Kizungu, European (Portuguese) oranges (St.); chungua kuba la tāmū; danzi, pl. madānzi, the fruit of the madanzi tree, the Indian bambaloon (Rob.).

DAO, s. (= kombo), a curvity, curve; pana ingia duo-ni pahali pana kuenda kombo (R.).

DAPA, v. n. (vid. tapa), to tremble; ku dapa kua borei au honima, to shiver from cold or fever. Hence kitāpo cha borei mulli umo-m-dapa kua bēredi.

DAPA DAPA (tupa tupa), to shiver, sprawl = ku ruha ruha, like a fish being out of water, or like a bird, or a man asiejiā ku ogeā (who cannot swim), splash, dabble.

DAPA, s. (la, pl. ma—); dapa la mūmo, a branch of the palm used as a matili, i.e., umbrella, by the Wanika; dapa latiwa maji ya muoto ku legēa, liirarūko kua chūa. Dr. Steere writes dapo (la, pl. madāpo), a native umbrella.

DARABA, v. n.; mtango unadāraba; miti ya ku tambū yadāraba (Kiniasa, ku dasa) (R.).

DARABI, s., pl. madārabi, a rose-apple (St.).

DARAJA, s. (ya, pl. ma—), (1) stairs, a staircase of stone, a bridge (ngāzi, ladder, is of wood), a step; (2) dignity, degree, preferment (= ushēha), rank; cfr. درج, grossus est, gradatim ascendit;

درج, gradus, scala.

DARAJALI, v. n. (more correctly TARAJALI) (cfr.

درج, pedem alicujus affixit, pedibus incohit;

درج, vir), a man; hence tarajali, to become manly.

DARAJALISHA, v. c.

DARAKA, s. (درج, درج, ordo, series), pledge; vid. tūraka.

DARASA, s. (ya, pl. ma—) (cfr. درسم, oblitteravit, trivit, perlegit), a class for reading, meeting for learning; (2) section of a book (madrāsa, a school, Arab. madrasa, gymnasium, academia); (3) the border of a cloth with various colours; cfr. darizi.

DARATHIA (TARATHIA), v. a., (1) to apply to one for help, in a demand, etc., to stand by in claiming or defending one and in asking for payment; cfr. Arab. رعى, gratum habuit, contentum reddere studuit; (2) to remonstrate with; (3) to ask after one; mtu unawaye muaka hadarathiwi, the man who will be killed in the new year is not inquired after.

DARAU (or better TIARAU), v. a., to scorn, to despise, to slight one, to show one want of respect; amēni-darau = haku-ni-fania kua mtu. Perhaps from the Arabic ذرع, humilis fuit; neno la ku-m-darau, a nickname.

DARAIWA, to be humbled, despised.

DARAUWIWA, v. p., to be despised.

KU-JI-DARAU, to neglect or slight one's-self.

DARAYALI, v. n. = erefika; ku ji darayalisha, to affect prudence without being prudent (muerefu) (cfr. darajali).

DARI, s. (ya, pl. za), story, an upper floor, second story of a house (of a niumba ya mawe), it is not the roof; darini, upstairs; cfr. دار, circumvixit; دار, domus, nempō aedificium et atrium.

DARINI, s. (rectius THARINI) (Arab. دهر, signum quo via monstratur (= dalili, vid.), a sign or indication of what is about to come; hakuna dariri ya mvua or wingu = hakuna alama ya kuja mvua; sasa niumba ya Mzungu hapana dariri ya gū la mtu.

DARIZI, v. a. (درز, Pers., sutura vestis; more correctly درز, pulcher forma factus est, signum

acu pictis ornavit vestem; درز, Pers., ornatum vestis acu pictum), to weave or sew a coloured border to a cloth, to apply the work of embroidery or quilting; ku darizi ng'ao; ku piga darizi or derizi = ku shona, kua mufu, kua haki,

ni ku piga punta kua usi, which latter means in general "to sew," but darizi means "to sew ornamentally."

DARIZI, s.; darizi ya kansu, embroidery of a shirt (vid. kansu).

DARIZIA, v. obj.

DARIZWA.

DARUMA, s. (vid. táruma) (la, pl. ma), a cross-piece of wood.

DARUMETI, s., part of a dhow, joists of the deck (?) (St.); the inside boards of a dhow.

DARURA (rectius THARURA), s. = shúhili, i.e., business; Arab. *ثورة*, res necessaria, necessitas, indigentia; sina darura naye, I have nothing to do with him, I have no business with him.

DASA = ku gúsa, to touch.

DASNIH, s., vid. tesbihi, rosary, chaplet; Arab.

سبح, natavit, precatus fuit, laudavit; *سبحات*, globuli rosarii ad quos repetuntur preces.

DASINI, s., poniard, dagger (jambia)?

DASTA, v. n., to speak clearly and determinedly (R.); ku dasia maneno; nena maneno u-ya-juayo; haku-ya-fumba fumba, ana-ya-dasúa; jina la mko ha-li-dasúli; ? ku-mu-ita mtu, laken usi-m-dasúe jina.

DATA, s.; ku-mu-endesha kijana data (dado)?

DATAGA, v. n.; vid. tataga (in Kiniasa, danta) n.

DATAMA, v. n. (= lengama in Kiniasa), vid. otama, to duck, to stoop, to cover.

DAU, s. (la, pl. madan), a native boat sharp; at both ends with a square mat sail. They are the vessels of the original inhabitants of Zanzibar, and chiefly bring fire-wood to the town from the south end of the island (St.).

DAUMA, adv. (vid. daima), always (*دوام*, perseverantia).

DAUATI (or DAWATI), s., writing-desk (Arab. *دواة*, atramentarium); dauati ya wino, inkstand; dauati ya kasha, a little box.

DAUHIKA, v. n. (R.)? cfr. sara and srika.

DAULATI, s., the government; cfr. Arab. *دولة*, conversum fuit; *دولة*, conversio temporis, prosperitas, dynastia.

DAUM, s., peacock (R.).

DAWA, s. (ya, pl. madawa) (*دواء*, aegrotavit;

دواء, medicamentum, remedium), a medicine, remedy; dawa ya ku bara, a purgative; dawa ya ku tapika, an emetic.

DAWA, s. (la, pl. ma—); vid. mgomba wa tum-baka.

DAWANU, s., to give something to a Mukitaji for what no reward is expected (R.).

DAWADA, v. (rectius TAWÁTHA, v. n.) (cfr. Arab. *دعا*, superavit alium nitore et munditie, pec. sacras lotionis; se mundavit aqua, se abluit ad peragendam precationem), to wash one's-self with water before saying (Muhammedan) prayers.

DAWADIA, v. obj. (cfr. khédubu).

DAWAKULI, v. n. (and DAWAKALI) (rectius TAWÁKULI, v. n.) (Arab. *وكل*, commisit rem suam alteri, fretus fuit Deo; confusus fuit alteri), to be confident.

DAWARA, s.; rukho ina-m-dawara, he is composed or quiet? (R.).

DAWASA, v. a. (rectius TAWÁSA); Arab. *ويع*, in potestate fuit, potestatem dedit; ku-m-dawasa mtu, to appoint one as the ruler; said also of the festivities connected with that appointment. DAWISANA (Kipemba).

DERADEHA, v. n., to go about with (bidaa) merchandise till it has been disposed of.

DERUANI, s., a kind of coloured cloth from India.

DEFFE, s., time; amepiga bunduki deffa mbili, he fired the gun twice; vid. kono, s.; cfr. Arab. *دفع*, unus impulsus; vicis una.

DEFTARI, s.; vid. dastári; cfr. *دفتر*, vox Persic, liber expensae et accepti, catalogus.

DEGA, v. a. (vid. teka, to catch); ku-m-dega mtu akili, to search out, to find out what one knows; tuende tuka-m-dego akili.

DEGEANA, v. rec. (better TEKEANA).

DEGEA, v. n.; ku-sambo maji (cfr. dapadapa); degewa, v. p.

DENE (better TEKE), s. (vid. tego); mizáni ya dego, an unjust measure or unjust balance.

DEGELEA, v. n. (TEKELEA), to rejoice at the birth of a child, or at the safe arrival from a journey.

DHALAKI, v. n., to sneer, to deride, to laugh at (ku tesáa, filia); Arab. *دحك*.

DHEHNI, v. a., to daub a native craft with lime and oil (or camel's fat); cfr. Arab. *دهن*, unxit = ku paka chombo kua shúhām; sheham ni mafúta ya ngamia yaliotanganiwa na toka; ndio ku deheni chombo.

DHEHNI, s., lime and fat for daubing the bottom of a native vessel; *دهن*, oleum quo ungitur.

DHEHNI, adj. (better THAHNI) (vid. dhiri), or

DHIRI, v. n., to be manifest; Arab. *ظهر*, apparuit res.

DEHERIA, s. obj., to make clear and so conspicuous that one cannot deny it; nime-m-deheria mansuo mbelle za kadi (kathi).

DEHERINHA (or DININHA), v. c., to make clear or

manifest, to disclose; ku weka wazi ku jua suafi.

DEIRIKA (or TEIRIKA), *v. n., to diminish or perish unperceivedly; sohaynkwe imodeirika kú-pū-watu asipojúa; mbuzizangu zinadeirika siku hizi kua kidéri; perhaps from the Arabic مَر, nocuit, noxa affecit, laesit, laesus fuit.*

DEKA, *v. n., to refuse to be pleased, to be perverse, to be teasing (St.).*

DEKESA, *v.; chombo kinadekesa muambáni, the vessel ran aground on rocks; viombo vinadekesa furdáni; vid. tekéza, to run ashore.*

DEKESHA, *v. c. (TEKESHA); — kua maneno, to make one laugh with words till anger has passed away; vid. teku.*

DELALI, *s. (vid. daláli), a pedlar; mtu asungukaye, ku úza vitu, or mtu unadiyo ngúo, &c.; vid. nádi.*

DELEA, *v. n., vid. teléa and toléza, to slip, to be slippery.*

DELEKA, *v. n., vid. téleka (= simika), a pot on fire.*

DELEKÉZA, *vid. ku telekéza chungu, to cover the pot in such a manner that the concave part of the cover on the inside goes downward, in opposition to ku finika bunábu; u-ki-telekeze, usifinike bunábu; "ku finikiza" and "ku telekeza niungu" must be well distinguished.*

DELEKÁTUI, *s., a kind of bird (piononotus, in India the bulbul?).*

DELELE, *adj., level?*

DELI, *s., the top of a tusk; deli ya pembe (دَلِي, postremum cujusque rostris).*

DELILI, *s., vid. dalili.*

DELIMU, *v. n., vid. dalimu or thálimu.*

DELKI (better TELKI), *s., a donkey's walk; kuendú delki, to walk (of a donkey); دَلَكِي, cursus equi.*

DEMA, *s., a kind of fish-trap.*

DEMÁN, *adv., steering toward the open sea not toward the rocks (Sp.).*

DEMÁNI, *the sheet of a sail (St.).*

DEMÁNI, *s., vid. damáni.*

DEMBO, *s., vid. tombo (dembo la tembo, R.).?*

DEMDA, *v. a. (better KU TENDA), to make, to bear (fruit); vid. tenda, tendekéza; ku ji-tendekéza, to appropriate, or to accustom to by imitation, especially to habituate to something improper (R.).*

DENDU GÜ (la), *pl. madéndu gü?; cfr. tendegí, leg of bedstead.*

DENGE, *s.; ku káta denge, to shave the hair except on the crown of the head (St.).*

DENGGA, *v. (vid. zengéa); ku-m-dengezúa; m-dengezúa huyu, akéti.*

DENGDENGE, *adv., to shake like a dungu (vid.).*

DENGELÁ (vid. tengelá), *v. n., to look nice, orderly, to be in a proper condition (R.); also*

said of "intellect;" akilisakwé ha-zi-ku dengelá (zi mahamára kitonni).

DENGENEA, *v., vid. tengenéa (Kium. tengenéa; tengeláa in Kimvita), to finish off.*

DENGE WA MBÚZI, *a he-goat.*

DENGZI, *s., a fish with reddish flesh (R.).*

DENGO, *s. (ya, pl. za), a kind of bean introduced by the Banians from India; hence it is called mbéga wa Baniani, but the natives have become accustomed to the use of it. Mdengo is the plant which bears it.*

DENGU, *s., peas, split peas, brought dry from India (St.). No doubt id. quod dengo.*

DENGUA, *vid. Kinika "ku kamba."*

DENGÚKA, *v. n.; vid. tengúka, togúka, pia; magu-yangu yanadenguka, viungo vinabishana, adipo gi linadenguka; jua likidenguka na viton, when the sun reaches the meridian, is culminating; dengusha.*

DENGÚRI, *v. a., Kigu. (Kidur. dengura), (1) to lower, to abase, to degrade one; e.g., to speak of a man as one speaks of an animal (= ku tharau); (2) something provoking (R.).*

DENI, *s. (ya), pl. madeni, a debt, debts; ku lipa deni, to pay a debt; cfr. Arab. دَان, debitor cavit, creditum mutuumve petiit vel cepit; دَيْن, debitum creditumve, aes alienum.*

DÉRAJA, *vid. dárja.*

DERAJALISHA, *v. a., to exalt one, to confer upon one a higher rank?*

DÉRUBA (ya, pl. za) (or DÉRUBA, or DÁRUBA, or MÚRUBA), *s., (1) a stroke; (2) a strong wind; bá-hari imepigua ni déruba, a strong wind blew at sea; a higher degree of wind is tufáni — a gale of wind; tufáni ya pepo, hurricane, violent storm; leo kuna mderuba baharini; (3) apoplexy; deruba mmoja, one stroke, on a sudden; cfr.*

Arab. فَرَب, verboravit, percussit.

DERBINI, *s., vid. muánzi (wa ku angalia), a spy-glass (Arab. derbini), telescope; Pers. دوربين, which sees far.*

DÉREDERE, *s. (Kir. chokaifu), name of a small ash-coloured bird.*

DEREWÉNGA (or DERERENGA), *v. a., riddle, to winnow (through the sieve), R.; cfr. sungá, ku takasa, ku péa.*

DÉRÍA, *s., an ornament of lace sewed on a kisibáo (R.); cfr. Arabic دُرَاة, tamica gossipina usque ad locum cordis fissa globulique ornata.*

DÉRUBU, *s., vid. súluba.*

DENTÚRI, *s.; Pers. دستور (cfr. دستور scriptis; دستور, compositis, hence linea, scriptura, fabulae);*

(1) custom, customary; e.g., destariyeta neno hii, *this matter is our custom*; (2) a spar, or bone of a dove, to which the lower corner of the sail is fixed and turned toward the wind; m'li wa desturi, *vid. m'li*.

D'ESSA (*vid. t'essa*), to afflict; Muignisimgu ana-m'essa batta hivi, *sasa ana-mu-infua, God has afflicted him, but now he has raised him up*.

DEZZ (*pl. madéte*), *vid. tete*.

DETESA, v. n., to limp; to halt; ku detesa unionga or niunga — ku fundoa ni tambazi, *to be lame in the leg or thigh in consequence of a disease called tambazi, which causes a man to halt, to hobble in his gait, i.e., in going he moves his leg forwards, i.e., yuwadetesia unionga (or pl. niunga), but yuwadetesia kua gū moja, he limps; one of his feet being too short so that he must walk or stand on tiptoes on that side. The student must distinguish between (1) ku detesa, to limp — ku detesa kua ku kokota; (2) ku teta na mtu, or ku-m-tetesa, to quarrel with one, to oppose him; (3) ku t'et'et'a, to cackle like a hen; knku adaka ku viū sasa; *vid. teta, etc.*; (4) ku detesa ndani, to put inside; ku detesa muoto ndani ya mēko, muoto upate wakka, *to put the wood which is burnt down into the midst of the fire-place, to keep the fire burning. Kulla neno na ntayakwe, every word has its meaning or its point.**

DETESA, v. c., (1) to cause limping; (2) to lead one who is blind or sick (R.).

DETELEKA, v. n., to omit, to interrupt; wageni kustu-viakula-viao ha-vi-deteleki; wageni nao hawadeteleki, *waja siku zote*.

DETELEKA, v. n.; ku deteloka na kungia shimōni (*cf. sesetēka*).

DETELEKA, v. caus.

DETEMEA, v. n., to reach after anything, standing on tiptoe (*cf. dantamira in Kiriassia*) (R.); mbuzi adetemea ku tapia manni.

DEUA, v. a. — epua, to take off, e.g., meat or a pot from the fire (R.); deulia.

DEULL, s., a silk scarf worn round the waist; *cf.*

Arab. *جِلْبَان*, habuit syrma vel cauda vestis; *جِلْبَان*, cauda vestis, syrma, lacinia.

DETU, v. a. — dāruu or thāruu, to scorn.

DEVAT, s., claret, light wine. This word is evidently a corruption of the French "du vin." The crafty Suahili told me frequently, "Devat or nabid is lawful and not against the Coran, but al-khamr is forbidden to a Mohammedan." It is evident that they wish to evade the Coran by this sophistry.

D'ESSA, *vid. tessa*; ku d'essa (tessa) ngoma; ku-m-d'essa ngoma.

DIA, v. c., *vid. tia, tilia, tililia*; ku-ji-tia, *to interfere to mix up with; maneno hayo sio nile*

soma, watililia, maneno hayo uai-ya-tililia; jua lina-m-dia = tia, *the sun has set to him, he could not go farther; the sun stopped him*.

DIA, s., (1) composition for man's life, *fine paid by a murderer* (St.); (2) weakness? Arab. *دِيَا*.

DIAKA, s. (la, pl. ma—), a quiver for arrows. A piece of skin, which has just been flayed off an animal, is stretched over a round piece of wood, which is afterwards taken out. The skin is then sewed together. The quiver will hold from 10 to 20 arrows.

DIARA, s. = būraka, blessing; muaka wa diara, a plentiful year; *cf.* *دِيَارَة*, copiose demisit pluviam coelum, abundarunt opes; (la, pl. ma—) (*vid. kaburi*).

DIBA, s. (*vid. tiba*), auxiliary troops.

DIBAJI, s., elegance of composition, a good style;

(1) anoāni is the titles and address of a letter;

(2) dibaji, the prefatory greeting, and names of honour; Arab. *دِيْبَاجِي*, figuris ornavit pinxitve aut

finxit rem; *دِيْبَاجِي*, (1) vestis serica; (2) camela

juventa; (3) praefatio libri (= muanzo la chuo).

DIBU, s. (*vid. tibu*), sweet scent, perfumes (mavumba), vitu viema viungo mbalimbali vikasalia, tiwa pahali pamoja, viaitua viungo; vikelo vizima, vikisāgwa ni dibu au mavumba (R.).

DIDA, s. (la, pl. ma—), a bundle of wood; dida la kuni (zilizo fungāniua kua ungi), a load of wood, or of fagots.

DIDIMIA, v. n., to sink, to submerge (= ku tūta or sāma).

DIDIMIKIA, v. obj., to bore with an awl, &c.

DIDIMISHA, v. c., to cause to sink (= ku tossa or sāmisha).

DIFUKA, v. n., *vid. batta*.

DIGALI, s., part of a native pipe, being the stem which leads from the bowl into a vessel of water through which the smoke is drawn (St.).

DIGIDISA, v. n. (obs.), said of the motion of a woman during coition (R.).

DIGO; ku ji-fania digo (R.)?

DIHAKA, s., mockery; dihaki, v. n., to mock at (*vid. dehaki and thidaka*).

DII, v. n. (or di or rather thii, v. n.), to pine away, to waste (= ku dōfu, ku kōnda) (*cf. Arab.*

دِيَا, periit, invenit rem suam pereuntem), kú di or ku thi, *to perish* (= haribika).

DIIKA, v. n., to consume.

DIIISHA, v. c., to consume, to weaken one; Mungu ame-m-diiisha or disha; mtoa unadisha m'umwa (*vid. di*).

DIIKA, v. n., to be spoiled — ku haribika; ngao or mbūu inediha kua m'tūa — imeang'itiwa ni m'tūa

ikaharibika, the cloth or seed has been spoiled by the white ants (or mites); nguo zinadika, kuu nondo, the clothes have been spoiled by the mounds, a kind of mite or moth which destroys clothes shut up in trunks. Hence the natives expose their garments to the sun from time to time; zitoke beredi, to remove dampness from them; cfr. دق, tenuis fuit, comminuit, attenuavit.

DIKI (or THIKI), v.-a. (cfr. Arab. ضيق, angustus et arcatus fuit, in angustiam redegit, hence ضيق, angustia, afflictio, inopia, affictus status), to render narrow, to drive one into straits; fig., to vex, to distress; mtu huyu ame-ni-diki, mähali pa ku lala ni padogo, this man has straitened me because the sleeping-place is too small; I had not room enough (ku kaza, songa). DIKIKI, v. n.; Fulani anadikika, akawa muegni ku dikika, he was in distress.

DIKISHA, v. c., to afflict, to push one hard (anam-shindisa).

DIKIWA, v. p., to be pressed, vered.

DIKI, s. (THIKI) (ya), narrowness, straitness, tightness; niumba hi ina diki, heina nefas, this house is narrow, it has not much room; fig., distress, affliction, pressure; ku toa katika diki, to save from distress, grievance, danger.

DIKI DIKI, adv., to pieces, very fine, very much; e.g., unga una sagua dikidiki, the flour has been ground very fine; ku vundika diki diki, to be broken in pieces; ku iwa dikidiki, to be done entirely, to be overdone (said of food).

DIKO, s. (pl. madiko), a landing-place (St.) (cfr. liko, s.).

DILI, s., a serpent.

DILI, v. a., to set at nought (Luke xxiii. 11) (vid. dalisha), gissi gani ku-m-dili muenzio kama ambaye kuamba si muenzio? kama alivio-ni-dili (thili) nguvuzangu, Muegnizimu ata-m-jazi.

DILIKA, v. n.: naona ku dlika nafsini muangu, I feel to be set at nought.

KU DILIANA, v. rec.

DILIA (DILILIA), vid. dia, tia, tililia, v. a., to put into.

DILIFIKA, v. n., to diminish or to decrease by distributing or spending too much = ku punguka kwa ku toa sana; mtellewangu umedilifika leo, my rice has decreased to-day, because I have given one measure to this man, and another to that man, who called on me.

DILIFISHA, v. c., to cause to diminish; e.g., watu wamedilifisha leo mtellewangu, wame-ni-tia unioŋe.

DILIFU, v. n., to die (R.); ku dilifu ku fa.

DILIKA, v. n., to be discouraged (Col. iii. 21).

DILIMU, vid. dalimu; ku-ji-dilimu nafsi yakwe, to commit suicide.

DILLA DILLA, adj., various; watu dilla dilla, various people; mtumke huyu spika dilla dilla, (kulla ginsi), this woman cooks various things.

DIMA (or THIMA), v. a., to defeat (R.).

DIMAMU; viote pia kumba muavio dimamu si ta haji kitu kiwacho chote. Dimamu = timamu = timia, to be over the whole; Khamisi Kombo is over the whole of the northern Wanika tribes.

DIMAZI, s., an extempore plummet.

DIMBA, v. a.; usi-m-dimba tangamika (R.) (said of mourning); maneno ya ku dimbia; ku dimba rokho (vid. timfi).

DIMBUKA, vid. fukuka, v. n.

DIMBUZA, v. c.; juu ladimbúza; muézi wadimbaza. This verb signifies the beginning of the sun's or moon's coming forth.

DIMU, s., a lime; dimu tamu, a sweet lime.

DIMU, v. n. (R.) (rectius TIMU); Arab. تم, totus, perfectus fuit, ad completum finem pervenit; e.g., sikuzakwe zinatimu, his time is come.

DIMIA, v. obj. (better TIMIA).

DIMILIZA, v. a.; pro timiza, to make up a deficiency, to fill up.

DINI, s. (ya), religion, worship, creed; ku shika juo na ku salli ndio dini (after the Muhammedan notion); cfr. دين, ritus, cultus Dei et timor.

KU DINI, v. n.; ku thikiri (ذكر, recordatus est) preces ni ku dini on the siku ya Jumaa, and on Thursday evening.

DIRA, s., a bird which flies into a hole (pango), which people shut up to kill the bird. It dies mourning for its young ones: hence the native song (vid. kule).

DIRA, s. (ya, pl. za), the mariner's compass (cfr. Arab. دارة, circumvit; دارة, circulus, cirenitus); dira ya ku saffiria chombo baharini, an instrument for directing the voyage of a ship.

DIRA, v. a., to cut short; ku dira nuelle kitoani.

DIRIKA, v. n., to be cut; nuelle zinadirika.

DIRABU, s.; ku futa uzi or dirabu, to spin.

DIRA DIRA; manenoyao yali dira dira, their words were distant (R.).

DIRIDIRI; wanakuja diridiri, muoto wakka (R.).

DIRIKANA, v. rec.; ku sanikana.

DIRIKI, v. n., to be able (= ku wesa), to venture, to have a will or power, to succeed in one's purpose by being quick, to be in time, to be becoming; cfr.

درك, comprehendit, assecutus fuit, conatus potitusve fuit; si diriki, I cannot take it upon myself, I am not responsible; ta-ku-diriki mara moja, to comply quickly.

DIRIRIKA, v. n. (vid. tiririka), to run as ink on paper; nika yawa tiririka.

DIDIRISHA, v. c., to cause to run; ku diririsha mate, to spit spittle through one's teeth.

DISHA, s. (la, pl. ma—), a window (= shubaka); dirisha la ku angilia poani.

DIRISHI, v. (and DIRISHIA), to manifest, to tell, to lay open.

DISEKI, s., iron armour (Sp.) (دِسَكِ, Pers. sutra vestis).

DISHA, v. a. (vid. tisha, v. a.), to frighten; dishika? (2) to destroy; ku-ji-disha.

DISMALI, s. = utaji.

DITA (or **DUTA**), v. a.; ku dita ngúo = ku funga pamôja ngio nengi, ku-zi-tukúa, to tie in bundles (or packages) many clothes and thus carry them.

DITIKA, v. n.; mtúma ameditika mzigo wa Buana-wake, the slave was loaded with his master's bundle.

DITISHA, v. c.; Buana ame-m-ditisha mtúma.

DITIMIA, v. n., to be far at sea, far off from land (= kúa mbali katika uziwa); tume = ditimia, na usiwa, Mvita hauónéki tena, we are far off on the great sea or deep, Mombas is no longer visible.

DITIMÚA = tutumúa?

DIVAI, s., wine (Kiung), evidently from the French du vin (cfr. viniu).

DIWANI, (1) the senate, council; cfr. Arab. دِيْوَان (vox prop. Persica), senatus concilium; (2) jumbe or mfalme, a councillor, a title of honour among the coast-people of the island of Tanga (pl. madiwani).

DÓA, v. a. (vid. tóa), to take or give out; toalia; suisui tuatoalia kua yaleyetu.

DOLAMA (or **DOTAMA**), v. n.; jamvi latoáma (or ladotama).

DOANA, s., a hook (St.).

DONZA, v. n., to become wealthy; mji umedobéa (Sp.) (vid. topea).

DONZA, v. c., to make rich; Mungu amedobéza nti.

DONZA, v. n., to become yellow (leaves of trees); dobesa (R.) pondo ya dobesa = topea.

DONI, s., (1) a washerman (mvúa ngúo); (2) a red cap (= kofia) worn by chiefs (in Kinyassa kisodi); (3) having a load; chombo ki dóbi, the vessel is heavily laden = ohombo kisheshena.

DONDA? kizipo oha shamba? ku dobéa mahindi wa ansapo ku yá dobea, to eat food which is forbidden by the mganga (R.).

DONIKA, said of a perforated skin (full of holes), said also of sickness coming out, breaking forth.

DONUA (or **DONUA**)?

DONUA, v. a., to push or prick or knock for something, to make it fall down.

DONA, v. n. (Kimirima), ku tona (Kumu), to drop,

to drip; ku doda nti; nguoyangu inadoda kua mvua, my cloth drips with the rain.

DODO (vid. émbé); maembe ya dodo.

DODÓA, v. a.; ku dodóa, to take up a little at a time.

DODÓFU, s. (pl. ma—), a kind of fish (tetrodon) which the natives do not eat as it is poisonous; yafu yafulakwe (pafu) lina sumu. The natives say that the poison is removed by eating human excrement, which causes vomiting.

DODÓKI (pl. madodoki), a long slender fruit eaten as a vegetable (St.).

DODÓRA, v. a., to grub, dig out, e.g., ku dodóra mtáma, from a matting bag.

DOFSA, v. a. = pendeza; kitu hiki kitadoéa; kitu hiki haku-ni-doesa (hakidoesi na mtu maye) (vid. toesa), rokhyokayo ya-ku-doesa kaya au Kisulutini?

DÓFIKA, v. n. (or **DÓFU**), to become thin, lean = ku onda or konda; cfr. Arab. دَفِيف, debilis, infirmus fuit, impar fuit.

DÓFISHA, v. c., to cause to become lean or weak (ku ondéshu or kondésha); fig., to weary one, e.g., kua maneno mangi, by many words; ndia ime-m-dófisha, the road wearied him.

DOFRA (pl. madofra), a sailmaker's palm (St.).

DÓGO, adj., little, small, young, younger.

DOGODA, v. n.; e.g., mvua yadógoda?

DÓGORA, v. = chogola in Kid. (to grub — obs.).

DUGOMA (rectius **TOKOSSA**), v. a., to boil, e.g., mahindi, kunde, mulugu, but to cook wali.

DÓHÂN (or **DÓKHÂN** or more properly **DUKHÂN**, **DUKHÂN**), a chimney, from the Arab. دُخَان, fumum emisit ignis; دُخَان, fumus; hence

márkêbu ya dukhani, or markebu ya moshi (in Suahili), a steam vessel.

DÓHÂN (or **DOKHÂN**), a sort of tall basket in which fruit is brought on men's heads to market. See a more detailed description of this dohani in Dr. Steere's "Handbook," page 261.

DÓHARA (rectius **TOHÁRA**), (1) uke akiauliwa anakúa dohára (vid. aulia) (cfr. Arab. طاهر, mundus,

purus fuit; طَهَّرَ, mundities). Tohára must be well distinguished from ku tahiri, طَهَّرَ, praeputium exstirpavit, to circumcise. Ku pasua dohára = ku dohiriwa, legal purity.

DÓHORI, s. (ya) (or **EDÓHORI** or **EDÓHURI**), noon (one of the Muhammedan hours of prayer) = jua likisimáma na vítoa.

DOKÉA (or **TOKÉA**), v. a. (= ku gnognognéa, to whisper into one's ear), to give one a hint secretly, e.g., if some people intend killing or robbing me, and one of them informs me of this plan, I would say: Raiki yangu ame-ni-dokeza

maneno haya or nime-dokezea ni rafikiyangu; mimi singejua, laken mtu ame-ni-dokéza, usso ulio dokeza (cfr. komo la usso).

DOKOKHANI (vid. turukhání); ku toa turukhání, to counterbalance, to equipoise.

DOKUA, s., a kind of food or beverage? a kind of beer = dumbu in Kinika; cfr. pombe.

DÓMO, s. (la, pl. ma), (1) dómo la kuembe, the beak of the kuembe, a certain water-fowl with a long beak; (2) projection (madomo madómo), kitu chegni dómo, something prominent, jutting out.

DÓNA, v. a., to peck, used of birds picking up grain, &c.

DOMANA, v. rec.; e.g. kuku wawili anadonána kua midómo, two fowls peck each other with their beaks.

DONESA, v. c.

DONDA (pl. madonda), large sores; donda ndugu, malignant ulcers.

DÓNDÓ, s., (1) starch; bafuta hi ina dondo néngi singema, this bafta has much starch in it, it is not good, because in washing the starch comes out and the cloth is then of little use; (2) dondo, (pl. madondo), coral? (Sp.).

DONDÓA, v. a., to pick out, to cull; ku dondóna ndimo za mtelle, to pick out the grains of rice which have not yet been husked. In general, to clean grain, to pick up bit by bit.

DONDÓKA, v. n., to fall, or drop one by one; mbéyu zime-ni-dondóka, the seeds dropped from my hand one by one.

DONDORO, Dyker's antelope (St.).

DONGA (pl. ma—) (Kin. mazaje).

DONGANIA (TENGANIA) (R.) = ku-m-fania fitina (cfr. songa in Kiniasa).

DÓNGE, s. (la, pl. ma—), a clot; donge la damu, a clot of blood; damu imefánia madóngé, the blood has become clotted or coagulated, madonge ya zima.

DONGEA, v. a. (vid. chongera); dongelésa; alio-m-dongelésa ni fuláni.

DONGÓA, s. (la, pl. ma—) (cfr. kawo and ndongo), clod = nti ya ndongo, clay soil; udongo una madongó, na katika mvúa una telézi na tope, kuani? ni nti ya ndongo.

DONGÓNIA, v. a.; ku dongónia maji, to take up gently and little by little the water which is still remaining in an empty pit or dry fountain.

DONONÓKA, v. n. (R.), (1) to have food and raiment regularly, or sufficiently (maridawa); (2) to get up, to rise from poverty; ni mtu ambaye kuamba yuwapata ngúo za maridáwa; ku fania hujambo (Kir. ku henda muiri).

DÓPA, s. (or JOPA or TOPA) (la, pl. ma—) (vid. oya); dopa la kuni, as much wood as can be taken in both hands, a small bundle of gnongo, fimbo or fita.

DOPÓA, v. a.; ku dopóa kua pili, to bore through (Sp.).

DOPÓKA, to be perforated.

DOSSA, v. a. (vid. tossa, v. a.), to wet through; toa la émbé.

DÓTAI? (R.).

DOTEÁ, v. a., to lengthen or pull out the wick of a lamp, ku pata ku wakka wema, that it may burn nicely; ku dotea kua kijiti utambá wa tá ku pata ku wakka wema; ku dotea muoto = ku tia or songesa winga udáni ya méko; ku dotea, doteléa, jejeléa chungu kipate harri ku doteleseá.

DOTEÁ (or DOTELEÁ or DETELEÁ or JEJELÉÁ chungu MUOTO, KIPATE HARRI).

DOTELEÁ, v. c.; fig., ku-m-doteléza fitina = ku-m-tesánia.

DOTELEZEA, v. obj.; ku-m-dotelezea maneno ya ufitina, there was previously an ill feeling, but he increased it as one increases a fire by thrusting the firebrand farther into it.

DÓTI, s., a piece of cotton-cloth eight mikóno (cubits) or a little less than four yards in length.

DOTÓMA, v. n. = ku enda mbio, to go or sail quickly; chambo kile chadotóma, ni kipezi cha ku enenda; dotoméa or totoméa; sasa kinakwisha dotoméa, now it (the ship) has gone out of sight.

DÓTORA, v. a. (cfr. dokora), to scratch up, e.g., nti.

DÓYA, v. a., to spy or reconnoitre, to go as a spy = ku tembéa nti, ku angalia tabia ya nti.

DRA (or DÉRÁ), s., the Arabic name of the Suahili expression "mukóno," cubit, a measure from the elbow to the end of the third finger; cfr. Arab. ذراع, mensuravit cubito; ذراع, pars brachii ab extremo cubito usque ad extremitatem digiti medii (cfr. doti).

DÚA, v. a. (TÚA), e.g., pilpili, &c., to grind, triturate pepper, mandano, &c.

DÚA, s., worship, theology; cfr. Arab. دعا, vocavit, appellavit, invocavit, rogavit Deum; دعا, invocatio, precatio; dúa za ku-mu-ombéa mtu Muegnisimgu; (2) dua, vid. túa, a spell.

DÚALA, v. a. (cfr. Kin. luála), to be amazed or perplexed.

DÚAMA, v. n.; maji haya yanadúama = yanatulia.

DÚARA, s., a crane, windlass; cfr. Arab. دار, gyrus egit, circumduxit; دار, gyrus; دار, circumduxit, mudawáron, rotundus.

DÚASI, s., la, pl. maduasi?

DUARANA?

DUBA, v. n.; maji yashinda, yaduba mbinguni, the jar is not quite full.

Dubu, v. n. (vid. tubu), to amend, better one's-self;

Arab. طاب, bonus fuit; tibū, Arab. طب, medicus est; curavit; hence tibū, to heal (vid.).

Dūba, pl. madūba; ku lima madūba, ridges (cfr. tūba in Kniassa).

Dūba, s. (la, pl. ma—), anything, a what-is-it? a thing or instrument of which one does not know the name or has forgotten the name of it — kitu kicho-ki-jūa jinalakwe, ndilo dude (diminutive, kidūde); dude gāni hili? what is this thing here?

Dudia, v. a., to fill up (e.g., the ground of a house) (R.).

Dūdū, s. (la, pl. madūdū), a small swelling produced by much scratching of parts of the body; N'na-ji-kuna hatta n'nalania madūdū muilini.

Dūdu, s., pl. wadūdu, an insect or insects and vermin destructive to wood and grain; cfr. Arab. دود, vermis; mdūdu, pl. wadūdu, general term for insect and insects. Various kinds of wadūdu are: tūngu, jōngō, kiron, tinne, m'tōa (termites), siāfu, minio. All these are wadūdu walamāo. Mdūdu wa janda, a willow.

Dudā, v. n., to become poor = amekūa kama dudu (Sp.).

Dudūka, v. n., to become icky — ku fānia pēle; ka-ji-kuna m'no hatta muili ku-mu-asha, hatta muili unafania marūgu rūgu wa pele.

Dudūka, v. n., to get out of a thing (Er.); ku — kua kimo?

Dudūkua, v. n.; nadudukua ni pole; pele zina-ni-doduka (or chuchuka) muili ote.

Duduma, v. n.; mtu huyu ha-tu-pi kitu, ni ku duduma tu, to rumble, said of the intestines (= Kin. rumu).

Dudūm, s., a large horn; vid. kidudūmi.

Dudumia, v. a., to make a hole, to perforate.

Dudumika, v. a. = ku tumbūa kitu kua mismari or uma wa nta, to press in boring or to press with the hand on a drum.

Dudumikana, to get into a confusion or agitation, id.

Dudumikisa (kdani), to press into tightly.

Dudumisa, v. c., to cause to enter, to press or put into with force; e.g., ku dudumisa nguo mkobāni hatta kung'a, to press a cloth into a bag (which is already full) until it goes in.

Dudumūa, v., vid. tutumūa.

Dudūsa, v. a., (1) to mock, to ridicule = ku amba; (2) to make fat = nonsa, v. a. (Er.).

Dudūsa, v. a. (dudūka, v. n.), the fire does not begin to burn; mnoto una dudūsa hapo — hawakiki, sababu ya niasa kua mbili, the fire will not light (not catch) on account of there being fresh grass.

DUDUVULE, s., a kind of hornet which bores in wood (St.).

DUELWA, v. n.; uduelewāpo ni fua lala, prov., to comply with the times (R.); cfr. tua, taela.

DUSA, v. a., to bring low; vid. tuesa. Kristiani wakikā, mayahudi wakiduesia.

Dūza, v. n.; ku-ji-duesa = kujidūsha, vid. tūza tūsha.

Dufi, s., a species of tortoise which is sometimes poisonous; vid. kassa.

Dufu, s. (la, pl. ma—), (1) weakness, badness; dufu la tombako, bad tobacco, because it is not strong (heiwāshi); vid. dakātu; dufu la mtu = mtu mbaya (asiopendana na watu), a bad man (2) adj., tasteless, insipid.

Dūfuda (or DAFDA), s., thick cloud (vid. gubāri) imefania gubāri, to be rainy and foggy = ulimengu u mafūru fūru, to be misty.

Dūū, s., a round mat with a border round about used in grinding flour.

DUGUDA, v. a., to shake, to quake, muili wa-ni-dūguda (vid. tukūta).

DUGUDIKA, v. n., to be shaken.

DUGUDISHA, v. c.

Dūli (or Dūiri), v. n. (vid. tuili), to be late; cfr.

Arab. طال, pro طَوَّلَ, longus fuit طَوَّلَ, mora distulit, diu duravit; to be tardy, dilatory.

Dūka, s. (ya, pl. ma—), a shop = mahali pa biāshera; cfr. Arab. دُكَّانَ, Pers., locus altior et planus in quo sedet mercator, et merces suas exponit.

Dūkisa, v. n., to listen secretly; cfr. دَسَّسَ, pervasit, penetravit, impetum fecit.

KU-JI-DUKIMA, v. refl., to intrude into another's business or conversation, without being called for; mtu huyu ni mdūkisi, juwa-ji-dūkisa maneno ya watu, haku itua. Hence the Prov., yuwa-ji-fania mawelle ku-ji-tia mtini, i.e., uki-tuanga mawelle yanangia mtini, mtu haku tia.

Dūkisi (pl. madūkisi), an eaves-dropper, a talc-bearer.

DUKŪKA, v. n., to be known, to have a name (R.) (?) = tukūka.

DULLI, v. a., to bring down; duliwa, e.g. bendera ina duliwa, the flag was lowered; cfr. دَلَّ, demisit in puteum urnam, deorsum misit.

DULLI, s. (ya), distress, misery; dulli ime-m-pata or amepatikana ni dulli = mashāka; cfr. دَوْلٍ, fortunae mutatio.

DULLISHA, v. c.

DULLIA, v. n., to come to pass, happen, to be fulfilled; maneno yanadulla kua kuelli, the words were fulfilled in truth; cfr. دَلَّ, conversum fuit, notum evasit.

DULLU, *v. n.*, to come to light, to become manifest; vitu vingi vimedullu baba alipo kufa, many things were brought to light after the father's death.

DULUBIKA, *v. a.* = dabika (?).

DUM (or THUM), *s.*, garlic.

DUMANA, *s. (ya)*, surety, bail (*vid.* dámana or dāmini).

DUMBĀ, *v. n.*; mizige-idumbā katika nūmba (R.), the loads lie round about in great numbers, in abundance (*vid.* tumbā), dumba = dumbā; viombo vidumbe = viombo vijasi, or viombo vina dumbā vinajā telle.

DUMBURUJKA = furujika.

DUMBŪA, DUMBUKIZA, DUMBŪIZA, *vid.* tumbūa, tumbuiza; dumbūka, dumbūkia; kiti hiki chani-jumbukia niongo, this thing makes my gall or bile to break or come up.

DUMBŪKUA; felani siku hizi anadumbūkua ni uello.

DŪMĀ, *adj.*; báta dúme, a drake (*pl.* mabúta madúme).

DUMI, *s.*, *vid.* muao.

DUMMI, *s. (ya)*, dummi ya moshi, a pillar of smoke rising perpendicularly, when there is no wind; moshi inasimama heitawanihi kana ngizo.

DUMU, *v. n.*, to continue = ku kawa, ku fania siku zote, muegni ku damu kua kitu, constant; Arab.

دَامٍ, perennavit.

DUMIA, *v. obj.*, to persevere (*cf.* daima).

DŪMISHA, *v. a. (or DAIMISHA)*, to cause to continue.

DUNDA DUNDA, *v. a.*, (1) to pound or grind though there may be very little in the mortar; (2) to pluck, gather.

DUNDĀMA, *v. n.*, to settle, to get quiet; maji yadundāme, let the water be quiet.

DUNDAUYA, *v.*

DUNDISA, *vid.* pātā.

DUNDU, *s. (pl. madundu)*, (1) a large calabash (in Kiamu) which the Mombassians call kitōma; kidundu, a small calabash, which signifies also at Mombas a little animal which eats the excrements of men and beasts; hence the Lamans and Mombassians joke each other, which leads frequently to a fierce quarrel; kidundu being at Lamu something honourable, while it is contemptible as the Mombassians understand it. Often great animosities arise from these differences of dialects; e.g., mafūzi means in Kiswahili: "the hair around man's privities," whereas it signifies "beard" in Kinika; (2) dundu, *s.*, chaffer (R.); (3) a kind of basket; other kinds of basket are: tumbi, shubi, pakaja.

DUNDŪA, *v. a.*; muana huyu anadundūa hatta anadundūa (*vid.* tundūa) (R.).

DUNDŪA, to be crippled, stunted, not to attain to maturity.

DUNDUISA, *v. n. (tunduisa)*; mahindi yaanza dunduisa (R.).

DUNGA, *v. a. (ku tambūa)*, to perforate, to bore, to stick, pierce; ku (= ku tōma) dunga mashikio; ku dunga (*vid.* tunga) ushānga, to string beads; *v. n.* = ku tōa mite; mahindi yadunga = yaanza ku tokāa, to prick, to pierce; mtama unadunga.

DŪNGA, *s. (la, pl. ma—)*, a kind of basket with a cover (R.), brought from the Niassa region.

DUNGE, *s. (la, pl. ma—)*, the green rind of fruits, e.g., dunge la kōrosho, the green husk of the cashew-nut, an immature cashew-nut; dunge ni tundoyakwe mbelle, kisha likakūa dunge, likisha kua kanju likaiwa, likisha iwa kanju, lilō si dunge tena linakūa kōrosho.

DUNGĪKA, *v. a.*, to hoist a flag (tungika).

DUNGOZA, *v.*; maji yakidungizia ni uwangūa (*cf.* tungiza).

DUNGU, *s. (la, pl. ma—)*, a shed or roof resting on posts (*vid.* ulingo) from 15 to 18 feet high to secure the watchmen of the plantation against wild beasts, especially the leopards; a hut erected in a tree.

DUNGŪA, *v. a. (tungūa)*, to degrade, reduce, disparage; felani ame-m-dungūa muenziwe, to dismiss or remove from office (?).

DUNGŪKA, *v. n.*

DUNGUMARO, *s.*, (1) a kind of drum; (2) a kind of evil spirit called mdungumáro, the drum (dungumáro), is used for expelling the spirit; mganga apiga mshindo wa dungumáro, ku-m-tuliza mdungumáro pepo asitange tange.

DUNI, *adj.*, little, mean, low, below, less, trifling, minority; the smallest part which is sold, duni ni thumuni; *cf.* دَانٍ, inferior, vilis fait; دُونٍ, infra, sub; دُونٍ, quod inferius est; nimeūza duni tamuni, I sold it at a low price, for a trifle; mtu dūni (*pl.* watu dūni), an inferior, or common man of low origin.

DŪNIA, *s. (ya)*, earth, the world, universe; Arab. دُنْيَا, mundus, bona mundana, men; ku širiki dūnia, to quit the world, i.e., to die.

DUNSA, *v. n.*, to smell; mahali hapa pamedunsa.

DUNSI, *s.*, divulging, gossip = upelelezi; mdansi dunsai asks many questions about family matters and spreads about immediately what he has heard privately.

DŪPA, *s. (ya, pl. za—)*, a file, rasp; dūpa ya pūpa ya ku katia chuma, or ya ku nolēa msembe. The student must distinguish dūpa (file), from tūpa, a bottle; tūpa pa mīlāzi (*vid.*) from ku tūpa, to

DŪPA, *v. a.*, to step over = ku kika or ku kika, e.g., ku dūpa gogo.

DURABINI (or **DURABINI**), *s.*, an eyeglass, a telescope.

DURU (or **THURU**, rectius **THURU**) (*vid.* haithuru), *n. n.*, to harm, to be of consequence and necessity, to matter much, to affect; *cfr.*

دُرُ, or دُرُ, noonit, noxa affecit, laesit, neoesse et opas habuit, coegit; sili kuku yuwa-ni-dürü, I do not eat fowl, it harms me or affects my health; kitu hiki oha-m-duru sana, this thing is of great consequence to him, affects him much; heidürü, it matters not, there is no harm, never mind, it is of no consequence; mei-wa-dürü (*viz.* wasungu); ku duriána, *v. rec.*; watu hawa hawaduriani.

DURIKA, *v. n.*, to be harmed, to become affected by (*vid.* duru); mtu huyu atadurika kua kála chakála hiki, this man will be harmed or affected by eating this food, he will feel the effects of it; if we had waited, tungenedurika sana kua mvua, if we should have been much harmed by the rain, we should have been caught in the rain.

DURISHA, *v. a.*, to cause harm or bad consequences, to cause to feel the effects of a thing.

DURIWA, *v. p.*; hamtaduriwa ni kitu.

DURUMANA, *v. n.*, to increase, to become many or plenty. From this word the natives derive the name of the Kinika tribe "Dúruma," stating that there were some slaves whose duty it was to supply their Portuguese masters at Mombas with eggs. But the slaves made their escape to the forest and lived there by themselves. By degrees the number of runaway slaves was multiplied, hence the name "Duruma" (accuratus quam verius!).

DURURIKA, *v. n.*, to drop, drip, trickle down.

DURUSI, *v. n.*; ku dúrusi, to meet in a regular class for study (*St.*); *cfr.* دُرُس, legit librum; legerunt ac studuerunt inter sese.

DUSAMALI, *s.*, a striped silk handkerchief or scarf worn upon the head by women (*St.*).

DUSHA, *v. a.* (ku tukúka, *v. n.*, mtukúfu, *vid.*); nguo za ku jidusha (tusha) dushána, to make a show or parade with dress (?).

DUSSA, *v. a.*, (1) to act as a parasite, ku dusse

watu; *cfr.* دَامَس, calcavit pedibus terram, trivit in area; (2) to get off, dau ladussa (ju ya muamba); alikua hawézi, laken anadussa = anapózi; (3) let water pass through = fuja; (4) = korofiana. Fulani alikua hawézi anakwisha dusse or aisha dusse (*vid.* tussa); ku dusse rekho (*vid.* dúsa), to be quiet after having been angry.

DUSUA, *v. a.* = tahayarisha, to shame, to make ashamed (?).

DUSUKA, *v. n.*

DUTA, *v. a.* (*vid.* dita, *v. a.*) (*vid.* goma in Kiriassa); ku duta ku rudi, to reverberate; ku duta to make one stumble (*R.*) (?).

DUTAMA, *v. n.* (or **KU JUTUMA**) (*vid.* otáma, *v. n.*), to sit or squat, to half sit (*Kiriassa*, tengáma).

DUTU, *s.*, exuberance, jutting out (kama mimba); pana dutu hapa, there is a little jutting out (in the mzingi).

DUTU, *s.* (la, *pl.* ma—); dutu la júo, the size of a book.

DUTUMA (or **TUTUMA**), *v. n.*, to disappear; watu wale wadutúma, si-wa-oni tena wanakwisha tutumia or dutumia; chombo kile chadutuma, chondazakwe = chadotoma.

DUTÚMA, *v. n.*, to seethe, to rise in boiling = tokóta; obungu chadutúma = chatokóta, the contents making a noise from the heat.

DUTUMIA (or **TUTUMIA**), *v. obj.*, to stand on tiptoes to catch anything which is high (ku shika kitu jú, or in order to look far = ku ji-ongéza kimo ku angalia mbali); ku dutumia kua mágú, to put one's-self on one's legs.

DUTUMÚA, *v. a.*, to stretch one's-self, to take pains (?); ku-ji-dutumúa (mbáfu), *v. refl.*, e.g., ku-ji-dutumúa ku inún kasha zito, to exert one's-self, to strain every nerve to lift up a heavy box.

DUTUMÚKA, *v. n.*

DUTUMUSHA, *v. c.*

DUTUZIKA, *v. n.* = pumúa (also tutuzika), to recover breath.

DEUMI, *s.*, a dhow sail (*St.*) (?).

DUNZI (*pl.* maduzi), one who is fond of finding out and indulging secrets and private concerns; *cfr.* dunsi.

E

E, abbrev. from ye and yakwe, e.g., na-e for na yee and he; baba-e for babayakwe; nimbaye or numbaye = nimbayakwe, his or her house.

E, O! oh! á (ee) buanaawaaga tatúbu, O! my master, I will repent or mend (my conduct).

E, *v. n.*, (1) to be clean; kitu hiki kimeá — kimekáká or kimekúá suá, this thing has

become clean or pure; ngúo imeá; moyo umeá or umekúá; mtelle umekúá = umetakáta. It must, however, be observed that the verb **Ea** (which, as Mr. Erh. rightly says, is an amplification of kúa, to be, to become) is now-a-days an obsolete word and only used now and then by people residing in the vicinity of Mombas.

(2) *To itch*; mǎgū ya-ni-ča, *my feet itch* = magu ya-ni-washa kama péle, *my feet itch or burn like the itch*; atakúa na kero, *ata-ni-kéra mimi hatta ya-mu-čé* (scil. yale mambo ašaniáyo);

(3) *to go out, to succeed*; cfr. wča, weza; kimo-mu-ča jema, *he had good success*.

EŠHA, v. c., *to clean* = ku takassa.

EBBE, vid. labeka or lebeka.

EDA, s., *from the Arab.* عَدَّ, numeravit; mulier

lucens enumeravit merita mortui; عَدَّة, numerus, status mulieris, quo cum ea rem habere ex lege nefas, sc. ob mariti defuncti luctum, vel ob repudium, vel ob menstrua (vid. kalía); ku kalía éda, *to remain in great quiet and privacy for five months, as mourning for a deceased husband requires*; cfr. also kizúka.

EDĀHA, s., *victim* (vid. dahi or thahi, v. a.) = sáda; cfr. Arab. ضَا, apparuit, sacrificavit.

EDĒA, v.; ku ji edĒa or jedĒa, edĒka, *to trust one's self* (R.) (vid. jetĒa and tĒa).

EDI (or WEDI), v. n., *to serve out one's engagement*; wanakwisha wodi muakawáo, *they have served out their year* (R.); cfr. عَدَّ.

EEMA, s. (vid. dema), *fish-trap*.

EFTARI (or AFTARI), s., *from the Arab.* فطر, fīdit

rem, incipit solvit jejunium, eo misso facto comedit bibitque quid; فطر, jejunii solutio.

Eftari is the dish of rice which is served up in the houses of great people in the evening to those who are invited during the Ramadan. The guests are first presented with uji (vid.), then comes the eftari. Imetóka eftari makómbe matáno or manáno or kenda, five or eight or nine plates of eftari are served up in one evening. It is customary for all the adherents of a chief to attend his banquet during the Ramadan at least for ten or twelve days. The uji forms the fūturū which is first served up. In general, the followers of a chief have always access to his table, especially those who have no wives or houses of their own. See Farrathi; فطر from فطر. By this means the followers are kept attached to the interests of the chief, who gives them no fixed wages, and who reckons on their support in every case of emergency.

EGĒMA, v. n. = ku-m-karibia, *to go near one*.

EGEMĒA, v. n. (vid. tagemĒa), *to lean upon*.

EGĒSHA, v. a., *to drive close to, to push or run against*; namamaji wame-ki-egĒsha chómbo poani, *the sailors ran the vessel to the shore in order to disembark* = ku shusha vitu chomboni; chombo kime egĒshua baharini, *the vessel was brought to the sea, entered the sea. In general, to cause to*

meet together; mta hayu aki-ni-panda, *Mungu, ata-ni-egĒsha nai. Mġla haku-mu-egĒsha, God has not afflicted him*.

EGĒSHANA, v. rec., *to push or run against each other, to run alongside, e.g., at sea, so that the captains can talk to each other and communicate news from one ship to the other*.

EGNI (or IGNI), *having, with*; muegni (pl. wegni), yegni, zegni.

E'GNŪI (or EGNŪI), pron. vocat., *you! sing. ōwe, O thou, pl. ēgnūi, oh you or ye; egnui watu, O ye men! ewe mtu, O thou man!*

EHE (or EHEĒ)! *yes!* = ēwā, *from the Arab.* eīwā; é wallah! *yes, certainly!*

EIDILI, v. a. (vid. idili, idilisha), *from the Arab.*

عَدَل, quod justum et aequum esset, statuit erga alium praestititque in aliqua re; justitiam recte administravit inter eos; rectam effecit rem; aequavit; hence idili, *to learn that which is right*.

EIDILISHA, v. c., *to teach one rectitude, right conduct*.

EIDILI (or ADILI), s., *from* عَدَل, justitia, aequitas; cfr. (1) عَمَل, pressit aliquem res, in angustiam redegit aliquem (athala); (2)

عَدَل, culpavit, reprehendit; *from* (1) *may be derived* eithiliwa = sumbuliwa, eithilisha (= ku sumbuliwa) *kua ngúvu na koro na báhora, to compel one to do something*.

EIDINI, s. (ya) (or rather EITHINI, ITHINI, s.), cfr.

Arab. أَذِن, aures praebuit, obsecutus fuit; أَذِن, permisit, licitum fecit; أَذِن, promulgatio pre-

cum; hence permission, sanction; ku-m-pa or ku tōa eidini or ithini, *to give one permission*.

EIWĀ (or ĒWĀ); ēwallā, *yes, yea, certainly, by god* (cfr. Arab.), *a strong assent and answer given by inferiors when summoned to perform some work*.

E'KA (EKĒA), v. a., vid. wekĒa.

EKEBAHI, s., *any provoking word or thing, hence*

provocation; cfr. Arab. كَيْ, avversatus fuit, abhorrui a re sibi non grata et non conveniente; كَيْ, avversatio, molestia.

EKŪA, v. a. (cfr. wekŪa), *to break open, to break by bending* = ku šania aša, *to give way by breaking*; aedádo wamekŪa boriti, wame ekŪa, *the wood-worms have eaten the rafters* (vid. boriti) *and made them give way by breaking or bending*.

EKŪKA, v. n.; bōriti ya dari tme ekŪka (kut. pindamāna ikapansuka), *the rafters of the roof bent and broke*.

EKŪNDU, adj., red.; kuta jekŪndu, *a red thing*.

elekésa *elekésa*, a red house; *mtu mnekundu*, a red man; *makasha mnekundu*, red boxes; *vitu vnekundu*, red things.

ELA, except, but = *laken*; Arab. *إِلَّا*, pro *إِلَّا*.

ai nni, sia minus, nisi, praeterquam, ne quidem; *ela, ela, ela kitu hijo tu-ki-angalilio, but stop, let us look at that matter!*

ELIFU, s.; *آلْف*, one thousand, pl. *آلَات*, thousands.

ELÉA (cfr. *eléa*, to swim), v. n. and obj., (1) to float, to be afloat, to be on the surface; *dau laeléa*, *tungie sasa*, the boat is afloat (swims), let us now enter it, let us embark; *laeléa stands pro laoléa*; *mkwisha toka mulé wimbini bassi ni ku eléa tena huko*; (2) to nauseate, to feel sick; *moyo wa-mu-eléa*, lit., the heart is floating in him = he wants to vomit, he nauseates, he feels sick; *moyo wasenenda jii*, the heart rises up like a wave or open boat; *moyo wanoléa pro wani-eléa* = kina-n-jefusha (vid. *jefua* or *jová*); *moyo ku tapika*, kina-n-jefusha, or nimejefuka moyo; (3) to be or become clear, plain; *maneno yangu yame-ku-eléa? have my words been clear to you, have you understood my words?*

ELÉWA, v. p.; *ku eléwa ni moyo*, to nauseate; (2) to be made to understand; *mtu buyu ana eléwa ni mambo sana*, wao hawa ku eléwa ni neno hatta moja, *Luke xviii. 34.*

ELÉZA, v. c., (1) to cause or make to float, to swim a boat; (2) *troop*, to spread abroad, to announce, proclaim, preach, divulge; *ku eléza khábari*, to divulge news; *enende uka-wa-eléze watu (jamaa) maneno yangu*; (3) to make clear, to explain; (ad. 1) *moyo umeneléza*, pro *ume-ni-eléza*, *kitu hiki kinaneléza moyo*, kina-n-túkiza or jefusha, this matter disgusted me.

ELÉZÁKA, v. rec.; *maneno gani haya mueleza*, náyo, *Luke xxiv. 17.*

ELEKÉA, v. n., to turn out right or true, to become proper, to be clear and easy to be understood, to agree; *maneno haya yameelekéa leo* = *yanakúa hakikua watu wote waliópo*, the matters turned out or were right or true with all the people who were there, to agree, to be right.

ELEKÉÁKA, v. rec., to face one another, to be directed in a line = *ku tazamana usso kua usso*, or *kua na mpákáile mamaja* = *ku kabiliána*, to be opposite to one another.

ELÉKÉKA, v. a. (cfr. *lekea* and *lekeza*), to direct or point to; e.g. *ku elekéza shikio la chombo mifano wa Mvita*, to steer the ship to or towards the entrance of Mombasa; *uelekésa hándiki kando, unigize watu, direct or level the sunset aside, lest you shoot people*; *ku*

elekéza dau benderini; deriv. *muelekési wa jahasi*, the steersman.

ELEKÉZÁ, v. obj.; *ku-mu-elekéza mato*, to respect (?)

ELEKÁ, v. n., to carry a child astride on the hip or back, as the African women do when carrying their little children on their backs; cfr. Arab.

علق, adhaesit, appendit affixitque funem.

ELEKÁNA, v. rec., to carry one another (on the back), to agree, correspond.

ELEKANIA, v. a., (1) *Kin.* = *ku-m-fania masáha*; (2) to stow or heap (?); (3) *andikania*, to heap.

ELELÉZA, v. a., to imitate, to copy; *ku-juo*, to copy a book = *ku tia júo kingine*, to put into another book (vid. *kielezo*, pattern); *ku eleleza kazi*, *ku tazáma na ku fuasa* (R.).

ELEMÉA, v. a., to press, urge one vehemently, *Luke xi. 53*; *wafarisi wakaanza ku-mu-eleméa sana na ku-m-toza maneno mangi kanoanimuakwe*; *inotto waeloméa kuja*, the fire presses on.

ELEMÉZA (or *LEMÉZA*) (vid. *loméa*), to press upon another.

ELEMEZÁNA = *ku bofiana* (or *ELEMEÁNA*), to throng.

ELEMISHA (better *ELIMISHA*), v. a., to instruct or teach one; cfr. Arab. *عَلِمَ*, signavit, *عَلِمَ*, scivit, instruxit, docuit.

E'LINU, s. (Arab. *علم*, scientia) (ya), knowledge, science, learning, doctrine.

ELF, *ELFU*, s. (vid. *élafu*), a thousand; *elfeen* or *elfain*, two thousand.

ELIMEZA, v. a., to gather in heaps (Er.).

ELKINÁMIS, s.; Arab. *يَوْمَ الْخَمِيسِ*, dies seriae quintae, sc. dies Jovis; Thursday.

ELKI, s. (vid. *ilki*), a kind of spice *الكبريت*, cibari delicatioris genus. It is an ingredient of the favourite curry-powder.

E'MA, adj., good, kind, nice; *niumba ngema* or *njéma*, a good house; *kitu jema*, a good thing; *kasha jema*, a good box; *vitu viema*, good things; *mtu mema* or *muema*, a good man; *watu wema*, good men; *makasha mema*, good boxes.

E'MA, s. (la, pl. *ma*—); *éma la ku vulia sámaki* = *intámbo wa sámaki*, a trap or net for fishing, it is like a basket, a fishing basket (to catch fish).

EMBAMBA, adj., thin, narrow; *niumba niembamba*; *kitu jembamba*; *kasha jembamba*.

E'MAN, s. (la, pl. *ma*—) a mango; *muémbe*, a mango-tree; *embe za dodo* or *embe dodo*, a large kind of mango which came first from the island

E'MEKE (or *M'EWE*) (cfr. *haba*), gum, glue; *émboe la ubóyu*, a kind of paste made from the fruit

of the calabash-tree (vid. mbúyu = haba = mutózi ya mti).

EMDAUARA, *adj.*, round (vid. mdauara) (جَو, circumviti).

EMRABBA (vid. mrabba), square; Arab. عَرَبِي, quartus fuit; mrabba na mdauara, quadrangular and round.

ENDA (or ENENDA or NENDA), *v. n.*; ku-go, to depart, to set off, to go on, to proceed, to go forward; amekuenda, he went; tucude or tucénéde, let us go; sasa nenenda or nuenenda Mvita, I go now to Mombas; ku enda zangu, I go my way, I depart; kuenda zako, zakwo, zetu, zenu, zao, thou goest away, he goes his way, &c.; nenda nunúa tumbaku sokoni, I go to buy tobacco in the market; after nenda, ku is not required; ku enda kua magu, to go on foot, to walk; ku enda tembea, to take a walk, to take a turn; eudani zónu, i.e., na kazizenu or shuhulizenu; sasa tuende zótu kuétu, now let us go home.

ENDEA, *v. obj.*, to go for, or after, or to; ku endéa Zanzibar, to go to Zanzibar. A-ji-endéa zakwo; fulani anakwendéa-pi, ana safiri ku endea upande gani? Ana ku ondea Mvita.

ENDEKA, *v. n.*, to be passable or capable of being gone over; e.g., ndia hi beiendéki, this road is not passable; hapa hoiendéki usiku, there is no going or passage this way at night.

ENDELEA, *v. n.*, to advance, to make progress rapidly; e.g., motto ume-endoléa, the fire advanced, spread about; ngúo yaendeléa, the cloth rends more and more, the rent of the cloth is made worse; mtu huyu amendeléa kua elimu, this man advanced in knowledge; ku endeléa mbello or niuma, to advance or to retire; ku endelea, to draw out in length, to protract; e.g., shimo la ku endeléa, an abyss becoming constantly larger; to go farther, e.g., kionda kitaendeléa; maueno yataendelea.

MAENDELEO, *s.*, proficiency; muendelézi, proficient.

ENDELEZA, *v.*, to move one after the other, to prolong (ku péleka mbelle); e.g., nime-mu-endeléza muivi kua akili hatta leo nna-m-pata, I went on prudently (to find out the thief) till I got him to-day; ku endeléza maueno, to make a long talk but never to come to the point; ku endeléza waraka = ku andika waraka, to put one letter and one word after another hastily; ku endeleza jamvi, to go on or continue making the long strips which are sewn together to make a mat.

ENDESHA, *v. c.*, to make or cause one to go (ku nenda mbio), ame-mu-endésha, kuani, muana mzima hatukuliwi tana, he made him walk, for a grown-up child is not carried; ame-endésha watu kua ku fulisa mmo, he caused the

people to go quickly with long steps; ame-mu-endésha Mvita = amesema wewe enenda Mvita = ame-m-péleka or tuma Mvita; dana heiku-mu-endésha mbio, the medicine had no immediate effect.

Ji-ENDEA (or JENDEA); aji enendes (ajenendes, or ajienendes) rafikiyakwe, may his friend go! may I go, nenende and nende! ku-ji-endéa, to take a walk, to walk about.

ENDANI, go ye!; ondō (come hither), endōh, s. (búyu la ku tekéa maji), (vid. ndani, within, nde, without; ndiye, yea he, he, the very same).

ENDELEA to walk; Luke i. 6.

ENEA, *v. n.*, to flow or spread over; permeare in omnes partes = ku fika máhali pote; to penetrate; Muungu yuwa enéa dunia iote, God penetrates the whole universe, i.e., he is present in every part of the world; Muungu yuwa tábaka (yuwa enéa pia) na ulimengu mzima (cfr. nata and tábaka); maji yameenéa nti iote, the water has flowed or spread over the whole country; tume-péwa vitu hatta tunaenéa pia zote = tuna pata zote (enea = ku pata), laken mfulani hakuenéa, we all have received but a certain man has not obtained; ngúo heikuenéa = hakutosha; ame-gawania watu ngúo hatta ku enéa wote, he distributed garments among the people until it sufficed all of them.

ENENZA (vid. enéa), *v. a.*, to measure one's stature (kimo) to see which is taller; mimi nime-mu-enenza nduguyangu, I measured myself with my brother by facing him; yee ni mréfu, yuwa-ni-pita, he is taller than myself; ku-mambo, to measure or judge matters, to follow or pursue a matter until one has found it out.

ENENZSHA, *v. c.*, to cause to measure.

ENENZANA, *v. rec.*, to measure one's-self by another.

ENEO, *s.*, lit., the spreading; enéo la Muungu = káo la Muungu or makáo ya Muungu, the omnipresence of God, the being (of God), God is everywhere; enéo la márathi, the spreading of the sickness (haya ni ya Muegnisimgu).

ENÉZA, *v. a.*, to make to spread, to make to go into particulars, hence to distribute; Muungu ame-mu-enéza kulla mtu rizikizákwé or zirikizákwé, God has given every man all that he has need of = all his necessities, his proper subsistence.

ENEZÉWA, *v. p.*, to sound out, 1 Thess. i. 8.

ENENDA, *v. n.*, vid. enda, *v. a.*

ENGA, *v. a.* = ku passáa muhogo na ku pika kua názi, to split (muhogo) cassada-root for cooking.

ENGA ENGA, *v. n.*, to coddle, to tend carefully; mana huyu yuwa-angia angúu, hapigui, apandaa sana, this child is coddled, never beaten and much loved; ku enga enga mana kuu i la jibani waka.

m-horuma sana = ku ronga ronga kua tartibu, to carry carefully a thing which is breakable.

ENGUA (vid. ngia), v. n.; wao wamengiwa ni beredi, they caught cold.

ENGINA, root word of mu'ngine, ni'ngine, or nien-gine, wengine and wengine (vid. ngine).

ENGNI, adj. and s., possessing, having, with; muigni or muogni niumba, possessing or the possessor of a house (pl., wegni niumba); kitu chegni usuri, a thing possessing beauty = a beautiful thing (pl., vitu viegni); kasha legni (pl., makasha yegni); niumba zegni watu, houses with people; mahali pegni mawe, a place possessing stones.

ENGUA, v. a., to skim.

ENU, pron., your, of you; e.g., niumba enu, your house.

ENUA, ENULIA, v. a.; (mzigo), vid. inua.

ENUA, v. a., to look at or visit one, to inquire how one fares; hence muenzi, a friend or companion who looks after one in times of affliction or of joy, giving him advice and assistance; mtu huyu wa-ni-enza ku juilia jambolangu, to go after one to find him out, e.g., Luke ii. 45; ena aka-mu-enza, anakawa mbona, ana nini.

ENANA, v. rec., to visit each other, to call one upon another.

ENKI (or rather EN), s.; cfr. Arab. ya, potentia,

dignitas (from ya, rara, eximia fuit, potens), hence dominion, majesty; muegni ézi, the possessor of power or sovereignty; hence Muegniézi Muungu or contr. Muegnizimgu, God the most high; allah taála or God, he who is Supreme. The Suahili people use this expression as an attribute of God in distinction from Muungu which is used by the pagans and those who do not know God after the manner of the Muham-medans. The word "Muungu" in the heathenish sense means properly "Heaven" (in Kinika and Kikamba "Mulangu"), therefore do the Muham-medans use "Muegniézi Mungu," to avoid the heathen notion of God.

Hi nti pia ni ézi ya Sayidi Ben-Sultani, all this country is the dominion of Sayid Ben-Sultani; kiti cha ézi (aénzi), the chair of state of a chief or king — a royal chair or throne. Formerly all the independent chiefs of the Suahili coast had a "kiti cha ézi" until the power of the Imam of Moscat swept them away by conquering their petty principalities.

At present every chair of superior manufacture is called kiti cha ézi. These chairs are imported from India, America and Europe. As they are superior to those made by the natives, they are called "viti via ézi" chairs of power or

dignity, on which only great and rich people may be seated.

ENGA, v. n., to shake, to sway to and fro (said of trees shaken by the wind); mti hu waeenga kua pépo, haukueléki, this tree sways with the wind, it cannot be ascended.

EPA, v. n., to give way, to yield, to duck or cower, to endeavour to evade a stroke, &c.; ku épa jiwe, to evade a stone; nikiona jembe kikija, ta opa.

EPAA, v. obj., to avoid one, not to go direct to, to miss a mark; ku kosa shabaha, búnduki hi yaeépa, this musket does not shoot straight, does not hit right; heipáti shabaha.

EPKA, v. n., to be avoidable, to be able to escape; rusási ya búnduki heiepéki, the bullet of the gun cannot be evaded (like a stone or arrow which man can see and evade by a dexterous movement).

EPESI, adj., easy, light, not heavy, quick; mtu muépési, kitu jepési; niumba niepési; makasha mapési; vitu viepési; watu waépési.

ERUA, v. a. (= ku ondóa), to put away, remove, brush off, to drive away; jombo hiki kiepúe, remove this vessel (pl. viombo hivi viepúe) vi-ondóo; ku epia jungu mottoni = ku tegúa or ondóa, to take away the pan from the fire.

EPUKA, v. n., to go away, to withdraw, to be kept from, to abstain, to avoid; ku epúka kua kiniúmo, to withdraw, to go off; fulani ana-ni-epuka siku hizi, a certain man kept aloof from me these days.

EPUKANA, v. rec., to be estranged or disunited one from the other.

EPUKIKA, v. n., to be avoidable; kitu hiki haki epukiki, this thing is not avoidable, inevitable.

EPULIA, v. obj. (= tegúa, ondóa); bamba la ku epulia chungu mottoni, a thin plate with which the pan is removed from the fire (or koléo cha ku epulia chungu —).

EPULIKA, v. n.

EPULIZA, v. o., to let down, to lower (?).

EPULIWA, v. p. (= tengua), delivered; Rom. xv. 31.

EPUSHA, v. c., to cause to go away, to put out, to remove, to cause to avoid, to keep from; ame-mu-epúsha shotani.

EPUSHUA, v. p., to be forbidden something, to be kept from.

EPUSHANA, v. rec., to pass by each other.

EPUSHANIA, v. a., to separate oneself from.

ERUVU, adj., clever, cunning, shrewd, subtle, prudent; mtu muerevu, a clever or shrewd man.

ERUVUKA, v. n., to become clever, shrewd, discreet, subtle; to get to know the ways of the world, to grow sharp.

EREVUBHA, v. c., to make clever, sharp and knowing, to teach one prudence.

ERFA (RFA), s., freight; juhāzi yatafūta rfa, the vessel wants a cargo; cfr. آرّف, proventa abundavit, or رّفاء, regionis reditus.

ESHA, s.; cfr. Arab. عَشِي, postrema pars diei; tempus a precibus vespere usque ad tempus عَتَمَة, tempus, quo posterior vespere peragitur precatio. The time from half past 6 to 8 p.m. The latest Muhammedan hour of prayer.

ESHA NI ELĒA, I have understood it.

ESNE, s., a screw (St.)?

ESSU (or EZU)? ku piga, to hiss??

ESTADI, s. (or SITADI) = intu ajuai kazi nzuri, one who knows how to do fine work; estadi wa ku pika, a good cook; cfr. أَسْتَاد, et أَسْتَاد, magister, magister principis pueri, herus, dominus.

ESTANA, s.; —ya mbelte, the fore-deck.

ESTARANGE, s., (1) a board with lines for playing with pebbles, &c. on; bāo la —, a gaming board with deep lines (bāo la mifio); different from this is the bāo la mñba or mirñba, a gaming board with many depressions. The natives play with korosho (vid.) or with kómoe (vid.). In former times gambling was very frequent, and many people lost thereby their money, their slaves, their plantations, bullocks, &c. Therefore the government put a stop to that play which was called dādo (ku tesa dādo). At present they play only with kómoe, or kóroshe, or with pebbles (ku tesa bāo na kómoe, &c.); (2) fig. mtumke huyu ni bāo la estarange, haketi na mume, this woman is a strumpet, she does not stay with one man, but devotes herself to every one — mkāhaba.

ESTEREHE (or ESTARHE), v. n.; cfr. اِسْتَرْحَف; ;

Arab. رَح, ivit ad aliquem vespere, gaudium et laetitiam percipit; quiescere aivit; ta be free from troubles or cares and to be comfortable.

ESTEREHEWA, v. p.

ESTEREHESHA, v. c., to make one comfortable and quiet so that he may repose at ease; kibanda cha ku sterehe, a couch.

E'U, our, of us; — suisui, our own.

EUA, v. a., to sprinkle with water after praying by way of charm against disease (St.).

ETPE, adj., white, clean, clear.

EUSI, adj., black.

EWA (or EWALLAH), (vid. eiwna), be it so! yes!

EWE! thou there! (pl. ógnui! you there!) oh thou! oh you!

EWEDĒKA, v. n., to have the night-mare, incubus, to speak or make a noise (to rattle in the throat) while sleeping; shetani ame-mu-wedesha, the spirit which causes the incubus is called Jinamisi.

EWEDESHA, v. c.

EZA, v. a., to measure. In Kin. = Kis. ku onenza, sawāniza, ku pima, to measure; tuēze urēfu wa niumba kua ūgue, let us measure the length of the house with a rope (ku eza kimojakwo).

EZANA, r. rec.; ku-kimo, to measure one's height by another.

EZA, v. n. (cfr. ku ēa and wēza), to be able, to have power over, to be equal, yuwaēza or yuwawēza; cfr. عَزَّ, potens factus est, potens et magnus evasit.

EZESHA (or WEZESHA), v. c., to enable one; Muungu ame-ni ezēsha or wezēsha ku kimbia Wngalla, God enabled me to escape the Galla.

EZEKA, v. n., to thatch, to cover with thatch (St.); ku ezēka mduiko, to cover the top of a roof (R.); ku kua na ku wimba (Er.).

Ezi, s.; cfr. ézi.

EZUA, v. a.; ku —, to uncover; ku esua paa, to strip a roof.

FĀ, r. n.; kú fā, to die, to perish, to fade away; kú fā must be well distinguished from the verb, ku vāa, e.g., ku vāa nguo, to put on a cloth; ká fā kuā māradi, to die of sickness. Mafu wana ku fa bēredi.

FĒA (or FIA or FILIA or FELEA), v. obj., to die, or to be dead to one, to leave one by death; muunawe ame-m-fēa or ame-m-fia or filia babai, the son died or became dead to his father, or baba amefwa or amefiliwa ni muunawe. Tulifiwa, we had a death among our friends, one of us died; ku fiwa

ni mtu, lit. to be dead by one = to have one dead. Anafelēwa babayakwo, his father was dead to him = he lost his father by death; fulani anafia akili, N N died to his understanding, i.e., lost his wits. Hindi hini-fia kua jua, the Indian corn (maize) died to me by the sun = limeharibika, was spoiled or destroyed by the heat of the sun; kina fika, hakiku toka nde.

FILIA, v. obj.; gradually.

JĀ-FIA, v. refl., to destroy or kill one's self; mae

ji-fia kua urongo = *he died to himself — destroyed himself with lies. The verbs : ku fia, ku via, and ku via must be well distinguished.*

FIEHA (or FIEHA), *v. c.*, to cause to die, to put to death.

FIEHA, *v. obj.*, to spoil; ku-m-fishia kaziwakwe, to spoil one's work.

FIAA, *v. n.*, to be of use or service, to avail, to profit; maneno haya yanafia, these words were of use; niumba hi haijai tena, this house is no longer of any use; kiti hiki hakifai, this matter is of no avail, is worth nothing.

FALIA, *v. obj.*; hatta mti hu ku-ji-falia, also this piece of wood may be used

FAANA, *v. rec.*, to be of use to one another, to help one another.

FAYIDI, *v. a*, to be useful to one; wa-m-fayidi, I am useful, profitable to him; ame-fayidi jambo hili = amepata fayida kua jambo hili, he profited by this matter; leo n'na-wa-fayidi, to-day I profited from them, viz manononyao, to get profit from; niama ya jūzi, nliō kula n'na or nime fayidi, I derived benefit from the meat which I ate the day before yesterday; siku-fayidi ku vaa ngūo hi, imeibua; nimefayidi ngūo hi, nime-i-nunūa muaka hu m'ua pili, nikeli nayo, haitassa taruka

FAYIDA, *s* gain, profit, advantage, use; *cfr* Arab. فَايِدَة; (1) humectavit; (2) donavit rem, utilitatem petiit فَايِدَة, utilitas, ku m-tilia or patia or fania fayida, to procure advantage or profit to one.

FAYIDISHA, *v c*, to make one to gain.

FADASH (or FATASH), *s* (R), a penknife with which a thorn is taken out (?)

FADUSI (or FATUSI) ? = ku vinchari ?

FAPANISHA, *v. a*, to liken.

FAPANÚA (or FAFUNÚA), *v a*, to find out, to know, recognize, to make clear, understand; mimi sifafanui niumba hi (si tambui) ni-pa rutu, akanibonie, I cannot find this house, give me a man to show it to me. Mr. Erh takes this word in the sense, (1) ku soma waziwazi, to speak clearly; (2) to blab out or report secrets in trust (?)

FAPANÚKA, *v. n.*, to become clear, known (kúa waziwazi); ndia inafafanúka = ime-ni-eléa, na-i-tambia, the way is known, manifest.

FAPANUKIA, *v. obj.*, to be clear to —.

FAPANULIA, *v. obj.*, to make clear —; m-fafanulie maneno hayu, to explain or make clear to him.

FAFATUNHA, *v. c.*, to make clear, to explain; ku — jūa or maneno.

FANANI, *v. n.*; ku —, to become callous (St.).

FANJA, *v. a.*, to sweep (*vid.* fagia, *v. a.*).

FÁHÁLI (pl. mafáhali); Arab. فِهْل, mas animalis cuiusque, pec. admissarius. In the language of Mombas this word refers to "kitu kífume," and means, manly, brave, stout; mtu huyu ni fáhali, especially fáhali wa wita = shugā, si muōga, ni mtu ushujai, this man is brave, a brave warrior, he is a hero, he does not fear (pl. watu hawa mafáhali ya wita, brave warriors). In reference to animals the word fáhali points to the male sex; gnombe fáhali, a bullock, especially in point of generative power, a bull; mbāsi fáhali, a buck. In the Kigunia dialect the people say, Fáhali wa gnombe = gnombe mume, an ox.

FÁHAMIA, kua ku fahamia, on the face, forward (St) (?).

FÁHÁNU, *v. a*, to understand, to conceive, to remember; Arab. فَهَم, intellexit, percepit animo

FÁHAMIA, *v. obj.*; fahamia, ni lázima ju yako, mind, you are amenable or responsible for it; if lost, it will be required from you.

FÁHAMIKA, *v p*, capable of being understood

FÁHAMIWA, *v p*, to be understood.

FÁHAMISHA, *v c.*, to make to understand or to be understood, to remind = kumbusha, subst. ufahamivu, understanding

FÁHARI, *v. n.*, to glory in, to boast of, to pride one's self on, to be vanton; Arab. فَخْر, jactavit; eo, gloriatu fuit; ku fānin fāhari, to live above one's position; ku ji-fania fāhari or ku ji-fania utāgiri, to live like great and rich people though one has not their rank nor their means.

FÁHARI, *s*; فَخْر, gloria, glory = fakhari

FÁHARIHA, *v c*; ku ji-faharisha = ku ji-fania fāhari

FAIDA (and FAIDI), *vid.* fayida, *s*.

FAJA, *s*; la fūrasī, a stable (St)

FAKIRI, *adj and s*; Arab. فَكْر, fodit, perforavit; فَكْر, pauper fuit; فَكْر, pauper, cui tantum est, quantum vitae sustentendae sufficit, poor, a poor person; pl. Arab. فَكْر, pauperes.

FAKÚA, *v. a.*, to cut off a whole piece; Mgalla ana-m-fakúa mbū, the Galla emasculated him. Erh takes this word in the sense, to rob a person with force.

FAKULIWA, *v. p*.

FALA, *v. n.*; ku —, *vid* faa (St).

FÁLADI, *s.*, an old name of Mombas (*vid.* kongowéa).

FÁLAKI (or FÉLAKI); *cfr* Arab. فَلَاك, rotundus fuit; فَلَاك, orbis coelestis, hence the science of heavenly matters = astronomy, astrology; ku piga fálaki, to foretell or prognosticate by the

stars, in general, to think, consider or deliberate on anything — uganga va ku tazamia niuni. It is incredible to what nonsense the superstition of the natives leads them in reference to good or bad omens, though the Muhammedans endeavour to conceal their fooleries from a European. Thus the Suahili (who are Muhammedans) will return from their projected journey if they should meet a one-eyed man or if they should stumble in the outset of the journey. In like manner the pagan Wanika will abandon a journey when they see a bird which is considered not to be an auspicious one. Léo nimepiga falaki, nika rúdi, niuni amelia vibáya, nikakūā gū baya (nime — onāna na mdāna mbáya) (vid. mdāna), to-day I have tried an angury, but returned as a bird cried unpropitiously and as I stumbled with an unlucky foot (I met with a bad omen).

FALĀNI, adj. (or FELANI or FULANI, MFULANI), N. N., a certain such and such a man or thing; mzungu falāni, a certain European; Arab. فَلَانٌ, quidam, quendam.

FALAŪLA, s., syn. with laiti, intercession (?).

FĀLĪ, s., an omen, omens; Arab. قَالٌ, omen; قَالٌ, bene ominatus fuit; cfr. feli, s.

FALĪA (better VALĪA), vid. vi.

FALĪWA, v. n., to be helped or delivered; nime falīwa ni fetha yangu, I was helped by my money (Sp.); cfr. faa, falia.

FAMA, v. n. ? (Sp.).

FĀNA, v. n. (cfr. Arab. فَانَ, venit), to prove good, to succeed, to turn out well, to deserve to thrive (especially of trees, of the produce of the land, &c.); mpunga unafāna muaka hu = mpunga umekūa mema muaka hu, the rice has turned out well this year, it became good; mtu huyu afāna (or astāne or astāhili) ku pigua, this man deserves (ought) to be beaten; maneno haya yamefāna or yamestane, these words or things turned out well; chombo hiki kinafāna sana, this vessel turned out very well; kitu hiki chafāu or chafāna, jestaue, that will do.

FĀNANA, v. n., to be alike, to bear resemblance — kúa sūra moja.

FANANISHA, v. c., to make or cause to be alike or to resemble, to assimilate, to liken, to compare — ku fānia sūra moja.

FĀNIA, v. a., to make, to do, to act, to work; ku fānia kazi, to do or perform business; muhógo unafānia ku oza, the cassada-root does or begins to rot; ku fānia shauri, to take counsel; ku fānia kura, to cast lots.

JĪ-FĀNIA; ku —, to make one's self, to pretend to be something.

FĀNIA, v. obj., to make or act for or to one, in

his favour. Muungu ame-m-fānia wema or khēri, God granted him kindness or happiness; ni-ku-fānie-che? what shall I do to you, or with you?

FĀNĪANA, v. rec. (obscene).

FĀNĪKA, v. p., makeable, doable, feasible, practicable, successful, settled, to be done — kúa ngema, ku tendéka; maneno yao yamefānika = yamelekéa — hakuna kóndo tena, their matters (which were previously in a bad condition) have been settled, there is no more strife among them.

FĀNĪKĪA, v. obj., to become prosperous or successful to one; biashara ime-ni-fānikia, the trade was prosperous to me — nimepata biashara ngema, I succeeded in trading; mamboyakwe yame-m-fānikia kua Mungu.

FĀNĪKIWA, v. p., he was rendered prosperous or has done well; aliharibikiwa, kisha akafānikwa, he had lost, then he gained.

FĀNĪLIZA, v. a., to prosper one.

FĀNĪZA, v. a., to make well, to repair, to mend; nimefaniza niumba ilikókua mbaya, I repaired the house which was damaged.

FĀNĪZĪA, v. p.; ku-katika kazi, to be successful in one's business, to prosper in it.

FĀNĪZIA, v. a., to prosper or favour, to do him good — ku-m-fāthili; ku-m-fānizia daua, to prescribe medicine for one; ku-m-fānizia uerevu, hila, msaha, ubiahi.

FĀNĪZĪKA, v. p., to have the quality of being prospered or of being in a prosperous condition; jawābu or jambo hili limefanizika wema, this matter has been done successfully; neno hili hali ku fanizika, this matter was not such as could be rendered prosperous.

FĀNĪZIWA, v. p., to be rendered or made to do well. The substantive derived from fano is "mfāno" (vid.).

FĀNGURU, s. (ya, pl. za), ferrule.

FĀNŪS (or FĀNUSI), s. (la, pl. ma—), a lantern, Arab.

FĀRA, s. (ya), brim, brimful; cfr. عَرَبِيّ, summum et vertex rei, pars summa; ku pima pishi na fara, or ku pima pishi ya fara, to measure a pishi (vid.) to its brink. A fara contains 10 pishi (especially in measuring lime); cfr. mshumbi and sanna.

FĀRĀGHĀ, s. (ya); cfr. فَارِغٌ, fīdit separatús fuit; secrecy, privacy, leisure. (Kis. njāne), to take any one privately; ku m-tā faragha or ku-mvuta kando or ku-m-tia faraghani.

FĀRĀGŪA, v. a.; cfr. فَارِغٌ, fīdit, removit, separatús disisitus fuit; ku-ji-faragūa, to separate or seclude one's self, to live by one's self, to be private, to keep alone, to retire.

FARASA, *s.* (or **FARAJI**, *s.*) (cfr. **فَرَج**, levamen, solamen), ease, comfort after trouble, blessing, rest; ku pata faraji after ku ondokewa ni mafano.

FARAJI (or **FARAJI**), *v. a.*; **فَرَجِي**, liberatus fuit curis tristitia; removit, deterisit motorem Deus, to bless (= ku jalia), to console. Muungu ame-m-furaji, God blessed him (nai amefarajika).

FARAJIKA, *v. p.*, to be blessed, to thrive, to be comforted.

FARAJIWA, *v. p.*, to be put at ease, to be relieved.

FARAKA (or more usually **FARIKI**, **FERIKI**), to become separated; Arab. **فَرَقَ**, separavit; ku fariki dunia, lit., to leave the world = to die, to decess; bibi anafariki.

FARAKANA, *v. rec.*, to be separated, divided, alienated by strife.

FARAKIANA, *v. rec.*, to be divided, to be alienated from one another, to differ among themselves.

FARIKIWA = ku felwa.

FARIKINISHA, *v. c.*, to cause to divide or differ.

FARAKISHA, *v. c.*, to alienate.

FARIKISHA, = ku weka mballimballi, to put asunder.

FARANGA, *s.*; cfr. **فَرُوج**, pullus gallinae; (la, pl. mafaranga) the chicken of a hen; the names of fowls according to their age are: (1) kikiwi (the smallest kind); (2) kizingnio; (3) faranga or kindu; (4) maso; (5) mtetea, (pl. mi—), which lays eggs; (6) kō (or kuku aviaye mai), a full grown fowl (cfr. kuku).

FARABI, *s.* (ya, pl. ma—), a horse; cfr. **فَرَس**, equus, equa.

FARAJI, *v. a.*, vid. furaja.

FARIKI, *v. a.*, vid. faraka.

FARISHI, *v. a.*, to spread; Arab. **فَرَشَ**, expandit, dispersit.

FARITHA, *v. a.* (St.), to pay; probably from **فَرَشَ**, insecuit, donavit, accepit stipendia sua, de exercitu.

FAROMA, *s.* (St.), a block to put caps on after washing them, to prevent their shrinking; cfr. **فَرَم**.

FARRATHI, *s.*; cfr. **فَرَشَ**, statutum quod impositum et imperatum est a deo, quod ex lege vel debito penditur, stipendium; necessity, obligation, a thing which men must do or abandon. Man must have a certain portion of food sufficient to satisfy his hunger, or with the Muhammedans a man is bound to pray five times a day; nina farrathi ya kula, niki kossa farrathi mimi taanga-

mia, I am under the necessity of eating—I must eat, else I shall perish; mtu huyu yuna farrathi ya ku enenda Mvita, ku pata jakula. Especially does the word "farrathi" signify the going in and out and finding food with somebody; e.g., kua Gabiri farrathi yangu, ndiko iliko = nimesoia kula kuakwe; Gabiri wasoma; kulla asie inke na asie niumba farrathiyakwe ihapa kuangu = ale hapa kuangu. Chakula pale ulapo ndio farrathiyako. Farrathiyangu kua Wali Muhammed Ben Suf; farrathiyangu i kua Balos katika Unguja. The place I am usually going to is with the Balos (the English Resident) at Zanzibar. I go usually to him, eat and stay with him, till I quit Zanzibar.

FARUM (or **FARUMI** or **FARUMU**), *s.*, ballast of stones or other things to render a ship more steady at sea; chombo hakina kitu, utio farumu, kipato kua kizito.

FASEHA, *s.*, cleanliness (cfr. Arab. **فَصَاحَة**, perspicuitas), purity, genuineness. Of the Coran they use the word ufasha.

FASHINI, *s.* (—ya jombo), the prow of the vessel & the cutwater.

FASHU, *adj.*, clean, pure, correct, perspicuous; cfr. **فَاصِح**, lumine suo apparuit alicui aurora; clara, manifesta fuit res.

FASIKI, *s.*, fornicator; Arab. **فَسَقَ**, exivit, a Deo defecit, vel scortatus fuit; ufā-iki, fornication, violence.

FASILI, *s.* (ya) (cfr. **فَيْسَل**, vilis, pravus fuit; separavit palmas surculum cumque plantavit; **فَيْسَل**, Lomo vilis; **فَيْسَل**, surculus palmarum, novella palma), a shoot, sprig, spreading. Dr. Steere alludes to the native proverb: huna fasiili, wala fasiili, you have neither root, nor branches, i.e., neither good birth nor great connections. Mr. Reb. takes fasiili in the sense of = kitambo, interval between the appearance and explosion of a meteor (niota). In this case the word would have to be derived from **فَصَل**, incisura, differentia, distinctio.

FASHI, *v. a.* (**فَاسَر**), detexit rem absconditam, explicuit, to explain, to interpret; fasiira, *v. obj.*, to explain to one; *s.*, explanation, translation; fasiiriwa, *v. p.*, to be explained.

FATAKI, *s.*, a percussion cap, a gun-cap (St.); cfr.

فَتَقَ, ruptus fuit, rupit omnino; **فَتَقَ**, per ruptus, inde oriens et fulgens aurora. The Agabic, no doubt, alludes to the sound and spark of the cap.

FATHAA (FAZAA), *s.* (cfr. **فَر**, inquietum red-

didit, hence **فَرَّ**, vir levis, inquietus), *briskness, confusion, restlessness, disquietness*; mtu wa fathāa = asiāza muana huyu yuna or ana fathāa, *this boy is restless, forgetful, light, flighty* = hana makini ya ku sikia jūo; neno atumālo hasikii, yuwāsahau harraka, hatfi moyōni; usifānie fathāa = harraka, harraka = roho hafifu; Muungu hana fathāa, yuna saburi; haamfi kua fathāa.

FATHAIKA, to be troubled, disquieted, to become confused, to be in haste.

FATHAISHA, v. c., to cause haste and therefore make forgetful, to confuse one.

FATHAISHA (or **PAZAIISHA**), v. a., to press (Sp.); probably from **فَرَعَ**, territavit, percultit metu aliquem (?).

FATHALI (vid. afathali), preferably, adv.

FATHALI (or **FATHILI**), v. a. (Arab. **فَضَّلَ**, exuberavit, praececluit, benefecit), to benefit one, to do a kindness to one; to be kind to one, deserve well; to oblige one by kindness or presents.

FATHILI, s. (ya, pl. za), favour, kindness, benefit, present, acknowledgment, obligation; ku-m-fania fāthili = ku-m-fania wema, to show one kindness especially in distress = ku mu-āza sana. *Pror. fathili za punda ni mashūzi, lit. the kindness of an ass is his breaking wind = he who has received benefit, returns them with bad; prov. ivushāyo ni mbōvu, the boat which has carried a man to the other side of the river is bad, i.e., when he has crossed the river he abuses the boat, as the man does who abuses his benefactor.*

FATHILIKA, v. a., to be shown kindness, to be under obligation for kindness shown.

FATHILISHA, v. c., to make a person dependent upon one's-self.

FATHILIWA, v. p.

FATHILIZANA, v. rec., to be kind one to another; Muungu hafathiliwi, hadaki ku fathiliwa, God is not put under obligations.

FATHEHI, v. a. (**فَتَحَ**, detectis malefactis ignominia affecit), to put to confusion, to find out a person in a trick (St.)

FATHA, s. (Arab. **فَاتِحَة**, aperuit; **فَاتِحَة**, initium rei, cum artic. prima Corani sura), a prayer made by the Muhammedans on certain solemn occasions, especially at funerals, by reading passages from the Coran, particularly using the first sura; ku-m-fikiliza meiti (mtu alie kufa) fāthi = ku-m-āga kua maneno ya jūo; ku tōa fāthi; the natives say also: ku soma fāthi, on the graves (siara), ku toa fāthi (fāthi) (matanga yakion-dolewa).

FATIRHI, v. a., to pry, to be over-curious.

FAUKOMBE (or **FUKOMBE** and **FUKOMBE**), s., a kind of vulture flying very high (?).

FAULU, v. a., a nautical term.

FÄWITI, v. a. (cfr. Arab. **فَاتَى**, praeterivit, fugit aliquem res, vicit), to detain, to occupy, hinder one; ame-ni-fawiti = ame-ni-weka mno.

FÄWITI, s., trouble, embarrassment = utbia; kita hiki kina-ni-tia utbia, kina-ni-sirimba (Kia.), e.g., sina kizu, nina utbia bora.

FÄYIDA and **FÄYIDI** (vid. faa), v. n.

FÄZÄÄ, s., confusion, trouble; vid. fathaa.

FÄDEHA, s., a blame, blemish; pasipo —, blameless; cfr. fetheba.

FÄKA (or **FIEKA**), v. a. (cfr. **فَلَّ**, fregit, dissolvit compagem, disjunct), to clear forest lands (St.).

FÄLÄNI, adj., vid. faläni.

FELEFÄLE (or **FEFEFÄLE**), s. (**فَال**, debilis, infirmus fuit), an inferior kind of millet; ferefere, red millet growing in Arabia, from the flour of which the Arab sailors prepare the mukate wa mofa (vid. möfa); the millet is first put into water and then ground together with the husks.

FÄLEGI (or **FELEJI**), s., an excellent kind of iron, or steel; upanga wa fälegi (vid. kitara), a long straight two-edged sword, used by the Arabs, a cimenter, sabre.

FÄLETI, v. a. (Arab. **فَالَتَى**, effecit, ut evaderet, liberavit), to advance money, to pay a debt in order that the debtor may be liberated; ame-ni-feleti ame-ni-fungia (kua ku-ni-zaidia awuni), he has liberated, released me by paying my debt; to release from an obligation.

FELETIKA, v. p.

FELETISHA, v. c.

FELEWA, v. p., vid. fä.

FELI, s. (cfr. fali); omen, auspiciu (feli ngema or mbaya); ku piga feli, to ominate. Dr. Steere takes this word in the sense, "feli, pl. mafeli, a beginning of speaking or doing." In this case it must be derived from **فَعَلَ**, movit se, egit, opus fecit, whereas feli "meaning omen" must be derived from **فَال**, **فَال**. Bad omens are with the Swahili: "(1) when the cock crows before midnight; (2) when a hyena cries at day-time; (3) when an ass couples a cow; (4) when a sheep ascends the low roof of a cottage;" wana feli ya wa masai, they have an omen of the masai, that they will come; ku-m-feli mno, i.e., kua muvi; ku-m-feli mtumbo, to know a woman carnally.

FENESSI, s. (or **FENESI**) (fa, pl. ma —), a jackal.

(*Arab. Jam'*); *mlenensi*, the jack-fruit-tree (*artocarpus integrifolia*).
FARAGA, *s.*, *vid.* faragha (ya, *pl.* za), *secret*; ku-mulaza maneno ya faraga.
FARAKA (or **MFARAKA**), *vid.* fariki, *v.*
FARASI, *s.* (wa, *pl.* za), *vid.* farasi, horse (also *pl.* mfarasi).
FARDAUSI, *s.*, *paradise*; فردس, stravit humi, فرديس, paradisus, sedes beatorum.
FARFARU, *s.* (*vid.* felefele), red millet.
FARUJI, *s.*, a drain, a channel; *cf.* Arab. فرج, fassura, rima hiatus.
FARUADI, *s.* (*vid.* foruadi); *cf.* Arab. فرصاد, morus arbor aliis fructus mori, aliis ruber fructus mori, tinctura rubra.
FARUZI, *s.* (ya, *pl.* za).
FETHA, *s.* (ya, *pl.* za), silver, money; Arab. فضة, argentum, from فض, fregit rem, rupit, separavit; mikúfu ya fetha, chains of silver.
FETHALUKA, *s.*, carnelian or carnel said to be found in Chagga (*cf.* margani), also a kind of beads; ushanga wa fethaluka (or marijani), a kind of water like beads of great value (R.) (*cf.* kido). Dr. St. takes "marijani ya fethaluka" for "the true red coral."
FETHENI, *v. a.*, to disgrace one = ku-m-tia aibu.
FETHENA, *s.*, disgrace, a shame; فثانه, ignominia, opprobrium from فث, ignominia affectus fuit; pasipo fethena, blameless.
FETHENIKA, to be ashamed before the people (ku ona aibu); to be put to shame (= ku aibika).
FETHENISHA, *v. c.*, to make ashamed, to put to the blush (= ku tahayirisha).
FETHA, *v. a.*; Arab. فتح, aperuit portam, jus dixit, dijudicando diremit litigantes; to give judgment on questions of the Muhammedan law.
FETHWA, *v. p.*, to be condemned, to be adjudged, to be punished.
FETULIKIA, *v. a.*, *vid.* peketekúa.
FENLI (or **FENALI**), *s.*, the hold of the native ships at the stern, the place in a native vessel where they put up things as in a baggage-room (jumba cha tini katika chombo cha ku weka mali katika teni); jumba cha mali katika jahazi (*cf.* akiki, another kind of fenli).
FENI, *prop.* (Arab. في, in, de, propter), by; tano fi tano, five times five; saba fi saba, seven times seven.
FENI, *prop.*, alivio, *dec.*, *vid.* vi or vy, vi, *dec.*
FENI, *s.* (*vid.* fira), a kind of serpent.
FENI (or **FENI**), *v. a.*, to give birth; falia, falisha, to give

assistance at a birth; falia, *v. p.*, to be born; fawa, *v. p.*, fawaa, *s.*, mifaa, parent; kifaa, generation (mifaa, kifaa).
FIA, *v.*; ku fia (*vid.* fa); kú fa, to die; (1) to die to one; pass. ku fiwa na—, to lose by death; ni kheri ku-jifia, I will rather die; (2) to be arrested in growth, to grow stunted, to be spoiled, corrupted, e.g., mnáni kwanza unaondoka na sili (ngúvu), kisha unasunda wáfua; mtu huyu anafia múli na ákili, this man died to or is spoiled, corrupted in body and mind, i.e., hakukúa, amerúnda, hakupatá kimo, his body did not grow large, he became crippled, short; amefia ákili = amepumbá, he was spoiled in point of understanding, he became stupid; amekúa susu; mahindi yanafia kua júa, hayakupata kimo, hayakúa makúba, yanafia visigero or vimbúgue, i.e., gugutalakwe ni ndógo, ni fupi.
Fisa, *v. c.*, to cause to be stunted, spoiled; ku-m-fisa kazi, na kazi ifio = iharibiko; mahindi yanafia = hayakuiwa sana jungúni.
Fisia, *v. obj.*; amo-ni-fisia kaziangu, he spoiled my work, he prevented me from finishing it.
FIAGIA, *v. a.* (= ku fía), to sweep, hence *s.* ufiagio (*pl.* fiagio), broom (= upéo, *pl.* póo); fiagia (or fagia) vema katika chumba hiki, sweep this room well.
FIAHITA, *v. obj.*
FIAHUA, *v. a.* ?
FIALIKA, *v. p.* (or **VIALIKA**), to be born in a fine and strong manner, and to have many brothers and sisters (*Fr.*).
FIANDA, *v. a.*, to crush, to bruise, to contuse; jiwo lime-ni-fianda chanda, a stone bruised my finger; to pinch, to jam.
FIANDIKA, *v. p.*, to be bruised.
FIANDI, *s.* (ya, *pl.* za); bánduki ya fiandi, a musket which has a small barrel and makes a weak report (*cf.* shugálo).
FIATA, *v. a.*, to hold one's hands or one's clothes between one's legs or thighs, to take between the thighs, to keep one's thighs closed (when your hands are full (fiata is not to be confounded with fumbata); ku fiata ngúo, to turn up the cloth from the knee and tie it to one's buttocks. The natives used to travel in this manner in the wilderness, ku horumia nguoáo, they do not feel ashamed as they are not observed by their countrymen; ku fiata nguo ndógo kama Mkamba; ku piga ubinda kama Baniani (*vid.* ubinda). Erhardt takes the word fiata, "to put one's hands in sleeping to one's genitals"? Ku fiata mkia, to take the tail between the legs.
FIAFIA, *v. a.*, to beat with a switch or whip which bends around the whole body and gives pain; ku piga kua uito umbamba or kua kikóto (*vid.*), a kind of whip made of guango za mfa.

FIATÚA, v. a., to let off, to allow a spring to escape.

FIATÚKA, v. n., to escape (as a spring does).

FIÁZI, s. (vid. viazi), sing. kiazí, sweet potatoes.

FICHA, v. a. (Kiung.) = fíta, to hide, conceal; ame-ni-fíta kitu, he did hide the matter from me.

FICHIA (= FÍTIA), v. obj.; ame-ni-fítia nguoyangu, he did hide my cloth.

FIDA (FIDÚA), v. a., to uncover, to betray, to tell to (ku-m-soma, this expression is more usual).

FIDUANA, v. rec., to betray one another.

KU-JI-FIDÚA, to betray one's-self.

FIDA FIDA = gunkunisa (R.)?

FIDI, v. a. (Arab. فدى, dato lytro redemit, liberavit aliquem; فدى or فدى, s., res qua aliquis redimitur et liberatur), to redeem, to free, to deliver out = ku tóa nde, ku kombóa; maliyakwe ime-m-fidi katika kifungo, his property redeemed him from prison, acquitted him from punishment by paying the fine.

FIDIA, v. obj., to deliver or ransom one by paying the ransom; ame-m-fidia babai kua roali mña, he redeemed his father for a hundred dollars; Kristosi ame-tu-fidia kua damu yakwe or damu ya Kristosi ime-tu-fidi, kuani, yee ame-tu-ona suisui katika thiki. A free Swahili who wounds and kills another free man has to pay the sum of 600 to 1200 dollars; if he kills a slave of somebody he must pay sixty dollars. A slave who wounds and kills his fellow-man must pay fifty dollars, laid to the charge of his master. Formerly it was customary to punish wound with wound, life with life, &c. (like in Ezod. xxi. 23, 24), but Sultan Said-Said, the ruler of Zanzibar, abolished this custom.

FIDIA, s. (ya, pl. za) (in an abstract sense), blood-money, ransom; fetha or mali ya makombózi; hatu-i-daki fidia, tuadaka kisasi (retaliation), zamani watoápo fetha waona kama ku onéwa, they consider it a disgrace to take money because they desire retaliation for the crime committed; ameletta fidia yakwe, na kuamba hangetófa mali, angeáwa, he brought his ransom, if he had not given money he would have been killed.

FIDIA, s. (in a concrete sense); huyu ni-fidia-yangu, i.e., atoliaye kisasi, this man is my redeemer, he paid the kisasi for me.

FIDIA (or FIDILIA), to atone or pay for another.

FIDILI, s., alms (Er.)?

FIDI, s., vid. fithi (Sp.).

FIDIANA (FIDIDIANA)?

FIDIKANA, v. (R.), vid. sini.

FIDIKI, s., mint (?).

FIDMO, s.; uganga wa fidio? (R.).

FIDIRI, s., vid. fitiri; Arab. فدر, solv. jejuniun; فدر, jejuniu solutio.

FIDO (fid. fito), a switch.

FIDO FIDO; watu wa fidio fidio?

FIDULI, vid. fithuli, fithulikia.

FIEKA, v. a.; ku fieka, vid. fika; ku fieka maitu, to clear ground in a forest.

FIETA, v. a., (1) to crush; e.g., ku fíeta maembe, to crush mangoes (which are ripe); (2) = ku-m-kaniaga tumbu kua mágú, to tread upon one's belly (Sp.)?

FIFIA, v. n., to disappear, not to be seen any longer, to pine away; kofuyangu imefífa = haioekáni tena, my scar is no longer seen = imekúa muili mmoja; tayafífa, yadaka ku sima; wíno wafífa katika wíraka, the ink cannot be seen on the paper, which therefore cannot be read; si mema wíno hu, umengia maji; jua linafífa or linafífilisa nuru or muanga wa muili, the sun has burnt or spoiled the colour or complexion of the body. Erh. takes this verb, "to become black;" jua linafífa, the sun blackened?

FIFILISA, v. a., to cheat one in counting, to over-reach one in reckoning (ku fífilisa katika hesabu); ame-ni-fífilisa reali tano, he counted 20 dollars, but gave me actually only 15, thus abstracting 5 dollars.

FIFINUKA? v. n. (R.).

FIGA (la, pl. ma—), the three stones used to set a pot upon over the fire.

FIGILI, s. (ya, pl. za), a kind of large radish, growing best on the island of Pemba.

FIGNIA, v. a. (FINIA), (1) to pinch, nip with the finger-nails (= ku niukúa kua ukucha, pl. kucha); (2) ku kunda usso = ku kasirika, to make a sour look, to frown (cfr. ku kuniáta); ku signia ngue?

FIGNIANA, v. rec., (1) to be pinched together, to be gathered up in a small or narrow place; (2) ku kundamána usso.

FIGNIU, s., the mouth of a bag; kánóa figniu = linasigniana, or mdómo unasigniana, the mouth is narrow (cfr. ombo); ngáo hi figniu, this cloth is narrow.

FIGO, s. (ya, pl. ma? za), kidney; figo ya-ni-uma, the kidney pains me. The natives put the kidneys of a slaughtered goat upon the aching part of a man's body, to cure him. In like manner they put the wengu (spleen) of a cow upon the aching wengu of a man. The sickness of the wengu causes a swelling of the belly (matumbo).

FIKA, v. n., to arrive, to reach; alipofika kula mbelle, when he arrived there.

FIKANA, v. rec., to arrive together.

FIKANISHA, v. a., to cause to arrive at the same time.

FIKIA, v. obj., to arrive at one's place or for

one, to reach one; warakawangu ume-fikia, my letter reached him, arrived at his place.

FIKIWA, v. obj., to come up to, to arrive at one's place, to concern one; mgeni ame-ni-fikia kunangu.

FIKILIANA, v. rec., to arrive together, to coincide; e.g., many words of the Kinika language coincide with the Kiswahili and vice versa.

FIKILIWA, v. p.; nimefikiliwa ni mgeni = ame-ni-fikia pango.

FIKILIZA, v. c., to cause to arrive for, or to reach; nime-m-fikiliza mgeniwako niumbani muako, I caused thy guest to arrive at thy house; Muungu ame-m-fikiliza wema or vibaya; ku fikiliza shadi, to fulfil a promise or treaty.

FIKILISHA, v. obj.; ku-m-fikilisha manono ketha wa ketha; ku-m-fikilisha matukano, to abuse or revile one.

FIKIWA, v. obj.; nimefikiliza niumba, I reached the house.

FIKIWA, v. c., to cause to arrive, to lead, to take.

FISHA, v. c., to cause to arrive; chakula hiki kitani-fisha Ukambani, this food will bring me to Ukambani, will be sufficient till I reach Ukambani; ku-m-fisha mbelle ndiani, to see one to the road, to accompany him till he reaches the road.

FISHA, v., to cause a thing to reach him; ku-m-fishia mbelle mzigo, to carry the load for some one to a certain distance.

FISHIWA, v. p.

FISHUA, v. p.

FIKIDIA ? (Reb.).

FIKIJIA (R. figija), v. a., to rub between the fingers, to compress by rubbing, to rub to pieces, to crumble, to rub hard; ku fikija unga ulio na mafumbo, to crumble a lump of flour between the thumb and fore and middle fingers, in order to reduce it to powder for bread-making.

FIKIRA (or **FIKARA**), s. (ya, pl. za), thought, thoughtfulness, consideration; mtu huyu yuna fikira nengi = yuna maazo mangi; cfr. Arab. فَكَرَ, cogitavit de aliqua re; فَكَرَ, cogitatio; fikira hizi hatunazo suisui.

FIKIRI, to consider, think, ponder; ku fikiri mali ilipotéa, to think of the property lost; ufikiri sana, uziunguika, think well, lest you fall.

FI, s., a chess castle or rook (St.); in Arabic an elephant; فِيل.

FILA, v. n. = **FA**, v. n., to die; afike mbali, may he die at a distance, far off.

FILWA, v. obj.; cfr. **KU FA**, v. n., to die.

FILWA, s. = **FILWA**.

... (FIFILWA by redupl.) (cfr. فَيْفَيْ).

inops fuit, inopem pronuntiavit aliquem iudex), to take away or to sell by auction somebody's property, to pay his debts; wali ame-m-filisi fulani, ametoa watama, shamba, viombo via niumba, &c.; na Abdalla amefilisiwa ni wali, na sasa Abd. amefilisika, hana kitu tena.

FILISIKA, v. p., to be distrained, to have been sold up.

FILISIWA, v. p., to be seized for the payment of debts (one's property).

MFIFILISI, s., a man who sells a debtor's property.

FILILISA, v. a.; ame-m-schaulisa, apate sehau, to get by deceit.

FILILISHA, v. p., to have been sold up; also = ku danganika or pumbasika, to be overreached, defrauded.

FIMBA, v. n. (vid. vimba) = ku fura, (1) to swell, matumbo yana vimba = yunajaa telle ndani; (2) ku vimba niumba niassi or makuti, to thatch or roof a house with grass and palm-leaves.

FIMBIA (vid. vimbia), v. c., to cause to swell; mtama uta-ku-vimbia, to overfeed a person.

FIMBIWA (vid. vimbiwa), v. p., to overeat one's self.

FIMBIKA, v. n. (or **FIMBUKA**); maembe yafimbika niumbani, the mangoes ripen in the house.

FIMBISI, s., the state of being inflated (R.).

FIMBO, s. (ya, pl. za), a long stick (cfr. bakora), a walking-stick.

FINANGA, v. a. (**FINIANGA**) (Kin. umba), to form or mould potter's clay, to tread and trample, to make vessels of clay; ku fania viombo kua udongo, to do potter's work. Pottery is the business of women in East Africa. The women mould, bake, and sell the ware. They make water-jars, dishes, &c., of various sizes from a red and black kind of clay which they dig in the inland of Mombas and near Jumfu, a Mohammedan village, situated on the mainland, about six miles to the west of Mombas.

FINANGUA, v. p.

FINESSI, s. (vid. fenessi), pl. mafinessi, a jack-fruit; finessi la Kizungu, a duryan (St.).

FINGIUKA (cfr. mugnunika), v. n., to wriggle, writhe (like a serpent after having been killed, or like worms crawling in putrid meat).

FINGIRIKA = **bingirika**, v. n., to be rolled, to roll along, to writhe like a wounded serpent.

FINGIRISHA = **bingirisha**, v. c., to cause to roll, to turn over; mtu afingirisha kitu asijoweza ku-ki-tukua, man uses to roll what he cannot carry.

FINIA, v. a., vid. signia; ku finia niumba or ku fania finio, to make the house narrow; ndia ya ku finiana or ndia ya finio, a narrow way; (2) mafinio ya uso, grimace, ugly face.

- FINIANA**, *v.*, to be narrow — haina pana; mlango unafiniana, the door is narrow.
- FINIA FINIA**, *v. a.* (or **WINIA WINIA**), to swing, to move backwards and forwards (a child); ku-mteséscha muana (*vid.* vinya vinya).
- FINIAPA**, *s.*, hay ?
- FINIANGA**, *v. a.*, to tread under foot; ku finianga makoyokoyo, to tread under foot a kind of large black ants (*cf.* ku finanga).
- FINIKA** (or **FUNIKA**), *v. a.*, to cover (*opp.* funúa, to uncover); ku finika chombo, to cover a vessel; to close, *e.g.*, a book.
- FINIKIKA**, *v. n.* (ngúo hi hai-ji-finikiki, ni kipande), to become covered.
- FINIKIZA**, *v. c.*, to cause to cover, to put something on the top of a vessel so that nothing can fall into it; ufinikize jungu, asingio paka or pana; a-ni-finikize finikize nuaneno yale (*cf.* hanikiza); ku finikiza vianda (ku-ji-shika mikono).
- FINIKUA**, *v. p.*, to be covered.
- FINIKO**, *s.* (la, *pl.* ma—), covering; kifiniko, a small cover.
- FINIONGÓA**, *v. a.*, to quash ? = to crush.
- FIO** (la, *pl.* ma—), reins (fio inakā na ini).
- FIOA**, *v. a.*, (1) to cut, *e.g.*, mashúke ya mtāma, ku tía kikapūni (Sp.); (2) to scold.
- FIOLEA**, *v. a.*, to rebuke; ku-m-neóca kua maueno ya koro; ku-m-tolea ufiózi, to abuse, reproach.
- FIOGA**, *v. a.*, to trample under one's feet, to press with one's hands or feet.
- FIOGANA**, *v. rec.*, to press or rub against each other strongly, to tread one upon another.
- FIOKÓTA**, *v. a.* (**FIOGÓTA** ?) (*cf.* sokóta), to twist with the hands, to turn between the hands; kua ku ungu úgue or mshipi wa ku fulia sámaki (*cf.* kassi, *s.*).
- FIONDA**, *v. a.* (*cf.* ku sonda), to suck out; ku fionda damu or púa ya watoto; wáli (boiled rice) uki-m-palia mtoto mjunga puani, mamai yuwa-m-fionda hatta wali ku toka puani, when the rice gets into the nose of a little child, his mother will suck it until the rice comes out (this is a *Suahili* custom); *fig*, ku fionda watu kua ku guagnánia — to suck out the people — to impoverish, to exhaust them.
- FIONIA**, *v. a.*, to make a chirping noise with the mouth, to do so by way of showing contempt (St.).
- FIRA** (Kin.), *s.* (= Kis. fia), a kind of snake, which spits at men and endeavours to throw the spittle from a distance into the eyes, which causes great pain. The spittle causes an itching on the skin of the body. The natives endeavour to induce another person as quickly as possible to make water upon the eye which has been hurt, urine being considered a prompt remedy against the venom of this snake, which is of a whitish colour. There are various kinds of snakes: (1) *mayo*, (2) *bafé* (long and large), (3) *nduma ku wili* (short), (4) *satu* (about twelve feet long), (5) *ukákui*, (6) *nondo*, (7) *fira* (is long).
- FIRA**, *v. a.*, to lie with a woman not being one's wife (tongóza).
- FIRUA**, *v. p.*; fulani ame-m-fira mtumke wa fulani, na mtumke amefirua ni mtu mume mungine.
- FIRANA**, *v. rec.*, to commit (1) adultery, (2) sodomy or pederasty.
- FIRAJI**, *v. a.* (*cf.* fāraja and faraji, *v. a.*); Muungu ame-m-firaji akapóa, God blessed, consoled him (after having been in mat'eso, in affliction).
- FIRANGI**, *s.* (Kin.) (= Kis. mbúba), measles.
- FIRASI**, *s.*, part of a ship (?) (R.).
- FIRIDI**, *v. n.*, to smell well, to have a good odour (= ku nuka, ku tóa rikhi).
- FIRIGISI**, *s.* (ya) (also *rimingisi*), the stomach or the gizzard of birds (the *figo* of quadrupeds).
- FIRINGA**, *v. a.* (**VIRINGA**), to make round, to remove roughness of surface; ku firinga tonge la wali, to make a lump of boiled rice and put it into the mouth, the natives using no spoons in eating (ku fania muili mmoja).
- FIRINGANA**, *v.*, to become spherical and symmetrical; mti umetóngua hatta unafiringana or hatta kúa mmoja na muiliwakwe, hatta ku ondolewa kulla kombó ya mti, hauna mlíma tena, unafiringana, the tree is round, smooth, without any roughness.
- FIRKOMBA**, *s.* (St.), an eagle ? *vid.* faukombe.
- FIRU**, *s.* (la, *pl.* ma—), fruit of the *míru* tree (Sp.).
- FIRÚKA**, *v. n.*, to whirl ? roho ina-m-firúka — ina-m-geúka, inakúa na ghatabu, imokasirika, to become angry.
- FIRÚSHA**, *v. c.*, to provoke one; watu wame-m-firusha roho kua manóno mabaya (Sp.).
- FISADI**, *v. a.* (Arab. فساد, corrupt, perdidit; فساد, corruptio) (*cf.* husuda), to corrupt; (2) *fisadi* (*pl.* mafisadi), *s.*: hana uda wa kitu, ni fisadi mkfi, a wicked man in general, one who enters the houses of other people for a wrong purpose.
- FISHA**, *v. c.* (from *kú fā*, *v. n.*), (1) to cause to die; (2) to cause to arrive (from *ku fika*, *vid.*).
- FISHIA**, *v. obj.*; ku fishia watu, to waylay people, to lie in ambush — ku ká kikosiini, in order to rob and kill (*kú fā*) ?
- FISI** (or **FISII**), *s.* (la, *pl.* ma—), hyena. The *Wanika* entertain a foolish attachment to this voracious beast of the forest. When a hyena has been found dead or killed by somebody, the elders of the tribe perform a funeral ceremony such as is usual after a man's death. The *muanza* (*vid.*) is beaten, and a great lamentation

and intolerable howling are heard. The beast having been buried in a deep grave dugged by the mad mourners, the latter slaughter a bullock or goat, and eat and drink to excess for three days, raising from time to time their voices and weeping for their departed brother, as they call the hyena. The man who has killed the beast is obliged to pay one piece of cloth to the elders. Is this notion connected with Indian ideas and customs of the migration of man's soul? I do not think so, as the Wanika show no attachment to any other animal or beast. Very likely they intend by their superstitious respect for the hyena to keep this beast well-affected towards those who in a state of intoxication may fall asleep in the grove or forest or on the road at night, as a Mnika told me once when I questioned him on this subject. They frequently make a sadaka (sacrifice) for the purpose that no wild animal may kill their countrymen during the period of Kenkuzi (vid.), when their drinking bouts are going on for days and nights in a shocking manner. Some Wanika have stated that the elders when talking in a state of intoxication in the forest (where they are often assembled day and night) endeavour to imitate the voice of the hyena, and that on this account they call the beast their brother. In regard to the Suahili superstition relative to the hyena see the word *féli*. See also Schreinfurth's "Heart of Africa."

FISIDI, v. a. (vid. *fisadi*), to commit an offence in another man's house.

FISIDI, v., vid. *fisadi*.

FISIDIA, v. obj.; ku enda ku fisidia. Mambo yote a-ya-fisidi.

FITA, v. a. (vid. *ficha*), to hide, to conceal.

FITAFITA, v. a., to shuffle, to be evasive in one's speech (R.).

FITAMANA, v. rec., to be hidden together; jambo lililo fitamana.

FITANA, v. rec. (and *FITIKANA*).

FITIA, v. obj., to hide a matter from any one; ame-m-fitia wali kitu hiki, he kept this matter secret from the governor.

FITIKA, v. n., to be capable of being hidden or concealed; mtana anafitika mituni.

KU JI-FITA MFUA, to take shelter from the rain.

FITHULI (= fithuli), adj. (cfr. Arab. *فَئِل*), praecelluit, se praestantiorum aliquo judicavit), to be proud, insolent; mtu huyu ni fithuli or masfih, yuwatukana or akashifu watu; anatakā-hiri m'no, he is very proud.

FITHULIKA, s. (= tukana), to treat one contemptuously, to nickname one (?); vid. *mfithuli*, insultance.

FITHULIKIA, v. obj., to provoke one to anger by nicknaming; mfithuli, s., one who despises others, nicknames them. Dr. Steere takes the word in the sense officious, over-talkative; futhuli, officiousness. Ku-m-nenea asie = kua katiriyakwe; ku-m-fithulikia = ku-m-tolea man-ūno ya keburi or ya nāsaba, maneno maofu.

FITINA, s. (ya, pl. za) (cfr. Arab. *فِتْنَة*), probavit,

tentavit, seduxit; *فِتْنَة*, tentamen, seductio, discordia, seditio, bellum), (1) n. abstr. = ufitina, enmity, hatred, slander, discord, malevolence; (2) n. concr. (wa, pl. ma—), inciter, instigator, abettor of discord or disturbances; huyu ndio fitina ya watu (= mfithini).

FITINI, v. a., to bring about enmity, discord, against any one, to do him harm; mtu huyu ame-ni-fitini, ame-ni-tia fitina kua ndugu zangu.

FITINIA, v. obj., to cause enmity with one, to slander one with N. N., to sow discord; Abdalla ame-ni-fitinia kua nduguyangu, Abdalla put me at enmity with my brother.

FITINIANA, v. rec., to put themselves at enmity one with the other.

FITIRI, s. (ya) (cfr. *fidiri*) (cfr. Arab. *فِطْر*), solvit

jejunium; *فِطْر*, jejunii solutio; عيد الفطر,

festum Muhammodicum succedens jejunio mensis Ramadhanani), alms and presents given at the end of the Ramadhan; sadaka ya ku fungua muezzi wa Ramadhanani, ku tolea muezzi mozi na mfunguo mozi siku ya idi. A pishi of grain is given to the poor. Alms are given (1) at the end of the Ramadhan, (2) after safe return from war, &c. The natives give money, cloth, rice, bullocks to the poor or to mosques.

FITO (sing. ufito, pl. fito, za), long slender sticks especially used for making a basket to catch fish; ku sika usio wa sūmaki; fito (pl. mafito), a long staff. The Wanika use the fito (slender sticks or switches) in the construction of their cottages by putting them transversely to the poles and fastening them with the bark of trees or with ropes of miā (vid.); cfr. bakora.

FITUA, v. a., (1) to cut off; (2) to let spring or snap; amefitua shūke la mtāma alipokāta búa kua tūni, he cut off the ear of millet after having cut down the stalk.

FITUKA, v. n. = tonguka (vid. *pis*), to go off, to snap; mtambo umefituka (= umeinuka jū), the trap (noose) went off, snapped.

FITUKO, s.; mtambo wa fituko, a trap of a stick and rope; opp. to mtambo wa liwa and wa banchaga.

FIVULA, v., to convince one of a falsehood by

exaggerating, to refute by witticism; ame-fulia kinayakwe kua ku teku.

FIUHEA (or **FIUSA**), *v. c.*, to let spring or snap, to let go off, to let off (a trap).

FIUSSA, *v. n.*; ku fussa watu au niama kua tanzi or matanzi (kitanzi, ngue wa mūā), to catch men or animals unawares by a rope, which is placed on the road in the form of a noose.

FIUFIA, *v. a.*, to cook something with a slow fire; to spoil in cooking.

FIUNDA, *v. a.*, *vid.* ku ramba (2 Tim. ii. 17).

FIWA, *v. p.* (*vid.* kú fa, to die), to be dead to one; fulani analiwa or anafewa, somebody died belonging to N. N. (to a certain individual); ku fiwápo, there where people are dead or die; manamke aliofiwa ni muméwe, widow (lit., a woman to whom her husband died).

FIWI, *s.* (pl. za), a kind of bean; mfiwi is the stalk of the bean. This kind of bean is said to have a strong smell, for which reason the wild boar will not eat it. Dr. Steere states (page 268) that this kind of bean grows on a climbing plant with a white flower.

FIYÚKA, *v. n.*; joyo (moyo) lina-m-fiyúka akitukiwa.

FOKEA, *v. a.*, to cover a sown field with sand and mud by inundation (*cf.* mena; ku timba mena ya ku yā or fokea).

FOKEŖI, *s.*, one who rolls on the mud; mtu huyu unafokeŖi sana (Sp.).

FOKERÉKA, *v. n.* = fukia? (R.).

FOMBO, *s.* (la, pl. ma—), a lump; unga úlio na ma fombo (*cf.* fikija).

FOMÓA, *v. a.*, to demolish; ku fomóu niumba (= jengúa), to demolish a house.

FONDOGÓA, *s.*, a bad smell in flour; vikiwa havi nuki tadu or tatu, ni ku nuka fondogóa (R.).

FONGÓNIA, *s.* (la, pl. ma—), the fruit of the mfon-gonia tree.

FORA, *s.* ? (R.).

FORARI, *v. a.* (*vid.* furári, *v. a.*), to keep or tie together with ropes, e.g., the broken parts of the yard of a ship.

FORARIWA, *v. p.*

FORI, *s.*; mtanga wa fori? (R.).

FOROMALI, *s.*, a ship's yard; mti wa ku fungia tanga la jaházi. St. writes foramali.

FÓRÓTA, *v. n.*, to snore in sleeping (*cf.* misónó and mióno); *vid.* kóróta.

FORADI, *s.* (*vid.* fersadi, *s.*), a small fruit of a tree which is eatable (kama kunázi, laken niekundu), mulberries?

FORTHA, *s.*, custom-house; fortháni, at the custom-house (Arab. ^{سوق} سوق, locus maris, ubi naves ad anchoram consistunt, statio navium). The custom-house is usually near the harbour, hence

the name serves for both the harbour and the custom-house in Arabic.

FRAS (FRASI), *s.* (*vid.* fírasí), a horse.

FRASI, *s.*, a chess knight (St.).

FU, *adj.*; niamáfu = niamá fu, niama like kufa (*vid.* nia mafu), a dead animal, the flesh of a dead animal; neap tides, máji máfu, lit., dead water; kitu kifu, m'tu m'fu.

FÜ, natural sound; *cf.* bu; ku-mu-angusha fu.

FÚA, *s.*, a wooden bowl; ni jáno kidógo cha ku oshóu mágū, mikóno, &c. (R.).

FÚA, *s.* (la, pl. ma—), the chest; mafúa, a chest complaint causing a cough, a cold in the head and a stoppage in the nose; mtu huyu ana inafúa, this man suffers in his chest; watu wana mafúa wakohóu msimu ukingia, when the north-wind sets in many persons complain of the mafúa.

FÚA, *s.* (or rather fúo) (*vid.* fúo) la mikajo, the scum of urine.

FÚA, *s.*, a small trunk hollowed out like a canoe, into which the oily substance of the pounded tündó is squeezed. See tündó, the fruit of a shrub which yields oil. Fúa ni mti uliotóngua kúsudi wa ku kamulia tündó.

FÚA, *v. a.* (*cf.* vna, *v. a.*), the general notion of this verb is to beat, to drag, to draw, to forge.

(1) Ku fúa juma, or fetha, thababu, to forge iron, to be a blacksmith or silver and gold smith; ku fúa vissu, to forge knives. (2) Ku fúa ngúo, to wash a cloth by beating it on a stone; mahali pa ku fua nguo, a washing-place. (3) Ku fúa (or rather ku vúa) samaki, to catch fish with the angling-line or with a hook. (4) Ku fua majini, to fetch something out of the water. (5) Ku fua (vua) ngúo, to put off one's cloth, to undress. (6) Ku fua (vua) = okúza, epusha, to save from danger, sickness, &c.; Muungu ame-m-fúa (ame-m-vua), God has rescued or saved him. (7) Ku fua ndia kua tini, to excavate for making a road; pania anafua ndia. (8) Ku fua maji-ku teka na ku muaya, ku fua dañni mtangani.

FULIA, *v.*, to forge or wash for one, to butt as a cow.

FULIWA, *p.*; juma kilicho fuliwa kama nanga (*vid.* opoléa).

FULIKA, *v. a.*, to go with long and quick steps without resting; not to stop, to go on.

FULIKIA, *v. obj.*; ame-m-fulika farasi (waenda asipumike).

MFUO, wa ku fua mahipi.

MFÜO, white sand on the seashore?

MIFÜO, lines.

MFURI WA NGUO, *s.*, washerman or washerwomen.

MFURI WA JUMA = afua juma.

FUAMA, *v. n.*, to lie on the belly or face (as one does

when having pains in the stomach, etc.); *opp.* to *ku laia* *kingalingali*, to lie on the back; *ku lasa ku fuama*, to lie on the stomach.

FUAMIA, *v. obj.*, to lie on the belly; *mtu huyu amefuamia kitanda*; *Mnika amekufa fuamia migo*; *amefuamia nti*; *alála kitandani matumbo na kifua na usso ukawa ju ya kitanda*.

FUAMIA, *v. c.*, to upset, capsize a boat, to prostitute.

FUASA, *v. a.* (VUASA), to make to cut, to wound with something sharp; *kissu nime-ni-fuasa*; *niassa sime-ni-fuasa*; *ukamba umo-ni-fuasa*; *ame-ji-fuasa* — *ameji hasiri*; *kissu cha-fuasa* — *cha puta* or *tinda*.

FUASIKA, *v. n.*, to be wounded by seizing something sharp; *nimefuasika kua ku guya niassi*.

FUATA, *v. a.*, to chew; *ku fuata tombaku*, to chew tobacco; *ku fuata tombaku*, si ku tafua na meno, laken kana ku kamua kua ulimi na meno; *ku tia tombaku kanóni asipo tafua mno kua seba ya kua kali*, ya ku asha tombaku; *ku gandamisa*, to press, squeeze with or on the teeth, to take the tobacco into the mouth and press it on the teeth.

FUATA, *v. a.*, to follow, to succeed one, to adhere to one, to be a follower or party of —; *ame-m-fuata Muhammed*, i.e., *diniyakwe* (his religion); *ame-m-fuata Tangai*, or *afuata kua Tangai*, he is a follower of Tangai the chief commandant of Mombas; *mtama unafuata kinu*, the millet is sticking to the mill, because it is wet.

FUASA, *v. c.* (— *ku rithia*), to be obliged to follow, to be under obligation, to be entirely devoted to somebody, to do whatever he likes (Er.); *maji yafuasa*, *cfr.* *ong'iza* and *tungiza*; *infuasa adakalo*, follow him in whatever he likes; *ku fuasa mfano* or *maneno*, to make a thing exactly after the pattern or description.

FUATANA, *v. rec.*, to follow each other, to go with, to be contiguous, to accompany.

FUATANISHA, *v. c.*, to make one join or follow or to accompany; *nime-m-fuatanisha muana mdogo na mtu mzima ku nenda Mvita*.

FUATIA, *v. obj.*, to make one follow, to gain one to one's party; *Abdalla ame-ni-fuatia mtumiahi wangu kua mali au maneno mazizi*, *Abdalla induced my servant to follow or join him by giving him property or flattering words*.

FUAWA, *v. p.* (pass. of *fua* ?), to be aground, to lie on the side and be beaten by the waves; *dan lina-fuawa mtangani* — *limepualawa*, *linafua mtanga*, hali nandi tena.

FUFUA, *s.* (in *pl. ma*—), an axvil; *ni jombo ja ku fufua kasi nite zilipo za kiwanda*.

FUFUA, *v. a.*, *vid.* *futa*.

FUGA, *s.*; — *la kinena*, *vid.* *kinena*.

FUDIFUDI, *s.*, on the face (of falling or lying) (St.); *cfr.* *fulufuli*.

FUDIKHA, *v. a.*, to turn bottom upwards (St.).

FUDU (Kin.) (in *Kis. fufu*), (1) an eatable fruit of a tree; *tundo sa mti ziliwazo*; (2) an empty shell.

FUDUA, *v. a.*, to wash after circumcision.

FUDUSA, *v. c.*; *ku fudusa kibofu*, to inflate a bladder.

FUE, *s.* (VUE) (la, *pl. ma*—), an old or deserted plantation — *shamba la kale*, *opp.* to *shamba la tango*, a new plantation (*cfr.* *tango* and *koko*) (*shamba mpia*).

FUFIA, *v. a.* (VUVIA), (1) *ku fufia motto* (— *ku popoa* or *toma motto*), to blow the fire; (2) *ku fufia usumari*, to play the flute; *vid.* *makungu*.

FUFU, *s.* (la, *pl. ma*—), (1) an empty shell; *fufu la nazi*, used for various purposes; *fufu hili nta-lifania kuta*, hence *fufu la kata*, a small water-tube; (2) *fufu la usso*, *cranium*, *fufu la kitoa* or *fupa la kitoa*; (3) *fufu la upua*, *brain-pan*, in which is the lingo or uwongo, the brain; of empty shells the natives make drinking-vessels which serve as cups, glasses, &c.; (4) *mfufu*, a species of tree which bears a sort of plum (It.).

FUFUA, *v. n.*, (1) to vivify, to bring to life again — *ku-m-hufuisha*, to cause to revive; (2) to charge a second time, e.g., *amefufua deni kua uongo* or *kua ku kopa*; *watu wale waua fufua maneno ya kale*, or *maneno haya ni ya kale*, *watu wana-ya-fufua*, the people revived the old quarrel; *ku fufua neno la kale*, to revive the former question.

FUFUKA, *v. n.* (— *ku luika*, *ku hui*), to come to life again; *mtu huyu anakufa, kisha anafuku-ka*, roho imerudi, this man died, afterwards he came to life again, his spirit returned. This verb refers to feigned death, which, however, was thought to be real for some time. *Ku fufuka* — *ku regaa uzimani*; *ku fufuka niufuni*.

FUFULIWA, *p.*, to be brought to life again, to be revived.

FUFULIZA, *v. c.*, to cause to come to life again for some one.

FUFUMA, *v. n.*, to surprise one; *huyu ni-ambia tangu jana ku ambia utakuja*, leo wa-ni-fufuma — *wa-ni-jiia kua ghafuka* (It.).

FUFUNKA (*vid.* *vivumka*), to grow up quickly; *ku kua harraka*, e.g., *mtu amefufuka*; *mbua ino-ku harraka*.

FUFUMBA, *v. c.*, to cause to grow up quickly.

FUFUMONIE, in the kitchen (Pomba) (St.) ?

FUFUNIKA, *v. n.*, to flun over, to boil over; *jungu kimepata motto mno*, maji yamefufurika, the kettle or pan was so much heated that the water ran over.

FUFUSA, *v. a.* ? (It.).

FUGA, *v. a.*, to breed, to rear, to bring up, domesti-

cate, to tame cattle, to keep animals. The Suahili say, ku fuga niamba, to bring up animals, but káléa muana wa mtu, to bring up or educate a child; ku fuga nuella.

FUOIKÁ, v. n., *to be tameable; gnombe hu anafugika sana, si mbishi, this cow is well tamed or domesticated, she is not refractory.*

FUGUA, *pass.*; e.g., gnombezangu zimefugua kwa Abdalla (he fed them on his pastures).

FUGU, s. (or FUGUFUGU ?) (R.), *bickerings, strife; fugufugu hii (pl. hizi); wanasumbúa mambo ya fugufugu.*

FUGUDA (?), v. n. (Kiniasa, burubuda), *to move about before one falls asleep; muana huyu hapa katiki, yawa furuguda (cfr. furukuta) (R.); (2) to pull, to spin (R).*

FUGÚTA (VUKUTA), v. a. (vid. mfua and mifua); ku fugúta mifua, *to blow the bellows. The blacksmith says to his apprentice, Ewe manafunzi fugúta mifúa ni poto fúa, or nipate fania kazi. The natives use goat or sheep skins as their bellows and do all their work in a sitting posture. Ffg., to lie (Er.); vid. kowa ya ku fugutia kiwanda.*

FUGÚKA, v. n.; mti wafugúka kwa wadudu ? (R.); fugulika, fuguka, or fukuka, *to be concave (R.). Fugudi or fukudi? vile adakavio sivio wa-mfanjavio, ikiwa fugudi siku zote (R.).*

FUGÚTO (VUKÚTO), s. (la, pl. ma—), *sweat, heat (= jasho); fugúto la jasho.*

FUGÚZA, v. a., *to drive away (R.); vid. fukuza, to chase.*

FUJA, v. a., (1) *to run through, to leak; kitoma liki chafuja, this calabash leaks; niumba yangu yafuja, the roof lets the water all through; (2) to waste, squander, dissipate, e.g., ku fuja or fujafuja mali, to waste property; (3) ku tukana in Kipemba.*

FUJIA, v. obj.; mvua imo-ni-fujia, *the rain drove me out.*

FUJIKÁ, v. n., *to waste away, to moulder.*

FUJIWA, *pass.*; ukuta unafujiwa, *the wall is leaked upon.*

FUJO, s. (la, pl. ma—) (= jaro), *frequent, continual passing and repassing; fujo la watu = watu wangi wanguo niumba isio na mume au mke, na watokao ku zungumza, ku fania kelele na ku teka to; (1) thoroughfare, rambling; niumba ya fujo, a house of thoroughfare; niumba hi inafujo; (2) disorder, bungling; kazi ku fujo; fujo is also if you disturb others with singing (vid. shambiro); msi-ni-wekee fujo tokani, do not go in and out at my house, depart; vijana vina fujo wakila, children are sloppy in eating; ku fania fujo haba.*

FUJO FUJO, s. (vid. ofo ofo), *slowness, laziness, slovenliness; ku fania kazi kuo fujo fujo = kua uffu na uniojoe, to work lazily, because the work-*

man knows that, if he has finished the present work, the master will give him other work to do. Slaves especially do their work as slowly as possible.

FUKA, v. a., *to fill up or in a small hole (Sh.) (e.g., a grave) (R.).*

FUKIA, v. obj., *to fill up a small hole for —; ku fukia kwa mtanga or mitanga (cfr. yā).*

FUKILIKÁ, v. n.

FUKA, v. a.; ku fuka moshi, *to throw out smoke, to fume.*

FUKIZA, v. c., *to perfume, to cense, to put the incense-pot into a person's clothes or under his beard, to honour him in this manner; usi-tufukue, uwashe motto, do not smoke us, make a good fire; ku fukiza watu, wapate ku nuka wema; ku piga watu moshi wa ambari, wa ndi au wa ufumba uingine; letta jotúzo cha ku fukizia watu ndi. The guests consider it the greatest honour if they are perfumed with ambari on account of the costliness of this substance.*

FUKIZIA, v. obj.

FUKIZO, s., *fumes, vapour.*

FUKA, v. n. (VUKA), *to cross, to pass over, to pass a river, to ford = ku enda gnambo ya pili, to go to the other side of a river (roho ime-m-fuka); mpezi ku fuka or fumbúa watatueka (R.).*

FUKFUKIA, v. obj., *to do away, carry away (Er.)*

FUKIA, v. obj.

FUKÍKA, v. n., *to be capable of being ferried or carried over.*

FUSHA, v. c., *to make one cross over, to ferry; ku fusha watu dauni, to ferry over people in a boat.*

FUSHANA, v. rec. (or FUSSANA), *to cross in parties by turn; watu haba hapa wangua dauni mara moja, wanguine wakiketi poani hatta ku radi dau, ku fusha watu wasaliao.*

FÚKARA, s. (pl. mafúkara) (فكرا, fodit, perforavit, pauper fuit), *an extremely poor man; mtu mnióngé kábisa; watu hawa ni mafúkara or fúkara, these men are extremely poor.*

FUKÁRISHA, v. c., *to cause one to become poor, to reduce to poverty; vid. komba, v. a.*

FUKÉ, s. (la, pl. ma—) (cfr. mfúke), *a large drop of sweat.*

FUKIA (vid. fuka); upumbafu hu una-ni-fukia sana unafukia nini, *ukitoka Unguja? nafukia sponga wazi or kikuba (name of a boat) (R.).*

FUKIZO, s., vid. fuka, *to fume.*

FUKKA, s. (ya), *a native gruel or porridge presented at the festivities which accompany marriages and mournings (vid. mataaa). It is prepared of fresh tembo or honey, boiled and mixed up with fine rice-flour, black pepper, cinnamon,*

and other spices (e.g., Tangani, matumba ya masulidi, pajori, mpakanga, kajiri, all which spices are called viango via madukani); leo tumekunwa fukka kua felani; kahawa ya fukka, a mixture of honey, sugar, flour, and pepper; fukka (of asali and honey), for a woman in child-bed.

Fuko, s. (= shimo); kuku atimba fuko; vid. kioto.

Fuko, s., vid. fuka, r. a.

Fuko, s. (la, pl. mafuko), (1) a large bag (larger than the mfuko); (2) a mole? (St.).

Fukoda, s. (wa, pl. ma—), a turtle-dove; ndiwa is a small dove with a black neck; kipuro has red down on the neck and under the wings.

Fukombe (or faukombe, or furukombe), s., a large vulture which catches sheep, &c.

Fukua, v. a., to dig a small hole for receiving the posts of houses; in general to dig up; e.g., fiani ame-m-fukua mtu, the hyena dug up the grave of a man; kuku amofukua mahindi, the fowl scratched up the Indian corn.

Fukulika, v. n. f. (R.).

Fukua fukua, v. a., to burrow (St.); kujiwe, excavate stones.

Fukuka, v. u., to be dug up, capable of being dug up (= timbuka).

Fukue, s., pl. of ufukuo, fine sand; vid. mtanga.

Fukujika, v. n. to be spoiled; mtama umofukujika = unioo.

Fukuru, v. u. (فكر, cogitavit?), or s. (فقر, sollicitudo, moeror?).

Fukutoka, v. ...?

Fukuzia, v. a. (R. writes fuguza), to chase, drive away, banish; e.g., k.m-fukuzia njini, to banish one out of town. Mr. Er. seems to derive this word from fukua (vid.); Mr. R. from fuka.

Fukuzana, v. rec., to chase or persecute one another.

Fukuzia, v. obj., to drive away from —.

Fulani, adj. (vid. folani or falani), somebody, a certain man, such and such men or things, such a one. This word remains unchanged: kitu fulani, not kifulani; pahali fulani, not pafulani; cfr. Arab.

فلان, quidam, quaedam.

Fuli, s.; mkono wa fuli or wa kufuli (in Kinrinda) for mkono wa ku lia, the right hand (with which men eat). In Kigunia mukono wa kuume, the male hand = right hand, opp. to mkono wa ku shoto or wa kike, the female or left hand (vid. shoto).

Fuli, s. (ya), the beginning of the north-wind (pepo ya kaskazi); also the time of planting and harvesting the third time in the year (Oct., Nov., Dec.). Fuli ni muanzo wa kaskazi, mjoyi ni muanzo wa kusini (south-wind, from May till Oct.); kwauza watu wanalima mjoyi; (2) wakila mahindi ya mjoyi, waya mahindi ya muaka, wakifuna

mahindi ya muaka; (3) waya mahindi ya fuli, na (4) baada ya fuli ni kaskazi. Thus the natives have three harvests: (1) ya mjoyi; (2) ya muaka; (3) ya fuli, katika fuli mifaa iko, laken si nongi. When the full has plenty of rain it is called mume (male), when it has but little rain it is termed mke (female). Muaka hu full mke = muaka hu hana mifaa nongi. Harri nengi, vid. kusi and kaskazi (from Dec. till March). Ku panda or ku lima kilimo ja fuli, vid. mjo and kilimo.

Fulia (FUULIA?), v. obj. (vid. fua), to forge, to work in metal for somebody; also said of the carpenter when he makes a line with the chisel as a mark.

Fuliza, v. a., lit., to cause to beat; ku fuliza magu, to make beat one's feet, i.e., to go with quick and long strides without resting, to go on, not to stop, to run, gallop; amekuenda hattua kuba, or amekuenda mno asipopuniu tangu Rabay hatta Mombasa, sehabu, amekuenda simlia na watu, hakuduka ku pumzika; cfr. ku pigo mbio uposi.

Fuliza = fuuliza (R.); ku fuliza maneno, to hurry over (one's) words; cfr. fuuza.

Fulizia, v. obj., to make one go quickly; ame-m-fulizia farasi ku enda to (cfr. kifarasi and kianga).

Fuuliza, v. c., not to stop or delay, to go on fast (St.).

Fulia (FUULIA?), maji yana-ni-fulia or palia, when it goes the wrong way in drinking; then the people say natajua, I am named, they speak of me; of food they say, chakula kina-ni songa, the food chokes me (without superstitious explanation) (R.).

Fulifuli, adj. (= kua ungi), in plenty (wangi), much; maji yapita fulifuli; wame-m-gia watu fulifuli ku-m-kubali. St. takes fulifuli for "on the face forwards."

Fuma, v. a., (1) to shoot or to hit one; (2) to weave; ame-m-fuma kua (uta) m'fi (pl. mifi), he shot him with an arrow; amefuma nguo, he wove a cloth; ame-m-fuma kua fumo, he hit him with a spear; ku fuma uta, to shoot an arrow, to wound; fulani afuma.

Fumana, v. rec., to shoot each other (ku pigana vitani).

Fumania, v. a. (ku-m — katika uzinzi), to take in the very act of adultery and to punish the offender, to come suddenly upon, to surprise. The offended person may kill the offender; aki-muona na usso.

Fumaniana, v. rec., to intrude into people's houses without reasonable cause (St.).

Fumawa (and fumua), p. (vid. onse); ku fumawa, to be wounded (Sp.).

FUMIA, *v. obj.*; sindano ya ku fuma nguo, a needle for sewing a cloth.

FUMIKA, *v.*; inafumika ng'uo hi.

FUMA, *v. n.* (*vid.* vuma), to blow, rage, roar; pepo lafuma; bahari yafuma, the sea roars; muamba wafuma, the rocks cause a tumult (in the water); simba afuma or anguruma, the lion roars. Ku fuma means in Kipare and Kichagga "to go out, to set out;" but this belongs rather to fuma (*vid.* above).

FUMIA, *v. obj.*, to blow on or against one; pepo ime-tu-fumia wema au vibaya = tumepata pepo ngema or mbaya, tumefumiwa ni pepo ku, ni pepo ngema.

FUMI, *sibilant*; mafumo, sibilant?

FUMANI, *s.* (?).

FUMATTI, *s.*, *vid.* babewana.

FUMBA, *v. a.*, to shut or close; ku fumba mato, kano, mkono, to shut the eyes, the mouth, hand, etc., *opp.* to fumbua mato, to open the eyes; ku-m-fumba maneno asiikie, to speak to one of a person in a language which he does not understand, to veil or obscure the words lest he hear them; fumba fumba maneno, *opp.* to tasua maneno; ana-ni-fumba haku-ni-ambia wasi; ku fumba magu hatta mana ana-mu-ua or ana-mu-ulia mbali, said of a woman in travail, who puts the legs close together from fear or pain, and thus destroys the child; jungu chafumba, said of tui or milk when it comes up (muanzo wa ku via).

FUMBA, *s.* (FUMBU) (la, *pl.* ma—), (1) lump; fumba la unga uliogandamana, a lump of flour which cleaves or sticks together (*cfr.* pumba); (2) makuti ya fumba, cocoa-nut leaves plaited for making enclosures; (3) maneno ya fumba, a dark saying (fumbo); fumba za utama.

FUMBA, *s.* (ya, *pl.* za), a kind of mat made like a bag, which people wear at sea to protect themselves from the cold. The fumba ya mia (made of palm-leaves) is open above and below (*cfr.* kitumba, kishunda). Ni beredi, tungle fumbani, it is cold, let us get inside the bag. When the Masree dynasty ruled at Mombas criminals were put into such a bag-like mat, which was sewn up and loaded with stones, thus the malefactor was thrown into the sea, to rise no more. Yastahili ku tiwa katika fumba akatosua baharini, he ought to be put into a bag and thrown into the sea. Fumba ni jamvi lililo sukua kua mia (*vid.* mia).

FUMBAMA, *v. n.*, to crouch; but tui (milk) chafumba (*cfr.* otamo) (R.).

FUMBATA, *v. a.*, to grasp, to close the fist, to compass, to span with the hand or arms; siwéni ku fumbata kua mikunoyangu mti hu, ni mnéne, I cannot span this tree with my hands, it is too

big; amefumbata fetha mukononi, he grasped or kept the money in or with his hand.

FUMBATIKA, *v. n.*, to be grasped, to be capable of being grasped.

FUMBATA, *v. a.* (*vid.* pumbata), to clinch, grasp, compass; pepo or shetani ame-m-fumbata = amepoteza akili yakwe.

FUMBAZUA, *pass.*, to faint?

FUMBI, *s.* (la, *pl.* mafumbi) (*vid.* vumbi), (1) dust; fumbi la niumba, the dust of the house; (2) a ravine, a depression (through which runs a torrent in the rainy season); mafumbi ya ku panda mpunga, because there the ground is always wet; fumbi la niassi (*cfr.* ufumbi, *s.*), a moist place for planting rice, but fumbi or vumbi is dust; maji ya fumbi fumbi, mahindi ya fumbini.

FUMBIKA, *v. a.*, to put into hot sand or ashes; ku fumbika muhogo, ndizi, etc., to roast in hot ashes; ku fumbika mbó ili otahiriwa mtangani, to put the member which has been circumcised into hot sand in order to promote the process of healing. You may often see boys sitting in the sand on the sandy roads of the interior of the island of Mombas for this purpose.

FUMBIKIA, *v. obj.*, to bedust, to bury in the dust, i.e., to sow or plant before the rain (Kin. ku agira).

FUMBISHA, *v. c.* (FUMBIZA).

FUMBIWA?

FUMBU, *s.* (*vid.* fumba, *v.*) (la, *pl.* ma—), (1) lump; fumbola unga, sima hi ina fumbo; (2) parable, dark saying, a hidden thing; ku sema kua mafumbo, to speak in parables; (3) a trick hidden or covered by talking in a language which the other man does not understand, asimilitude, an allegory, puzzling language; wame-ni-fania fumbo kua kiirabu, nami sijui; maneno ya fumbo is a mysterious or hidden speech.

FUMBUA, *v. a.* (*opp.* to fumba), (1) to open, to uncover — ku ata wazi, e.g., mukono or mato; (2) to expose to the air, to lift up, to raise; ku fumbua niassi zilizo limua, zilizo átua hatta ku éna, hatta ku fumbua kua jembe na ku panda mben, ndio sámadi ya shamba, to lay open the decayed grass in order to sow the seed; this grass is, as it were, the manure of the plantation.

FUMBUKA, *v. n.*, to show one's self, to appear, to come to light — kua wazi, ku onekana, ku tokoka; kukuwangu aliepotéa, sasa ana-fumbuka, my foul, which was lost, has now come to light.

FUMBULIA, *v. obj.*, to lay open to, to explain to one the meaning of any matter; ku-m-fumbuliana.

FUMBURIKA, *v. n.*, to be startled, to start in sleep (or kua kasi); fumburusha, *v. c.*

FUMFUANA = fumbiwa (R.).

FUMUKA, v. n., to grow quickly (R.).

Fuma, s., a kind of fish. *Erh. takes it = mgumi, a whale. The sease, msa, and mgumi are large fish.*

Fuma, s. (*vid. vumi*) (la, pl. ma—); fumi la watu wangi, the noise or din of many people; fumi la ngoma la magu manne, the great noise which a drum of four legs produces; fumi la ngoma (ya kumbuaya) mliwakwe ni fumi.

Fumia, v. obj. (*vid. fuma or vuma*), to frighten one by roaring; simba ame-m-fumia = ame-m-tisha kua ku fuma, the lion roared at or against him, frightened him by roaring; na mtu amefumiwa ni simba, and the man was frightened by the roaring of the lion.

Fumilia, v. a., to bear up, to endure, to be patient = ku stahamili, ku fumilia shidda; mfumilizi, a sufferer; fumilio, patience.

Fumilia, v. c. (R. ?).

Fumihia, v. a., to gladden, to make happy (?).

Fumiwa, v. n., to be blown.

Fu'mka (or **FUMUKA**), v. n.; ku fu'mka, to become unsewn, to open at the seams, to leak (of a boat).

Fumo, s. (la, pl. ma—), (1) a flat-bladed spear, lance; ku-m-piga or toma fumo, to lance one; (2) a chief (*Kingizi and Kiniassa*) (St.).

Fumua, v. a.; (1) ku fumua motto, to draw out the pieces of wood from a fire, after the food has been cooked, in order not to waste the wood (kuni sizitekotée burro); ku fumua usi, to pick out, to unstitch the thread or seam (*cfr. fuma, to weave*) (*vid. fumbua*); ku fumua makúti mabófu, to cut up bad makúti (*vid.*) on the roof of the native cottage and throw them away; (2) to waste or squander, e.g., ku fumua máli; (3) to come into ear; mātama wafumua or unakúa ku fumua = watúa tembe, sasa tulinde niúni (as the birds will then hurt the corn which has come into ear); maúa yamefumua, the flowers are coming out.

FUMUA FUMUA, v. a., to scatter.

FUMUKA; genda la fumuka uombo ? (R.).

FUMUKA (or **FUM'KA**), v. n., to go off, to fray out (*vid. fum'ka*); ngúo inafumúka ushóno, the seam is unwrapped, sew it.

FUMULIA, v. obj.

FUMUKANA, v. c. (to be despised ?), to recede, separate, ~~thrust~~ out, depart; mfumúa maneno nde = mpelelezi; mafumukano, separation ? watu hawa wanafumukana, these men (who were just assembled) departed, went off or away.

Fuma, v. a. (**VUMA**), to reap, to harvest; ukiyá mtama, uta-u-fuma, if thou sowest millet, thou wilt reap it.

Fumia, v. obj., to reap for one; ku-m-fumia mtu kua ágira; -nimem-fumia shambalakwe mng-

niéwe kapo, I harvested his plantation for him in his absence.

FUNISA, v. c., to make to reap; ku funisa kua mtu, to cause one to harvest with one, to assist in reaping for wages; mafuno, s., reaping; mfuni, s., a reaper.

Ji-FUNA, *ref.*; ku —, to well up, to be puffed up, to boast; ku-ji-funa = ku-ji-tia hangówe (*vid.*).

FUNAMA, v. n. (**FUAMA**), or ku wama = ku lala kifuni-funi or kitumbotumbo, to lie on the belly and breast when sleeping (*vid. wama*).

FUNDA, s. (la, pl. ma—) (funda la tafu), a large mouthful of liquid or solid extending the cheeks so that they swell out; kánoa tolle, ku jaaa funda tolle; ku piga mafunda ya maji ku-ya muáya, to take the mouth full of water and pour it out, as playing children do to the vexation of their mother, who, having brought the water from a distance, does not like to have it wasted.

FUNDA, v. a. (*vid. vunda*), (1) to break or demolish; e.g., ku funda viombo, to break vessels; mku anafunda tupa ataviá sasa; (2) to beat up, to mix by beating, to pound; (3) to teach; (4) shipwreck, amefunda jahazi.

FUNDA FUNDA, v., to dash, crush.

FUNDIA, v. obj., to break something belonging to one, to frustrate, to stop; e.g., ame-ni-fundia sáfari, he has stopped his journey; ame-ni-weka sáfari; ame-ni-fundia kitoma akatia kimbiko; ku fundia mazinga, to beat broul the tops of nails where they jut out; usi-ni-fundie manangu.

FUNDIKA, v. n., to be broken, capable of being broken; viombo vimfundika; mtu anafundika mukono, the man has a broken arm; mñji ya-fundika (after full moon). Ikifundika bárasa ndo nije ni-ku-andikio, when the assembly is gone I will come and write for thee.

FUNDIKA, v. n. (**VUNDIKA**), is everything which has been plucked in a green state and ripened at home; ku fundika maembe, &c. (R.).

FUNDIKA, v. a., to put something into one's cloth (*cfr. chomeka*).

FUNDIKIA, v. obj. = temekéa or katikíá, to remain permanently in a place; amefundikia Uguja = anakoli kabisa (Sp.); fulani una-mfundikia fundo, akáe nami nikáe, ijapokúa muakani; mimi naye tukionana, ni daua mimi uayo.

FUNDIKIWA, p., to be broken or ruined; amefundikiwa maliyakwo = hana mali tena; amefundikiwa kua mambo ya imani, 1 Tim. i. 19.

FUNDANA, v. rec., to break each other, to vie by breaking; ku fundana maj ya kuku, or nani ya ku teza katika Ramadani. The natives play with eggs or cocoa-nuts during the Ramadan. He who breaks the egg of the other by

dashing his own against that of the other is entitled to the taking it from him; ame-m-funda ilakwe.

FUNDIKANA, *v.*

FUNDIHA, *v. a.*, to teach, instruct.

FUNDIHA, *v. ref.*; ku-fundiha, to learn.

FUNDJUNGU, *s.* (wa, *pl.* ma—), a small black and harmless insect living in the grass and forest. Mr. Forhardt calls it the walking leaf (mantis religiosa). The natives believe that a child will become careless and break the kitchen vessels if he has touched this insect.

FUNDANGA, *v.*; ku-ji-fundanga, to allow one's self to be broken, to be carried away, to be overpowered or borne down by the other sex.

FUNDAREGA, *v. a.*, to break through in running, as a wild beast.

FUNDARERE, *s.* (la, *pl.* ma—), a kind of snake which throws spittle like the fira. Mr. R. takes it for a green snake which is harmless. He says that this serpent is of a green colour and 6 feet long.

FUNDEFUNDE, *s.* (la, *pl.* ma—), rain and darkness in the morning, when the sun cannot be seen (E.); cfr. gubari.

FUNDI, *s.* (wa, *pl.* mafundi ya kazi), a skilled workman of any kind; e.g., muhuni wa chuma; mufu wa samaki; sermalla, muashi wa niumba, mganga, &c., every one of these workmen is a fundi (wa kazi), a skilled workman, mechanic, a teacher of any handicraft.

FUNDISHO, *s.* (la, *pl.* ma—), teaching, direction, instruction.

FUNDO, *s.* (la, *pl.* ma—), a knot (of wood, thread, cloth, ropes, &c.); fundo la miti, la uzi, la nguo (a cloth tied together), la dau, la nua, la ua, &c.; ku piga fundo, to make or tie a knot; fundo la muongoti (upana wa chombo) (R.).

FUNDUA, *v. a.*, to untie, to open, e.g., a knot or cork; fundua fundo la nguoyangu, untie the knot of my cloth; fundua kisibiko cha tipu (or simply fundua tipu), take out the cork of the bottle.

FUNDUSA, *v. a.*, to break open, to bud (of a flower opening); mjungua wafundusa or wafania maúa.

FUNGA, *s.*, a civet cat (St.) (larger than the engawa).

FUNGA, *s.* (la, *pl.* ma—); funga la uelle, long thick hair worn by the Suri people (in Arabia) and by robbers; mtu huyu yuwalimbika nuelle funga la nuelle, ha-zi-nioi, yuwa-zi-weka; nuelle zina fungana.

FUNGA, *v. a.*, to tie, fasten, to bind, to confine, to imprison, close, to be dense, thick (ku funga, ganga, and jenga, to bind, fasten, and build by binding); ku funga mlango = ku tia kia ja mlango ja ndani watu wakilala, to shut the door from

within when the people sleep; to be distinguished from "ku shindika mlango," to shut the leaf of a folding door without bolting them with the komeo cha nde (vid. shindika); ku funga mali = ku kopa mali (R.); mvua inafunga leo = ulimengu ni meausi or mawingu ni maeusi; ku funga waraka kua sumak, to seal a letter with gum-arabic. Imefunga mito pia = haipishi, the rivers shut themselves up by becoming impassable (R.); opp., mito inafunguka, the rivers get open, fordable, passable. Mitu (forest) hu makuba, unafunga = unafania kiza, haupitiki; ku funga vita, to wage war; ku funga kanoa, to shut the mouth, to fasten (ku funga thumu, thumu, vid.); ku — choo, to become constipated.

FUNGA FUNGA, *v.*, to swaddle?

KU-JI-FUNGA, *v. ref.*, to give or devote one's self to a matter, to make great efforts, to be very eager in, to pursue; ku-ji-funga (kua) na ku soma, to be eager in reading; ku-ji-funga kua or na kazi, to be intent in working; a-ji-funga namu sana, he engages with me in a quarrel; ku-ji-funga munione, to bring upon one's self trouble, &c. It means also: to contradict one's self.

FUNGAMANA, *v.*, to cling together, to connect, to be dense, compact, to cohere (Er.); mahali hapana fungamana kua miba, hapafuniki, si peupe, hapana ndia ya ku pita.

FUNGANA, *v. rec.*, to bind each other, especially said of a dense forest, also said of clouds; mitu unafungana or unaguyana; ku — magu, cross-legged?

FUNGANA FUNGANA (= ku ngia matata).

FUNGANIA, *v. a.*, (1) to entangle, to enclose; (2) to pack up; ku — viombo (vid. muumbi); ku fania safari, to pack up one's baggage for a journey; ugo wa ku fangania mzigo; wakeli mumo (njini) wa-ji-fungania, they are still in town, and prepare for a journey.

FUNGANISHA, *v. a.*; ku — jahazi na jiwe, to tie a vessel to a stone.

FUNGASIA, *s.*; kamba ya ku fungasia jombo.

FUNGASSA, *v. a.*, to tow, to tie to the stern of a vessel; e.g., ku fungassa dau or mashua or mbao za ku undia, to tie a boat or ship's timber.

FUNGATA, *v. ?* (R.).

FUNGIA, *v. obj.*, to shut to one.

FUNGIKA, *v. n.*; ku — sana (fungika) (R.), to be tied well; niumba inafungika.

FUNGISA, *v. a.* = zunguka, to surround or block up, e.g., in war; ku fungisha, to shut against

FUNGIWA, *v. n.*, to be bound or be put in prison for anything.

FUNGIZA, *v. c.*, to cause to be shut or closed up to one, to make one stop, to detain; Wagalla anafungiza (anafungisha) Wakamba ndia, the

Galla have closed the road for or to the Wakamba; mvua ina-ni-fungia niumbani, the rain shut me up in the house; ku-m-fungia or fūtia moshi, to suffocate by smoke; ta-m-fungia, I shall prevent him.

FUNGATZ, s. *A period of seven days, during which the bride's father sends a daily portion of food to the newly married couple, after the completion of the wedding. During the second week the bridegroom's father provides the food; this is called fungate kua mume, whereas the former is styled fungate kua mke. Hence the natives say: "leo tnatoka kila fungate harrusini." Kua nani? resp. Kua mume or mke. Thus the married couple and their friends are provided with food by their parents and relatives for a fortnight. Wamekila fungate mbili. Fungate mmoja, one week or period of seven days.*

FUNGO, s. (wa, pl. ma—), *a civet cat. The natives catch this speckled animal in the forest and sell it for about two dollars; when brought up, it is sold at a higher rate; fungo ni nima wa mitūni, anakoti kana jiboa, ana sūbali (cfr. ku-m-sūbidi or sūbadi), nima mkāli. The ngāwa (vid.) is much smaller.*

FUNGU, s. (la, pl. ma—), (1) *portion, part; fungu la nima, portion of meat; (2) fungu la mtanga, sandbank in the sea, a shoal, lit., portion of sand, i.e., there where the sand is alone or for itself and where it rises over the sea; hapa kuna ungi wa fungu katika bahari; fungu za baharini; jahāzi imepanda funguni; ku tia mafunguni, to cast or draw lots (on)? (Reb.); fungu lime-m-tokāa, the lot fell upon him.*

FUNGU, v. a., *to let loose, to unfasten, to open, unbind, untie; ku fungua mlango, to open the door; mtu aliofungua kifungoni amefunguliwa jana, a prisoner was untied yesterday; ameni-fungua mali nzūri, he has presented me with a fine gift, lit., amefungua mukōno, ku-ni-pa kitu kizūri, he opened the hand to give me a fine thing. It is considered very uncivil to dismiss a friend or guest without a present. Ku enda mikono mitupu haifai; mgeni aki-kutembelā, haifai ku-m-fungua mikono mitūpi. FUNGUKA, v., to be unfastenable, to become unfastened.*

FUNGULIA, v. obj., *to open to or for one; ku-m-fungulia mtu mlango, to open the door to a man.*

FUNGULIKA, v. n., *to be free from; vid. Rom. vii. 2.*

FUNGULIWA, pass., *to be opened, to be unfastened for one.*

FUNGUKUA FUNUKUA, said of a wife who stays for a long time with a man (?) (R.).

FUNGO, s.; sing. ufungo (wa), a key; pl. fungo (za), keys.

FUNGURUMA, v. a. (cfr. totōma mitu); *unafunguruma mitu na mitu hatta ku toka.*

FUNGUSA, v. a.; (1) *ku-m-fungusa mtu nuelo, i.e., masongamāno ya nuelo, to untie a person's plait or tress of hair; (2) ku-m-fungusa mtu majira ya Ramadhani — to present a man with food — kū-m-pā kitu ja kula mitana, short ule, but the wife says to her husband usi-ni-fungusa Ramadhani; to force open? (R.).*

FUNIKA, v. a. (vid. sinika), *to cover (with a lid), to close a book.*

FUNIKA — ku sinika; mtu huyu afūnika fūnika *to, hasami wazi wazi (Reb.).*

FUNIKIKA, v. p., *to become covered.*

FUNIKIZA, v. c., *to cover as with a flood.*

FUNO, s. (la, pl. ma—), *reaping, harvesting; funo la mtama (vid. funa via).*

FUNO (or FUNNO), s., *a red animal about the size of a young goat; funno ni nima wa mituni kana mana wa mbuzi, rangeyakwe niokuudu; an antelope (dorkus), as Erh. states.*

FUNU, s. (la, pl. ma—), *muddiness; funu la maji, muddy water; watu wametia funu or mafunu mtūni, the people have troubled (or made muddy) the river; kua ku surunga maji; bahari inafunu or funju.*

FUNUA, v. a., *to uncover, to lay open, to open (a book); ku funua kitu kilijo sinikua; e.g., ku fanua jungu, juo, &c.; ku funua meno kua ku teka; ku-m-funua mtu akili, akili zime-m-pungua.*

FUNULIA, v. obj., *to uncover for or to one; amem-funulia muana jungu, he opened the kettle for the child, who was too weak to do so; ku-m-funulia — tofairia juo.*

FUNULIWA, v. p., *to be opened.*

FUNUKA, v. n., *to be open (wazi); e.g., mahali pa ku funuka, pa peapup, pasipo na miba or mitu (opp. fungamama); inafunuka sana sana, it has become very clear now; ndipo ufunukāpo, then it will become clear.*

FUNZA, s., *a maggot.*

FUNZA, v. a., *to show, to teach; ku-ji-funza, to learn; ku funza kazi or juo (ku elemiāha juo), to teach one in workmanship or in learning (book). Mafunzi wa juo afūnzua ni inkufunzi, na manafunzi wa kazi afūnzua ni fundi wa kazi; mana huyu amefūnzua sana kazi na juo; si funzui sana.*

FUNZIKA, v., *to be taught or instructed, to know; amefunzika kazi — ametaflamu kazi, or amepāta flimu, he proves well taught.*

FUNZUA, v. p.; *mtu yule hadāki ku ambiwa neno, ajua kila neno; ni muana (wa) kuku hafunzui ku chakura, hana asi-lo-juā.*

FUNZUA, v. rec.

FURUJANA, *v. rec.*, to teach each other, to counsel each other.

FŪO, *s.* (la), (1) *scum or foam* (= pofu); *e.g.*, fūo la mikōjo, the foam of the urine (*cf.* fūa, *s.*, and ufūo); (2) fuo la ku fulia ngōo = mähali pa ku fulia ngōo.

FUPA (la, *pl. ma*—), a large bone (*cf.* mfūpa).

FUPI, *adj.*, short; mtu mfupi; ubao ufupi; kasha fupi; mti mfupi; makasha mafupi; kitu kifupi; vitu vifupi.

KU FUPIZA, to shorten.

FURA, *v. n.*, to swell; muili umefura; to be puffed up; قار (?) (qār), efferbuit bulliendo ossa, pulsavit arteria.

FURAHĀ, *s.* (ya, *pl. za*), joy, gladness, delight; فرح and فرح, gaudium, laetitia; furahani, with gladness, gladly, with pleasure.

FURAHĪ, *v. n.*; Arab. فرح, hilaris, laetus et laetatus fuit, to rejoice, to be glad or joyful.

FURAHĪA, *v. obj.*, to rejoice with —, in —, to be pleased with — (*cf.* zihī).

FURĀHISHA, *v. c.*, to make glad, to gladden, to cheer.

FURĀHIWA, *pass.*, to rejoice for, over, or at —.

FURĀNA, *v. rec.* (*vid.* fura and fira), to commit sodomy one with the other; ku fura mkundu, to commit sodomy (*vid.* fura).

FURĀRI, *v. c.*, to fasten with a rope that which is broken; ku funga kitu kilijo fundika; ku piga kidāngo cha mūā, viombo via sini viafurariwa, China wares are repaired, *e.g.*, mkebe, bilauli, tupa, &c.

FURARIKA, *v. a.*

FURARIWA, *v. p.*, to be fastened.

FURDA, *s.* (or FURUDA, or FURODA), staple, depot, custom-house; Arab. قمر, locus maris ubi naves ad anchoram consistent, statio navium.

FURĪA, *v. n.* ? (Reb.); mtafurīa-ni ?

FURUJĪKA (or FURUJĪKA), *v.*, to moulder away = ku ōza kabisa; kule ku ōza kuna (*to decay, to decompose*) kisiri, kuna sidi, to rot, putrefy (R.).

FURUKA, *v. n.* (= ku mwaika), to boil over, to bubble, to run over, to inundate.

FURISHA, *v. c.*, to make to bubble; mabuyu ya furisha matāfu.

FURIKĪA, *v. obj.*

FURUFURU (*pl. ma*—); *cf.* gubari, *s.*, out of order ?

FURUGA, *v. a.*, to stir up, to mix (*vid.* vūruka), to work at, *e.g.*, unga, flour; ku — udongo, clay; ku — tōkā, lime.

FURUSIA, *v. obj.*, to stir for one; ku — or ku tangua pamoja na udongo na tōkā.

FURUGĪKA, *v. n.*, to decay, fall off (*cf.* furujika); kitu hiki kinaōza hatta kinafurugika, hakikiki tena, this substance rotted until it fell off; aunder, it is no longer eatable; moyo wangu unafurugika hautakāta (moyo ju ju) (acid of anger).

FURUGIHA, *v. c.*

FURUGUDA, *v. n.* (= Kiniassa, ku burubuda, to move about before one falls asleep); muana huya hapakatiki, yuwa furuguda (*cf.* pakata, *cf.* furukata) (R.); (2) to pull, spin (R.).

FURUJĪKA, *vid.* furijika, *v. n.*

FURUJĪA, *v. a.* (jika) (R.).

FURUKŌMBE (or FAUKOMBE, FUKOMBE), a large vulture like the mana kombe (stork ?); ni adui ya sāmaki. It makes its nest upon the mfusane tree; niumba ni dangu (la) mbawasākwe, anatumia kwa vigumba.

FURUKUTA; ku —, to move, as of something under a carpet (St.).

FURUMA, *s.*, a block for stretching caps on.

FURŪMI, *s.*, *cf.* fārūm, farūmi, ballast.

FURŪMIZA, *v. a.*, to fling or push away, to sling; *e.g.*, ku furumiza jiwe na mkono; ku-ji-furumiza = ku-ji-tupa, ku-ji-pumbaza, to undertake or do a thing at random (*cf.* sukūmiza).

FURŪNGA, *v. a.*, to wade through; nimevūka mto kwa ku furunga maji, I crossed the river by wading through it or stemming the rush of the water.

FURUNGĪKA, *v. n.*, to be overcast; ulimengu una furungika.

FURUNGU, *s.*, ferrule (R.) ?

FURŪNGU, *s.* (la, *pl. ma*—), (1) a little bag (of mūā) used as a plaything by children; kikōba cha watoto ku tezēa — limeōkua kwa makuti mabiti or mushupātu or miā; (2) a large citron; (3) kikuku cha fetha, an ornamental ring on the legs of women, an anklet; katika vikuku anatia kāwe za fetha yapate lia mafurungua. The wealthy and honourable ladies wear (1) silver-rings (vikuku via mūgū) on the feet, each at the rate of 10 dollars (= 20); (2) on each hand a kekēe ya mkono to the value of 2 dollars each (4 dollars); (3) on the ear shāmili (*pl. ma*—) la shikio, each 2 dollars (= 4); (4) on the neck a mkuffu from 1 to 2 dollars; total expenditure for female ornaments 30 dollars; *cf.* kōa la fetha, a silver-ring adorning the upper-arm, each 15 dollars. No wonder if the property of the husband is absorbed by a large establishment of women, which is the gangrene of heathen and Muhammadan nations.

FURUNI, *s.*, a kind of oven on ships; mako ya mako jombōni; فوم, furnace, in quo panis coquitur.

FURURA, *v. a.*; *cf.* burura *cf.* Kaniama, to strip of, to strip of (R.) ?

FUNDAHI, s. (la, pl. ma—), a *packet, bundle, a bundle tied up in a cloth*; *furusahi* = *mtama*, containing *from one to two pishi* (native measure for corn); cfr.

فَرَسٌ, *expedit stratum*.

FUSA, v. a. (**FÜLIZA**); *nime ku fusa kua ku fusa, I went without renting*.

FUSAI, v. a., to make poor; *Mt. Igua ame-m-fusai* (Sp.).

FUSAIKA, v. n. = *korofika* = *hana kitu, he becomes poor*.

FUSHA, v. c., *vid. fuka* (vuka).

FÜSI (or **FUSAI**), s. (la, pl. ma—), a *fine black sand*; *fusi la mtanga meausi na mtéfu. Sterre takes the word for "rubbish," and Erh. takes it for "black fat earth."*

FÜSI, s. (la, pl. ma—), the *shoulder, blade-bone*; cfr. *raba raba. The natives avoid the plural mafisi signifying the hair of the privities.*

FUSIA, v. a.; *ku — mingi, to lay the foundation* (R.).

FUSUS (or **FUSFUS**), s. (St.), *precious stones*; cfr. **فُصُصٌ**, *separavit*; **فُصُصٌ**, pl. **فُصُصٌ**, *gemma annuli*.

FUTA, s. (la, pl. ma—), the *fat or greasy part of an animal which is melted by fire*; e.g., "*futa* la *gnombe*, la *papa*," d.c., pl. "*mafuta*," *fat, oil*; *futa la kivena* (Sp.).

FUTA (**VUTA**), v. a., to *draw, to pull, to wipe off, to cancel*; *ku futa maji, to draw water, to bale out water*; *ku futa fumbi nguóni, to wipe off the dust from a cloth*; *Muungu a-ni-fute thambizangu, may God wipe off my sins*; *m-fute kando uka-m-suli, take him aside and ask him*; *ku futa tómbako, to smoke tobacco*; *ku futa vibáya via wá-raka, to cancel errors of writing*; *ku futa úzi — ku tatiza kijitini*; *ku futa makasia, to row*; *ku futa kamasi, to blow the nose*; *ku futa jombo, to haul off a vessel*.

FUTIA, v. obj.; *ku-m-futia mtu fumbi nguóni*; *ku futia mke mzúri kua ku póleka n-ju alie-pata ruba reali, to seduce a fair woman through somebody who receives a quarter dollar for his service*; *ku-m-futia mtu, to take aside to commit fornication*.

FUTIKA, v. n., *phable, sterile*; *úgúne unafutika*.

FUTILIA, v.; *ku — utángule* (pl. *tángule*) *wa mla*.

FUTULIKA, v. n.; *tángule zimefutulika*.

FUTANA, v. rec., to *draw unitedly, to draw together*.

FUTARI, s., the *first food taken after a fast* (cfr. **فُتَارِي**).

FUTULLI, s., *officiousness* (vid. *fathili*).

FUTI, s. (la, pl. ma—), the *knee* (St.).

FUTIKA, v. n. (vid. *futa*, v. a.), *drawable, to tuck into the girdle or loin-cloth* (St.).

FUTIKA, v. c., to *spread over, to paint over, to do over* (?).

FUTIA, v. a., to *shake out*; e.g., *ku — ngúe — ku tóe or kuta fumbi nguóni, to wipe the dust from a cloth*; *ku — kibófu ja gnombe, to inflate a cow's bladder*; *ji-futúa m'no kua maséno, to boast, to brag*.

FUTIKA, v. n., to *grow angry* (= *ku fania ukáli, ame kúa mkáli*), to *fly in a passion*.

FUTUKIA, v. a., to *upbraid with, to scold* (= *ku fioléa*); *bana ame-futukia watuma wakwe, the master scolded his slaves* (ku *fania haafiri*).

FÜTUA (**FUDUA**), v. a., (1) to *pull or pluck out*; e.g., *ku — magniöya ya kuku, to pluck off the down of a fowl*; (2) to *bring to light, to draw forth, to tell to, to let out or on* (Erh.).

FUTUKA, v. n., (1) to *be brought to light*; (2) *kuku amefutuka*.

FUTULIA, v. obj., to *pluck out for one*; e.g., *na-ku-futulia kuku, na-ku-pokéa kazi*.

FUTULIKA, v. n.; *kuku amefutulika, the fowl has been plucked*.

FUTULIWA, v. p., to *become known* (Erh.).

FUTUSHA, v. c.; (1) *ku — matambo, cfr. tutum-sha*; (2) to *cause to thrive*; e.g., *mvúa ina-futussa mahindi yadakayo kúfa*; *mvúa ina-futussa mméa ulipo kúa mkávu*.

FÜTURI, s., a *span*; cfr. *Arab. فُتْرٌ*, *mensuravit rem, &c.*; **فُتْرٌ**, *intervallum inter extremitatem pollicis et indicis digiti extremitatem*.

FÜTURU (and **FUTARI**), s. (cfr. **فُتْرٌ**), the *first meal after sunset during the Ramadan. It consists of a peppered tinane of rice. After the futuru comes the more substantial part of the banquet.*

FÜTURU, v. n. = *kú noa uji katika Ramadan*; *leo tuende füturu kua Gabiri = tota kú noa uji kua Gabiri jifóni, to-day we shall drink rice-tinane with Gabiri in the evening* (cfr. *estári*, s.).

FUTUMSHA, v. c. = *ku-wá-pá watu futuru*; *watu wake wa Gabiri wame-tu-futarisha woma, the women of Gabiri have given us a good füturu*.

FÜU, s. (pl. ma—), a *small black fruit*.

FÜTZA, v. n., to *go straight forward* (vid. *msobe msobe*) (R.).

• **FÜULIZA**; *kuni hazifuulizi kuja, wood does not always come, does not come continually, to be off continually*.

FÜVU, s. (la, pl. ma—), an *empty shell*; *fuvu la kitoo, a skull*.

FÜYA, v. a. = *ku musya fetha*; *ku háribu mafi, to spoil or squander property* (Erh.).

FÜZA, v. n.; *ku —, to go on, not to stop* (cfr. *fauza*).

FUZI, s., *vid.* fusi and mafúsi.

FYOMA (*vid.* fióma), v. a., to read (= ku soma).

FYONDA (or FYONJA), v. a. (*vid.* fiónda), to suck out.

FYONZA, v. a., to suck.

FYTKA, v. n. (*vid.* fúta and fúka), to drop, to go off, to escape like a spring.

G

GABI, s. (ya, pl. za), (1) a pulley, a block through which the ropes of a vessel run (Er.); (2) crane?

GABRI (or GABURI), s. (resto KABURI), a grave (*vid.*).

GADDI, s. (la, pl. ma—), (1) a piece of clay. This is a white clayish substance having a saltish taste, exported from Ukambani and Barawa. The natives grind it and mix it up with their snuff. The gaddi brought from Barawa is preferred to that of Ukambani; *cf.* ⁵⁵ terra dura ac plana, superficies terrae, arena mollis. (2) Palanquin in India; (3) guddi or gari, a waggon.

GADI, s. (ya, pl. za), the stay or support lashed by the natives to the side of a vessel to prevent it from falling over in shallow water when the tide is out; gudi za jombo ni ngúzo za ku tegeméa jaházi katika maji ya kú pia, isipindúko jaházi isivundiko (*cf.* shiku and táumu, and inulia).

GADIMU, v. a.; ku gálimu jaházi, to support or stay up a vessel on shore.

GADIMIA, v. obj.

GADIMIWA, v. p.

GAGÁ, v. n., (1) to turn about, or to roll from one side to the other (in bed at night or on board a vessel) — ku pindúka háko na huko; ku gāgā vumbani, to roll in the dust, as an ass does; (2) fig., ku lala mno, to sleep too much; kúu mviyu (or mifu), to be idle, lazy; ku gāgā mt'anga, to lie on the sand, to divide a haul of fish (*vid.* numbi).

GAGAZA, v. c. (*cf.* fingirisha or bingirisha), to make to roll (a person).

GAGÁ, v. n. (Kān.), to make a charm (ugānga) for keeping off wild beasts from the houses. Mūā maiti usingie ndāni ya niumbu. The mūā (*cf.* mūā) with which the women tie up their bundles of dry wood must be thrown away before entering the town. Furthermore, they do not burn the kifúfu cha nāzi. All these and other superstitious things are comprised in the term "gāgā."

GAGA, s.; — la maji, *vid.* kúfu or koga.

GAGAMIZA (or GUGUMIZA), v. n., to penetrate by force; e.g., ku pita mto kua ku gagamiza or kua ku furumiza.

GAGAZI, s.; maembe mabiti yana gagazi?

GAI, s. (la, pl. ma—), a large potsherd; jombo kifundikájo; gū la jáma la ku tia motto — chafer;

gai is larger than the kigereguensa, which means a very small potsherd (*cf.* waya).

GALA, s. (la, pl. ma—), a species of wild cat (like ngáwa) (R.).

GALAWA, s., a small canoe with outriggers (matengo). Galawas are hollowed out of the trunk of a tree; *vid.* Dr. St., "Handbook," 271 (*cf.* mtimbui).

GALK (or DOALE), s. (la, pl. ma—), white wood (Erh.)?

GALILI, s. (la, pl. ma—), tortoiseshell; galili la ká (= ngóvi ya ká), the shell of the crab; galili ni bambu la kassa.

GALME, s. (la, pl. ma—), the small mizzen-mast of a dhow; (1) mlingóti or muongóti wa galme = mlingóti mdógo wa galme, the little or second mast of native vessels; (2) tanga la galme or tanga ndógo la galme, the little sail-cloth, the little sail, the back-sail.

GAMBA, v. (*cf.* ji-gamba, r.), to boast, praise one's-self = ku ji-sifu.

GAMBIA (or GAMBIA), s. (la, pl. ma—), a dagger, which the natives (especially Arabs) always carry in their girdles.

GAMIA, v. a., to regard one with malice and to seek to take revenge (*cf.* binga and samia in Kintassa); ku gamia kua mnofu, opp. to gamia kwema; a-m-gamia nani? gamiana = bampána in Kintassa.

GAMMA, v. n., *vid.* ghamma.

GANA, s. (ya, pl. za), the tiller, the wooden handle of the ship's rudder.

GANAMU?

GANDA, s. (la, pl. ma—), (1) the bark of trees or plants (ganda la mnhógo or la ndizi), husk, rind, shell; maganda ya mbázi; (2) a bag made of strong bladed grass called miā (*vid.* rather kānda, a great bag).

GANDA, v. n.; ku —, to congeal, to coagulate, to curdle, to freeze; samli imegānda; massiwa yamegānda, the milk has become solid, to pass from a fluid to a solid state.

GANDAMA (or GANDAMANA) (*said of ghee*), v. n., to cleave or stick to something, to cleave together, to curdle; tūngu wamengia jombózi, wamegandāma samlini, na samli imegandāma na jombo, the little ants entered the vessel and stuck to the grease, the grease sticks to the vessel (*cf.* ngūana, gandāma, mndāma, pāraga).

GANDAMIA, *v. obj.*, to lean or press against a person or a thing, to stick to, to sit closely; amosmia mwenziwa ku jifita, he pressed against or close to his friend in order to conceal himself; ku gandamia mti, to lean against a tree; mashisi iliogandamia jungu (*vid. shisi*).

GANDAMIANA, *v. n.*, to bring together, to unite (*Er.*) ?

GANDAMIRA, *v.*, to press upon and take firm hold of some one — *ku-m-gdya sana*; e.g., if one throws another upon the ground or against a tree, and keeps him in this position so that he cannot move (*gandamiza*, to confide; *vid. nistea*).

GANDIKA, *v. n.*, to plaster a vessel of beer ?

GANDO, *s.* (la, pl. ma—), (1) a deserted place; (2) the claw of a crab (*gando la kà*), but the claw of a púza (a cuttle-fish) is called *m'gniri*, pl. *m'gniri*.

GANDÚA (or **BANDÚA**), *v. a.*, to pull asunder, to wrest one from another's hand, to rescue him; watu wame-m-gandúa.

GÁNDÚKA (or **BANDÚKA**), *v. n.*; amogandúka mui-lini wa muenziwa, he is pulled away from the body of his comrade (whom he threw on the ground, to maltreat him) (*amósta ku gandamána nai*).

GANGA, *v. a.*, to bind round with string (that which is sprung), to fasten or sew together, to splice, to mend (*cf. جاع*, *inolinavit*, cito incessit);

ku — *géráha* or *ngúo*, &c. (*Kimrima*); (2) to restore or mend by sewing that which is torn to pieces, hence to cure, heal (*sc. kua daun*), hence *óganga*, *s.* (*vid.*); ku ganga vitu und muihi; nime-ganga matumboyangu kua daun, I have cured my bowels with medicine; kuani ku nta ku ganga pishiyako? why didst thou not fasten thy pishi? **GANGIKA**, *v.* to be mendable, curable.

GANGOA, *v. p.*

GANGANA, *v. rec.*, to cure each other.

GANGO, *s.* (la, pl. ma—), brace, cramp-iron, patch, splint; ku tia gángo la juma ku shikia mbáo kúaudi; ku tia magángo ngúo pia, to put patches into the whole cloth (*vid. kiráka*).

GANI, *pron. interrog.*, what? which? what kind or sort of? mtu gani, what sort of a man? The name of the thing queried always precedes the word gani: kitu gani? seba bu gani? nti hio gissi gani? or nti hio inakú-je? what kind of country is that? maneno gani mnenayo? what are you talking about?

GANIKI, *v. a.*, to plaster over beer, i.e., the vessel in which it is contained (*R.*); ganikisa, to smoothen.

GANSA, *s.* (la, pl. ma—), the palm of the hand; ku káta gása la mukono, to cut the palm of the hand.

GANJU, *s.* (la, pl. ma—), the fruit of the mganju tree; *cf. kánju* (pl. *ma-kánju*), a cashew apple.

GARO, *s.* (la, pl. ma—) (*kano?*), sinew, tendon, nerve (*Er.*); mshipa wa niuma ndio gano (*cf. mshipa*).

GANZA GANZA, *v. a.*; muegni ku — yuna mukono msito, hawázi ku nena upesi; maneno haya usaganze ganze, ukatafuna tafuta bilaahi (*R.*).

GÁNZE, *s.* (la, pl. ma—), (1) the unpleasant effect of acid; ku tia gansi la meno; nimefania gansi la ménó kua kúla maámbe or mananazi mabfi, I have set my teeth on edge by eating unripe mangoes or pine-apples; meno yanafania uthia (*vid. uthia*); kitu kikáli kiliwájo jafánia gansi la ménó; ménó yana- or yame-fánia gansi; mágu yana-ni-fá gansi; (2) cramp; nimekéli hatta nimefánia gansi la magúni; mukono unakuffa gansi (*vid. posa*). The natives will not say publicly that they are seized by cramp, as they are then in a defenceless condition, of which any of their many enemies might take advantage by attacking them in order to settle an old feud (*gansi*, the leg going to sleep, doubtful?).

GARAMÍKA, *v. n.*, *vid. orováka*.

GÁRI, *s.* (la, pl. ma—), a cart (to be distinguished from *gúrtumu* la mzinga, a gun-carriage); gári la ku tukulia máwe or wátu, a cart brought from India, a carriage, a wheeled vehicle.

GÁRIBU, *v. a.* (*vid. geribu*), to tempt.

GÁRIKI (or **UHARIKI**), *v. a.*, to sink, immerse; *cf.*

Arabic *جَرَى*, submersus fuit.

GARIKIMIA, *v. c.*

GAROFU (or **KAROFU**), *s.*, (1) clove; (2) a kind of rice (?) (*Nt.*) (*vid. grafu*).

GASANA, *v.*; gasana mangino na kuubika mangino kua-ya-gasana? (*Rob.*).

GASI, *vid. kassi*; ku tia kassi uzi.

GANI, *s.*; ku tia gani (*R.*)? (*vid. kassi*).

GÁÇA, *v. a.* (= *ambúa*), to peel.

GÁUGÁU, *s.*, the roller (a bird).

GÁÚKA, *v. n.* (*vid. gouka*), to turn or shift about, to turn one's-self from one side to the other when one is weary in bed, to change; ku lala kua ku pindúka ukijóka; ku lala upánde wa pili; muelle amogauka amokila upande wa pili; gáu-ka (*Kimrima*) = *geuka* (*vid.*).

GAUZA, *v. a.* (= *gensa*), to alter, change, turn.

GAÚZI, *s.*; ndia ina gauzi? (*R.*).

GAÚZIA, *v. obj.*, to change to one; gauzoa, *v. p.*, to be changed.

GAUZIANA, *v. rec.*; hali (saua na yule aliekufa).

GLWA, *v. a.*, to divide, to part out.

GAWA, *s.* (la, pl. ma—) la ku shikia maji (*vid. kawa*).

GAWANIA, *v. a.*, to divide, to share; tugawania mitole, kulla mta alio wakwe or alio adakavio gata; gawania is not to be confounded with *ta-wania*, which means "to disperse" = *muáya*.

GAWANIA, *v. obj.*, to divide for one in his behalf, to allot or assign to one in his absence; nime-gawanía sehemuyakwé, I have assigned to him his share; toáni mkugawanie wengine, vid. ku pigia mafungu.


GAWANIKA, *v. n.*, to be divided; máli báya yamogawanika sana, this property is now divided.

GAWANIKANA, *v. rec.*; *cf.* Luke xii. 52.

GAWANIZA, *v. c.*, to cause to divide for others; ali-wa-gawaniza — ali-wa-pa kulla mtu chakwé, sehemuyakwé, he gave every one of them his due.

GAWANIZANA, *v. rec.*; shikáni kitu hiki mgawanizane, to divide for another, among —.



GAWANIZIA, *v.*, to distribute among —, to divide among —; muegniéwe hakudáka ku énda nika, bidaazákwe amegawanizia watu, ku fánia biáshera; nuinui hamkuápo, tume-wa-gawanizia nuinui sehemuzónu hizi.

GĒBALI (or **JĒBALI**), *s.* (ya, pl. ma—), a large rock on the coast, called gongo (*vid.*); Arab. , mon. altus. The stone is used to cover the flat roofs of the stone-houses, and to make lime (mafiniko ya dari).

GEJAEKFA, *v. a.*, *vid.* gojingejfa.

GEGESHA; mlingogeshá hatta (R.) (?).

GEJELI, *v.*; ku-mu-ambía mtu maneno mabáya (Er.).

GĒLADA, *s.* (ya) (, flagellavit, excoaravit; , cutis, pellis, corium); gélada ya júo, the binding of a book in calf; ku-m-piga gélada, to whip, lash, or beat with a thong; laken "ku piga gélada" hamna mñétu, would the Swahili say, it does not occur with us, it is not our custom.

GĒMA, *adj.*, good; *vid.* móma.

GĒMA, *v. a.*, to get palm-wine; ku géma tembo, ku gema mnazi, ku gema minázi, to obtain palm-wine from the cocoa-nut tree; this expression refers to the manner in which the natives obtain the cocoa-liquor from the tree. I shall best describe the whole process by giving the very words of a native: Ku géma ni ku kuéa mnázi; mtu akiéha kuéa yuwakéti kumbini la mnázi, akikéti yuwagéma pánda la mnázi, kana ku-amba yuwakáta pánda la mnazi, tembo lipate toka pandáni, alipogéma yuwafunga kitóma pandáni asingie niúki, kisha yuwashúka na tembo. Mtu yuwagéma eséúbúkhi na edókhúri na mangáribi, laken edókhúri yuwajongóra bassi, hutoá tembo, yuwaáta münú jú ya mnázi hatta mangaribi akifungúa kitóma, akisha fungúa yugamimína tembo jombo kingine, kama aliviofania eséúbúkhi. The substance of this is: the man whose business it is to gema climbs the cocoa-tree, sits upon a branch and cuts the shoot on which the young nuts are coming out. Having cut it off

about half a yard distant from the trunk, he ties a rope to the stump and hangs a little calabash under it, into which the liquor runs slowly. But it must be well covered, to keep off the bats and other insects who are fond of the liquor. Every morning and evening he removes the calabash and pours the contents into another vessel, which is attached to his arm. Before he hangs the calabash again under the stump he cuts a piece off the end of it, to promote the flow of the liquor. This is done about noon. It is, however, to be observed that the shoot yields the liquor only for a certain time. When it gets dry he must commence with another. When the nuts are in an advanced stage of growth the liquor will not flow at all from the shoot. Thus the possessor of a cocoa-tree receives from it at one and the same time an agreeable liquor and both fresh (madáfu) and old (názi) nuts (*vid.* mnázi).

GEMBE, *s.* (pl. magembe), a hoe; *vid.* jembe.


GEMEA, *v. obj.*



GEMUA, *v. p.*

GENGE, *s.* (la, pl. ma—), coral stone; jiwe la genge, a soft white stone containing calcareous matter; jiwe la genge si gúmu, ni joróru na jeauppo ndáni ku fania tóká. It is found in great abundance on the shore of the island of Mombas, and is used for building and to make lime. Sometimes in the rainy season large pieces fall off into the sea, wherefore people at that time take great care not to approach the edge of the cliff overhanging the sea (*cf.* Luke iv. 29). Steep descent, precipice (Er.); mahali fulani pana magenge; mangi sana, genge laomóka (*vid.* siri).

GENGEUKA, *v. n.*; ku — watu, to endeavour to avoid, shun, or escape people (R.) (= dendeuka?).

GENI, *adj.*, strange, foreign; *vid.* mgéni, a stranger.

GENSI (or **GIBI**), *s.* (ya, pl. za) (*cf.* gisi), kind, sort; nadáka n'gúno kama gensi or gisi hi, I demand a cloth of this kind; mkúu gensi, a guide, one who is well acquainted with the road; Arab. , genus, species.

GĒRAHA, *s.* (*vid.* jeraha, *s.*) (ya, pl. ma—) (, vulneravit; , vulnus), wound; ku-m-tia géráha, to wound one; géráha kuba, large wound.

GEREKETA, *v. n.* (*vid.* kareketa); wali inaána roho —, the boiled rice is too hard for the palate.

GERESA (or **GARSA**), *s.*, (1) a fort, (2) a state-prison; kifungo cha serikáli; jumba cha kufungia watu; páhali pa goresani wafungápo watu púkétí mtu mungine éla wáli ku tisha watu, wafungé jéwa.

GEZIBU, v. a. (*vid.* gáribu) (جرب , probavit), to try, to attempt, to tempt; ku tezama, ku angalia, ku ónda, nimegáribu safari laken nikupata.

GEGERIANA, v. rec.

GEZI, v. a., to turn (in a lathe), to form on a lathe.

GEZI, s. (ya) (*cf.* جاش , exercitum collegit; جيش , exercitus), an army — watu wangi, a multitude of people.

GEZI, s. (ya), yard-measure; gezi ni mti wa ku pimia ngúo. In Mombas and other places it is only used by merchants from India (Mabaniáni na Wahindi).

GEZILA, s. (*vid.* m'so, s.), the measure of 60 pishi; جزي , in duas partes secuit; جزي , magnus, copiosus, firmus.

GEZO, s. (la, pl. ma—), turning-lathe (*vid.* gósa).

GEZA, v. a., to change, to turn (*vid.* gaúá); ku-ji-geúá, to turn one's-self; e.g., ame-ji-geúá níóka, he turned himself into a snake.

GEZKA, v. n. (*vid.* gánka), to become altered, changed, turned; manéno yanageuka.

GEZUWA, pass., to be changed.

GEZKA, v. c., to cause to alter, change, turn (pindúsa).

GEZU, s. (la, pl. ma—), a change.

GEZUA (or **GEULIA**), v. obj., to alter for one or against one; ame-m-geuzia manéno, he perverted (gave a wrong turn to) his words, he misrepresented them; geulia muhogo wangu motóni, turn my muhogo for me in the fire.

GHÓWUBU, v. a., to bamboozle (*vid.* غصب , Arab., violenter et contra jus eripuit).

GIDAM, s., the strap of a sandal (St.).

GIDUYA (or **GUDUYA**), s. (la), *cf.* gudúia.

GIOIZA, v. a., to perplex; wazungu ulimiwaó, haugigizi na neno, ulimiwaó unatón manéno upesi (R.).

GHOLAH, s. (جول , miscuit), coriander-seed, a kind of Indian spice put into curry-powder — kusubara used in curry-powder (Sp.).

GILIA, v. n., *vid.* ngia; masika yamo-m-gilia (to winter), the winter came upon him.

GILIDI (GELIDI), v. a., *vid.* géláda; ku — jáo, to bind a book in calf, to bind it with a leather cover.

GIRRA (and **GIRANA**), *vid.* kina, v. a.

GIRI (or **GIRI**), s. (ya, pl. za), kind, sort.

GIRIKAFIRI (or **MOIRIKAFIRI**), *vid.* mjikafiri; tuméke gikafiri, ndie anakuja na sababu ya watu wakafu wamirudi tena-ku-zima wende kabila; watu wa ku signa wapige ngoma ku to-bila; a kind of lizard.

GIRI, v. n. (*vid.* kiai), to guess; (2) v. a., to turn the sail; hawa-ji-gisi, wakaletta kabula wai a ambiwa ni wale walao.

GIRI (or **USHURU**); ku andika gisia or ushuru, to tax; Acts v. 37 (*cf.* Arab. ج , pare); gisi gani or gini (gensi) gani, why? how is it? gini ilivio kua njóma, the sort which was good; sijui gizi or gini afungávi, I do not know his manner or way of binding.

GINA, v. n. (or **KU GNARA**), to flash, to glitter, shine; e.g., máto ya páka yagnú or yagnára katika kiza, the eyes of a cat glare in the dark.

GNARIA, **GNARIZIA**, **GNARA** (*vid.* beluo), **GNARIA**, v. obj.; ku gnárizia mato, to fix the eyes; muezzi wagnára, but jua láwá.

GNAGNANIKI, v. n. (**KU GNÁ**), to shine, to be polished, glisten, especially after having been anointed with oil or grease; muili wagnagnika kua samli; usuo-unagnagnika.

GNAMBA, s. (ya, pl. ma—), a kind of sea turtle; it is nearly as large as the kisa; gnamba ana niáma kana ya gnombe, laken avia mai kana ya kuku. Muúka hu ndá ya gnamba. Muaka wa gnamba Wajomba wamengia ku pindúa gnamba ya Mnika. Mtu huyu anapindúa gnamba, this man has stolen (lit., has overturned) a turtle. A turtle must be turned over before it can be taken away. In like manner the famine has overturned the Wanika, and thus enabled the Swahili to take and sell them. The shell of the turtle is exported. Ku piga or pindúa gnamba (mrongára) — ku iba (*cf.* kóbe). The gnamba lays her eggs in the sand near to the sea. Hence the people watch her returning to the sea and put a large pole in her way. When she comes to the pole they turn her over quickly, and, having tied her flippers, they put her in the boat and slaughter her. The head is said to move for one or two days. Kitoa ja gnamba jatukutika siku mbili. Mai ya gnamba ku liwa knakwe, suti or shurti yatindúe. Juma cha gnamba kina támani sana; gnamba, a hawk's-head turtle (St.).

GNAMBO (or **GNAMBU**), s. (ya, pl. za), side, bank of a river; gnambo ya pili, the second side — the opposite side or bank of a river or bay; *cf.* جنب , declinavit, in latore posuit; جنب , dimidium hominis, latas ejas.

GNANDA, s. (ya), a handful taken with the fingers lifted upward; ku piga gnanda ya mtama, ya fetha, ya pilpili, &c., to take a handful of millet money, pepper, &c., with the fingers; gya (wa mukáo) is a handful taken with the fingers stretched out in full length; kóná (ya) is a handful taken by closing the hand (*vid.* oya).

- GINARIA, *v. obj.*; ku-m-riugia (?) kua mukono or upanga, to burnish, &c. (Sp.) (vid. gna).
- GINAKIZA (vid. gna or gñara, *v. n.*); e.g., mato, to fix the eyes.
- GINAKIZIA, *v. a.* = ku-m-tulizia or kodolea mato, to fix the eyes upon one, to stare at him with open eyes, as is done in anger or in quarrelling; ku-m-tezama mno.
- GINAZA, *v. c.*; e.g., upanga, to cause the sword to shine, to be bright.
- GINAZIA, *v. obj.*, to make intelligible (= ku-m-fahamisha) or distinct; ta-m-gnazia tháhiri ajúe, I shall make it plain to him so that he may understand it.
- GINEA, *v. n.*, to itch; muili wa-ni-gnea = wa-ni-washa.
- GINIA, *v. n.* (or kú nia), generally "to let fall," to discharge, cast off, said of rain and of the evacuation of the bowels; (1) mvúa yágnia (or inukúgnia) leo, it rains to-day; mvúa ilikúgnia jána, it rained yesterday; mvúa itakúgnia kesho, it will rain to-morrow; (2) mtu yuwágnia joóni sasa, the man is now at stool; mtu amekúgnia joóni sasa, the man has gone to stool (kú gnia or kú nia mafi ndjáni).
- GINIESHA, *v. c.*, to cause to rain; Mungu ame-gniéshe mvúa; ku-m-gniesha mtóto, to attend to a child's necessity (Er.).
- GINIEA, *v. obj.*; pass. gniewn.
- GINIELA.
- JI-GNIEA; mvúa wa-ji-gnién.
- GINIAGNIA, *v. a.*, to scramble for anything, as in a market (Sp.).
- GINIÁKA, *v. a.*, to intercept or catch something which is thrown near or over-against, e.g., a ball; tui ame-in-gniaka kuku, punde ame-mu-akia (devoured it).
- GINIAKÚA (UNIÁKÚRA), *v. a.*, to snatch away by flying or springing upon; kózi or tui amegniakún kuku, punde ame-mu-akia, the vulture or leopard has snatched away a hen, and afterwards devoured it (vid. akia).
- GINIAMÁ (NIAMÁ), GNIAMAZA, *v. c.*, vid. niamaza.
- GINIAMANDI (?) = niamá mbi, fester (Sp.).
- GINIAMONIA, *v.*; mkúndu wa-m-gniamonia (or wamúnia múnia), the fundamént trembles or quakes, makes a quaking motion after the excrements are gone (vid. kiwiniwinió).
- GINIANZA, *v. a.*, to help in eating without being desired by the owner (Sp.).
- GINIANA GNIANA, *v.*, said of tungu? (R.).
- GINYANGNANIA, *v. a.* (= ku pokónia), to take violently against the will of the owner, to commit violence, to rob one, to deprive him of his property by force and injustice; mgnianganii, *s.*, robber.
- GINIÁNNI, *s.* (ya, pl. ma—), a kind of monkey of a reddish colour. The natives know of four kinds of monkeys: (1) támbiri; (2) gniánni; (3) kima; (4) mbéga, which is of the largest size. The Wanika eat the flesh of the monkey.
- GINIAPA, *v. n.*; ku nenda kua taribu, to go softly.
- GINIAPIA, *v. n.*, to creep? (Sp.).
- GINIATA (or NIATA), *v. a.* (Sp.)? gniatúka, niatuka, to stalk.
- GINIATUKA, *v. n.*, to stalk? (Sp.).
- GINIÁUKA, *v. n.*, to wither, to dry up, to fade away, to shrivel; maúa haya yanagniaúka kua júa.
- GINÉI (Kin. níó), an exclamation, indicative of slight indignation (?) (R.).
- GINIEA, *v. a.*; gú langu la-ni-gniea, my foot itches or hurts me; amegniéwa ni péle, to be hurt by itch.
- GINIEGNIA *v.*; ku — pepo uwongo.
- GINIEGNIÉKA, *v. a.*; ame-m-gniégnia hatta anagniegnieka = ame-m-gnignieka = ameketi nai aka-m-fuaza kulla neno.
- GINIEGNIÉKA, *v. a.*, (1) to supplicate, to apply to, to pay reverence = ku-m-héshimu or fania ádabu ngéma kua mtu, to pay reverence to one, to act properly and reverently toward one, in order to please him (ku ji-woka tini); kijána ame-m-gniegniokéa babai, the boy was humble, reverential to his father; (2) to cry one into desire, i.e., to urge, importune, solicit, to cry in order to persuade.
- GINIEGNIERÉKA, *v. a.*; e.g., mtúma ame —, the slave made his escape secretly (Sp.).
- GINIEGNIERESHA, *v. c.* = ku-m-kimbiza mtuma kua polepole.
- GINIEGNIETÉA, vid. gnieta.
- GINIEGNIZA, *v. a.*, to strew.
- GINIEKÚA (or NIEKÚA), *v. a.*, to tickle = gnierisha (Sp.) (?).
- GINIEMA, *v. n.*?
- GINIENGIERESHA, *v. a.*, to tickle one; gniengereshana, *v. rec.*
- GINIENIA, *v. a.*, to ask one urgently till he reveals the secret; ku-mu-uliza maneno hatta ku-ku-ambin, to talk to a person until he tells something; vid. mdádisi, *s.*
- GINIEREKÉZA, *v. a.* = fitafita; e.g., to say, "I do not eat" (kitu sili), and afterwards to eat secretly.
- GINIERÉZA, *v. a.*, to tickle.
- GINIESHA, *v. c.* (vid. gnia, *v. n.*), to cause to rain; ku gniéshe mvúa.
- GINIETA, *v. n.*, to be teasing (= yuna ádabu tóta), to be ill-mannered, to be without good-breeding, to be irreverent, to do all of one's own head, to have all one could wish, to strut about, &c., but never to be satisfied; mana haya yuwagniéta kua babai, he concerns himself little about his father; e.g., haamkúí babai (the omission of the

morning salutation is a great offence, and shows no respect or good-breeding in a child or friend).

Ewe mana, wagueta-we, babáyo yubei, akifí, utakúta masháka, thou, boy, hast all thou desirest, as long as thy father liveth, but when he is dead, thou wilt be in trouble.

GNETEA, *v. a.*, to be negligent, irreverent; yuwa-guetae babai — hamji or hamjali babai, he does not fear his father, is negligent and irreverent toward him, disregards him; mana huyn ni nija-niri, yuwajitakabari.

GNIGNETEA, *v. obj.*

GNITÉZA, *v. c.*; guombo zimu wa-gnitoza (R.).

GNIOXIA, *v.*; gniguiza, *v.* (?).

GNIMA, *v. a.*, to refuse to, to deny, to withhold from, not to give — ku-m-katama; yuna likki ya ku pawu, laken amo-m-guima kasidi; yuna fetha laken a-ni-guima.

GNIMBO, *s.*, *vid.* nimbo; *Luke xv. 25.*

GNIMTA, *v. obj.*; gnimána.

GNINUI (pro *NUINUI*), *you* (R.); gninui musemau maneno haya.

GNÓA (NÓA ?), to shave; *e.g.*, ndévu; gnioke, gnioke, gnioshóka, ku nioshóka, to help in need.

GNÍOGNIA (GNÍOGNIA), *v. n.*, to suck gently; mana agnigonia titti kua mamai.

GNIOGNIESHA, *v. c.*, to suckle the child; ku-ni-pa titti.

GNIOGNIOA, to pluck (*vid.* below).

GNIOGNIOA, *s.* (la, *pl.* mu—) = wassa (*pl.* mawassa) la mva; si mva ya kuelli, inapita to, ni mawingu bassi, nguo haikutóta, a transient shower of rain (máto máte).

GNIOGNIOA, *v. a.* (*vid.* futua) — ku-mu-ondóka kuku magnioya, to pluck a bird or fowl, the beard, &c., to pull out feathers.

GNIOGNONEA, *v. n.*, to slacken, to be weary (*especially in the knees from continually marching*), to have pains in the joints of the legs; mugu ya-ni-gnionognéa kua goti kua ku euenda mmo; muli-wangu una-ni-gnionognéa.

GNIOGNONIEA, *v. a.*, to curve; *e.g.*, māradi ime-gnionogniéa mukono, disease has curved his hand.

GNIONGA ONIONGA, *v. n.* (*vid.* nionga nionga), to wriggle.

GNIOYA, *s.* (la, *pl.* ma—) (*vid.* ugnioya), the down or feathers of a fowl or wool of a sheep; ugnioya wa kuku or kóndó, or magnioya ya kuku, ya kóndó.

GNIOYÁA, *v. a.*; *e.g.*, simba ana-m-gniyafia gnombe niama, the lion tore a piece of flesh off the cow.

GNIOYUKA (NIYUKA) *v. n.* ? (R.).

GNIOYUXIA (or GNIOYUXIA), *v. a.*, to sprinkle; ku — maji.

GNIOYU, *v. a.*, to pluck, to tweak, pinch with the nails (as children do in play).

GNIOYUKA, *v.*, to pull each other.

GNIOYUKA, *v. n.*, to be tickled.

GNIOYUKA (LIWA); gnioyuka, matambo yamo-m-gniyuká.

GNIOYUKA, to hate or vex each other.

GNÓA, *a particle*, expressing slight indignation (R.).

GNÓA, *v. a.*, to pull up, root out; ku gnóa shina la mahóga, &c.

GNÓA (GNÓA); ku — nuello — ku euka nuello (to take curls and turn them).

GNÓOXIA, *pass.*; ngovi ya kóndó isio tassa ku gnogniolewa munaika, wolfel; *cf.* gnioyuká.

GNOGNÓA, *v. n.*, to speak indistinctly, not in an intelligible manner (low or softly); ku sema pole-pole, to speak in the ear.

GNOGNONGA, *v.*, to whisper to.

GNOGNONGEZA, *v. rec.*; watu hawa wamogno-gnongozána, to whisper together.

GNÓKA, *v. n.*, to fall out (kua nafsi yákwé); mti umegnúka kua pepo — amoangika.

GNOLÉA, *v. obj.* (or *INA KI-KUKUTIKA*), I feel palpitation, I have throbbing of the heart; roho ina-ni-gnúka = ina-ni-piga, they speak of me (na tájua) if one has palpitation without a known cause (*vid.* tája).

GNOLÉWA, *pass.*, to be rooted out (ni mtu).

GNÓMBE, *s.* (wa, *pl.* za); gnómbé mímbo, a bull, bullock; gnómbé mke, cow; gnómbé hili (*pl.* magnómbé haya) = gnómbé mkúba, a large cow; gnómbé wakúba, large cows; gnómbé la mji, a whore; gnómbé hili, *pl.* magnómbé haya (*dim.* ki- and ka-gnómbé) (Erl.), a cow takes out the tongue to put it into the nose—*Proverb*: gnómbé watom ulini ku tia puáni (or utakúa gnómbé, utso ulini puáni), *i.e.*, to give a promise, but not to keep it; mtu huyn hana thabidi ya maneno, this man's word is not reliable.

GNONDA, *s.*, fish divided; matoyako ni ya gnonda? are your eyes those of gnonda? (R.).

GNÓNDU, *v. a.*, to split (*e.g.*, fish); ku — sámaki — ku passáa niúma, ku anika juáni (kana ngú) (*vid.* munda); ndizi za paka kitóka jagnonda ulikúla kuotu mórna. Thus sings the *Suahili* shipbuilder, who gets bananas for his food, but which he dislikes, having eaten ndizi za paka in his native country (among the *Wamwera* people near Kilou).

GNÓNDU, *s.* — fito za mia (*vid.* mímba).

GNUGNUGA, *v. n.*, to murmur, mutter, grumble, to show one's dissatisfaction by words in the absence of one.

GNUGNUGA (or GNUGNUGA), *v. a.* (*vid.* gniugnuga), to sprinkle upon (said of dry things); to — maji, to besprinkle, dash water upon, to strew, to scatter; gungugika, *v. n.*

GNUGUKA (?); *e.g.*, ndizi (R.).

GO (*vid.* kó), *s.*, the state of being capable of giving birth; la kuku, gnómbé (*vid.* below); go, or better

- kō (la), *is said of all animals which have produced a young one, but goma refers to man; goma can be said of animals, but go never of man; to apply to man is ku dēnguri mtu* (R.).
- GŌA, *v. n.*; ku nenda gōa = ku nenda ku ōga poāni (*vid. kōa*), *to go and wash on shore.*
- GOA, *v. a.*; unagawānia kitu na muenzie, bassi una-m-gōa; chombo hakigōa lēo.
- GŌA, (1) mtūdo gōa, *the fourth day* (*vid. kōsho*); (2) gōa la gnombe (la lewalewa), *devlap, the piece of flesh hanging down from a cow's neck*; (3) an ornament of silver on the sheath of daggers (*ma-jambia*).
- GŌBA, *s. (la, pl. ma—)*, *cassula dried.*
- ŌBA, *s. (la, pl. ma—)*, *to finish, conclude.*
- GŌBŌA, *v. a.* = kōniŌa (*vid.*), *to pluck fruits (the cobs of Indian corn) in passing through a plantation against the owner's will.*
- GŌDŌA, *v. a.*, *vid. kodŌa.*
- GŌDŌKA, *v. n.*, *to protrude* (*Kiniāna, rosiŭka*); mato yana-m-godŌka (R.) = gobŌka (?); fulani anagouda na mato yana-m-godŌka, *he himself is gobŌka so that his eyes protrude.*
- ŌDŌRO, *s. (la, pl. ma—)*, *thick quilt or mattress.*
- GOE, *s. (?)*; ku-m-tia mtu goe (R.).
- ŌVI (or GOVI), *s. (la, pl. ma—)*, *skin, rind, bark*; gŌfi or ganda la muhŌgo, *but gŌmo (gŌfi nene) la mti, and ngŌfi ya muili wa mtu or niāma.*
- GŌFTA, *s. (yn, pl. zu)*, *a pulley, block.*
- GŌFIRA, *s. (pl. ma—)*, *forgiveness, pardon* (*vid. ghofira*).
- ŌFIRI, *v. a. (uŌFIRI)* (*Arab. عَفَرَ*, *texit, ob-texit, condonavit peccatum, rogavit veniam delicti*), *to forgive, pardon*; ku gŌfiri thambi. *This expression refers to a custom of the Muhammedan Swahili; katika mfungu tatu (mezi wa hija, the month of pilgrimage) wanatŌni wacuenda ku gŌfiri thambi mesgidini. The day on which this ceremony is performed is called siku ya mirāji, or siku ya ku lalāma. The Imams read, weep, and confess their sins and pray to God for forgiveness. The other people stand by and listen. This is the general or annual fast-day, siku ya ku juta maofu waliofania kulla mu-aka; siku ya ku lalāma MŌli (Mungu).*
- GŌFIRIA (or GŌFURIA), *v.*, *to forgive one*; Mungu a-ni-gŌfiria nliotenda (neno), *may God pardon me*; Mungu ame-m-gŌfiria thambizakwe, *God forgave him his sins.*
- GŌFIRIANA, *v. rec. (vid. Cōl. iii. 18).*
- GŌFJAGEFJA, *v. a. (or GEFJAGEFJA)*, *to impel, urge on*; e.g., ku simamia watu kaziini, *to impel, to urge on people in working*; cfr. rongaronga.
- ŌFŌV, *adj.*, *desolate* (*Luko xiii. 15*); muatiliwa niumbayenu gŌfa; gŌfa la niumba, *the ruins of a house*; gŌfu la pembe (kipande cha shina), *the hollow end of a tusk cut off* (Sp.).
- GŌGO, *s. (la, pl. ma—)*, *a log of timber, trunk of a tree when felled, a block of wood*; gŌgo la unāf. GŌGŌA, *v. a.*, *to remove, to put away, e.g., taka, dirt.*
- GŌGŌKĒKA, *v. n.*, (1) *to cry, to cackle like a hen*; kuku yuwagŌgŌrĒka = yuwālia akiviāa au āki-shikua; (2) ku-m-gogŌrĒka mtu (na-m-gogŌrĒka siku-m-weza).
- GŌGŌRŌDA, *v. a.*, *to compel one*; hakudaka muniewe (R.); cfr. kokorota.
- GŌGŌROTA = gogota, *v. a.*
- GŌGŌTA, *v. a.* (= ku gŌta, piga), *to beat, strike*; ku gogŌta mlingo kua fimbo hatta muogniwe ān-ke; ugogŌte viāngo, vingŌ ndāni; ku gogŌta kiun-gŌni = ku peta, ku fania vigŌsho (*vid. ligŌsho*), ku gogota mti, *to drag the trunk of a tree.*
- GŌGŌTA, *s.*, *the woodpecker (a bird).*
- ŌIGŌI (la, pl. ma—), *ibis religiosa.*
- GŌKŌA, *v. a.*; ku — mahindi or taka = pepĒa (R.), *to retch, to strain the throat in vomiting.*
- ŌKOMŌKA (*vid. kokomoka*), *to vomit.*
- ŌLANGŌLA, *v. a. (?)* (Sp.).
- ŌLE, *s. (la, pl. ma—)*, (1) *craw, gorge*; gŌle la kŌndŌ; (2) = kŌhŌzi; gŌle la (magŌle yagŌle) mgŌmi or kŌhŌzi la mgŌmi, *the expectoration or saliva of the whale. It is a white matter of the size of a cannon-ball, which floats to the shore. As no use can be made of it the natives do not pick it up.*
- ŌMA, *s.*; cfr. gŌ and kŌ; mke huyu anakŌa gŌma (*vid. kŌ*); *this woman is no more a maau muali, she is now a mother.*
- ŌMA, *s. (la, pl. ma—)*, *a large kettle-drum*; mja na goma, mja na maji (*vid. mja*); *goma is larger than the ngoma.*
- GŌMBA, *s. (la, pl. ma—)*, *a leaf of the mgomba, the bananas-tree* (*vid. mgomba*).
- GŌMBA, *v. a. (in Kin., to speak)*, *Kis., to oppose, to be adverse to, to quarrel with* (*Kiung. and Kipemba*).
- GŌMBANA, *v. rec.*, *to quarrel* (= ku tetāna or nene-sāna) *with each other* (*Kiung. and Kipemba*).
- GŌMNEZA, *v. a.*; ku —, *to forbid* (St.) (*vid. gomba, v. a.*).
- GŌMBO, *s. (la, pl. ma—)*, *a sheet or leaf of a book* (St.).
- GŌME, *s. (la, pl. ma—)*, (1) *the bark of trees* (ku ambŭa magŌme ya mti); (2) *a chip of wood, a piece of cleft wood, a splint*; sarmalla ametānga mti, ku tēa magŌme; (3) *a sheet, web* (lililo na niama).
- GŌMEA, *v. a. (vid. komēa)*, *to fasten with a native lock.*
- GŌMŌ, *s.*, *a native lock*; cfr. kumŌ.
- GŌNDA, *v. n. (cfr. kŌnda)*, *to become lean, thin.*
- GŌNDŌA, *v. a. (?)*.

GONGA, *v. a.*, (1) *to knock, to beat* — ku gogota, *to beat*; e.g., ku gonga or ondóa magóme mti, *to beat the tree in order to take off the bark*; ku gonga (= tanga), *until the skin comes off, to dash against, to strike, thrust against*; dauláko litagonga daulangu (*Kimrira*); *Kitoa, cha-ni-gonga*; (2) *to get very old* (?).

GONGU, *s.* (*Kin. gonche*), *fibres of the wild aloe used for making threads and strings* (*pl. magongo*).

GONGO, *s.* (*la, pl. ma—*), (1) *thickness, compactness*; gongo la muitu (*muitu unakúa gongo*), *a thick forest of large and high trees, like the one near Gasi, south of Mombas*; (2) *a large stick*.

GONGOÓ, *v. a.*, *to take off a knife or hoe from its handle*.

GONGOKA, *v. n.* (= gongoloka), *to fall out of it* — *vij*.

GONGOKEA, *v. obj.*; e.g., meno ya níka ya-m-gongokéa.

GONGOMEA, *v.*; ku ji-gongoméa, *to drag one's-self along by the help of a stick*.

UONGOMEA, *v. a.* = ku tia chíma kilicho na muoto katika nti, (1) *to put the heated iron (after having been put in water) in the ground to cool* (*vil. matiko*); ku sidi ku pata ukáli; (2) *to drive nails into, to hammer in* (*ku gongoméa mifi*).

GONGU, *s.*; ni ngúma wa ku teza watu wa mríma (*cf. kiumbizi*) wakipiga fimbo za muaka.

GONIA, *v. a.* (*ku gónia koma*), *to appease the spirits of the ancestors*; kua ubáni, &c. (*ndsembo in Kikiasa*).

GÓNIA, *v. n.* (= ku ugúa), *to ache, to have pain*; *cf. ngónjon*.

GONJOGHA, *v. c.*, *to cause pain* — ku-m-tia má-rathi ya mulli, ku ji-goushoocha or —'za, *to behave like a sick man*.

GORÉA (*tonesha*).

GORA, *s.* (*ya, pl. za*), *a piece or package of cloth of 60 (mikono) native or 30 English yards* (*vid. doti and kitambi*). The gora of 30 English yards of American cotton-cloth coats a Mombas usually 2½ German crowns (*anno 1840*).

GORDI, *s.* (*KORTI*), *name of a kind of cotton-print* (*gordi and shodi*) (*Kihindi* ?).

GORFA, *s.* = dari (?) (*گورفہ*, coenaculum), *upper story of a house* (*gorfa or ghurfa*).

GORIA, *s.*

GORODZA, *v.*, *to shove, push, to push aside or to press* (*R.*).

GOROFIKA, *vidi-korofika*.

GOROKA, *v. n.*; ka — mafi, *to fumble on excrements made agoroka uji*.

GOROMÓ, *s.* (*la, pl. ma—*), *a kind of large lizard*; hálími mta wala haligíyi káku, pangonimúkwé hálálá piké, halina musunúwe. The goromó lizard is smaller than the mburukenge. *Peonéb*:

gorómóe halina máéna, and in like manner an obstinate man has no friends, but is left to himself.

GOROMÓNDUA, *s.*, *a kind of lizard* (*St.*).

GOSH, *s.*, *the tack of a sail*; upando wa goshini, *the weather side*; ku pindua kua goshini, *to tack* (*St.*); gosh or goshi is opposed to "damán" in nautical language; fig., mtu huyu ana-ku-kalia (*kotia*) goshi (or kombo) leu, *this man will give you trouble to-day* (*R.*).

GÓTA, *v. a.*, *to knock, to beat*, e.g., mlángo apáté sikia; ku gota, *to beat or strike slowly and awfully*; ku gogota, *to beat quickly*; ku gota-gota, *to strike neither too slowly nor too quick*.

GOTAGOTA, *v. a.*; (1) *ku gotagota báa kua ku téra*, *to strike boards with the fingers for amusement, to drum with the fingers upon boards, to knock in play*; (2) *to break or mangle a language*; e.g., hujul sana maueno ya Kiongeso, laken yuwagota-gota, *he does not know English well, he speaks broken English*.

GOTANA, *v. rec.*, *to strike or run against each other*; e.g., vímbo vinagotána vikamizána.

Ji-góta, *v. refl.*, *to strike one's-self against*.

GÓREKOTE, *adv.* (*or KOTEKOTE* = huko na huko), *before and behind*; e.g., níka wa nduma knili yuwuúma gotegote = kua kitoa ja mbelle, na níúma yuwafúfia.

IGÓZA, *v. n.*, *to mingle one language with another, to jumble together different languages*; mtu huyu yuwagoléza manéno ya Kimwita na Kiingija, lúboda m'lwa Mwitu, yuwagoléza manéno ya kikuúo or ya kuúo, *this man mingles the language of Mombas with that of Zanzibar, he is perhaps a native of Mombas, he speaks his own language along with the other* (*Kir. ku golia*).

IGI, *s.* (*la, pl. ma—*), *knee*; ku piga goti or magiti, *to kneel down*; haku-m-pigia goti, *he did not marry her because the bridegroom did not bend one knee during the ceremony performed by the káthi in marrying them*.

IGÓVI mbó, *s.*, *uncircumcised* (*cf. goli, akin*); góvi mbó, *one who has still the prepuce*; li., *the skin of the penis*.

IGÓYA, *v. n.*; mta huyu yuonda kua goya = ku-ji-bekanga = ku ponga muogni ku goya mukono = muogni ku ponga or tupa mukono? *ku nanda* • kuá goya, *pl. maghiya* (*vid. muondo*).

IGÓZA, *v. a.*, *to warm up, to cook up* (*cold food*); kitu ja jana wakigóza.

IGARÉ, *s.* (*ya, pl. za*), *clove*; mgráfú, *the clove-tree*; hizi grafu za Pemba na Unguja, these are Pemba cloves (*from the islands of Pemba and Zanzibar, where they grow very well, having been introduced by slaves from the Mauritius many*

GEREZA, s. (vid. gereza, s.) — niúmba pa ku funga watu, *prison* (vid. geresu).

GĠ, s. (la, pl. ma—), a foot; mǎgū (*Kiungu*ja, mǎgū), feet; gulángu la-ni-úma, *my foot pains me*; gū la kuume, *the right foot*; gū la shoto or la ku shóto, *the left foot* (gu from the knee to the toes).

GĠA, v. a.; ku gĠa, cfr. pfumba (to rain) in *Ki-niassa*.

GUAUŪNA, v., to gnaw (vid. gugúna).

GUÁMA, v. n., to be squeezed or pressed in; e.g., nimepeniśa mukonowángu hapa, sasa unaguáma mġini, *I put my hand here, now it is squeezed or jammed by a tree* = unequíwa ni mti.

GUÁMISHA, v. c.; mti unegumisha mukonowángu.

GUANJE (?).

GUÁZA, v. a. (kuáza ?); mtolġo hu waguáza watu méno, *this rice breaks a man's teeth*; ni máwo ndáni; cfr. kúarúsa.

GUÁZE, s. (or NGIRRI MBANGO), an animal like a wild hog; its tusks are like those of the hog; ni mkali, na rangeyakwe ivu ivu.

GUBA, s. (la, pl. ma—); kiguba (Er.), leaves of the mgadi tree rolled and sewed up and worn by native ladies for their perfume (Er.).

GĠBARI, s. (la, pl. ma—) (Arab. جبار, consoli-davit; جبار, conjunctio plurium partium separatarum, ut ex his unum fiat), a thick black cloud which will soon give rain (wingu kuba or nene); mawingu yamefánia gubari leo, the clouds are heavy or very big (like mountains) to-day; ulimengu una gubari, the sky has big clouds; magġbari ya mawingu, big mountain-like clouds; magubari ya wingu yasimáma mlima, the big clouds stand like mountains; opp., ulimengu unafánia mafurífuru or ulimengu ufurufuru or utussitussi, the sky has scattered clouds, but it does not yet rain; ulimengu una mafundefunde, una mawingu ya mvua, jua halitóki una magniogniota, the sky has small clouds of light rain, the sun is not seen. Do not confound gubari and gabári; gabári means "magnus, omnipotens," Arab. جبار.

GUBBA, s. (la, pl. ma—); gubba la mto, bending inwards, bay; cfr. Arab. غيب.

GUGĠRI, s. (ya, pl. ma—) (kikúno cha ómo), ship's head, the prow of a dhow; waóna uzúri wa jombo mbelle ya ómo kúla? seest thou the beauty of the vessel there in the fore-part?

GUGUGU, adv.; kuji-ñika ngáo gubigubi, to cover one's self entirely from head to foot.

GUBITI, barley-sugar (?) (St.).

GUDĠ, s., (1) an owl (Sp.); (2) a species of dove (vid. ndiwa); gude, pl. magude.

GUDI, s., a dock for ships (St.).

GUDI (KUDI), s.; muhogo, viasi, adá, kunde, etc., are gudi (or kudi) in opp. to risiki (?) (R.).

GUDUIYA (or GUDULIA, St.), s. (la, pl. ma—), a pitcher; guduiya la ku nośa maji. They are exported from South Arabia, especially from Mascat; a porous water-bottle, a water-cooler.

GUGNOMBE, s., the disease which attacks muhogo, in which the leaves look poorly and the roots remain very small.

GUU (la, pl. ma—), undergrowth, weeds; gugu muġitu, a weed resembling corn; gugu, wild, uncultivated (St.).

GUGUDU, adv., a natural sound; fulani atafuna muhogo gugudu (It).

GUGUMIA (or GUGUMIZA), v. a., (1) to swallow, to gulp down; mtu mgónjōa amogugumiza maji kua shida, the sick man swallowed the water with difficulty; (2) to stutter, falter in speaking, to gasp or to pant for breath, to falter (Er.); mtu huyn agugumiza manono kama búbūi, hawezi ku sema; (3) to beat or go through water swallowing water as one goes; e.g., amepita maji kua ku gugumiza, he could not swim, but the shore being close by he beat his way through the water (kua ku sáma na ku suka na kua ku piga maji na mikóni), sinking and rising, and beating the water with his hands. Now and then he swallowed a mouthful of water, hence to go through the water swallowing (not by swimming), which sometimes has proved dangerous to people who know not the locality. Gugumia, v. a.; tembo hili una ligugunia pekeyo? dost thou swallow alone all the palm-wine? For eating cfr. mizúku (R.), which seems only to refer to meat.

GUGŪA, v. a., to gnaw, to bite at, to eat of = ku tafúna kua méno, e.g., pánia anagugúna muhógo; náni aliegugúna nazi pásipo kissu, kua meno matápu (?).

GUGUNIA, v. obj.; e.g., ku-m-gugunia mfúpa.

GUGUNIWA, pass.; kisio or kizio cha názi kimo-guguniwa ni pánia (vid. kisio).

GUGUNSA, v. c.

GUGŪŪA, pass.; mtu amegugúnua ni físi.

GUGURŪSHA, v. a., to make a noise by scratching or digging like a mouse; kitu jani kigagurushájo ndáni hūmō? what makes this noise here within? resp. pánia; ku gugurúsha kasháni or mikobáni, to run with a shuffling noise like a rat (St.), to drag along with a scraping noise.

GUGŪTA, s., a head of Indian corn, husk of Indian corn with the grain picked out (Sp.).

GUGUTA, v. a.; e.g., mafuta, but ku pira mtama (R.) (?), to shake (?) ; cfr. kutakuta.

GUGUTIKA, v. n., to be absorbed; amande unagugutika, the mist has been absorbed, but it is not yet dry; nguo nayo inagugutika, i.e., haija kashana sana; mahindi yanagugutika maji.

Gŭia, *v. a.* (vid. gŭya), to grasp, to apprehend, seize;

Guiana, *v. rec.*

Guniā, *v. obj.*, vid. guya, *v. a.*; ku guiwa ni jō.

Gũmbā, *s.*, the short thick finger; kidōle or janda cha gumba, the thumb; cha gumba hatta shāhāda, from the thumb to the fore-finger.

Gũmbā, *v. n.*, to be dim-sighted like a fuddler, ku fania kiza mātō kama mlēfi; ku gũmbā kua ulēfi, not to be able to see from intoxication, hence to do everything perversely (cfr. pũmbā), not to have one's wits in any sudden emergency (cfr. sangā).

GUMBANA (= gussana), to graze, to strike against, to collide.

GUMBANA, *v. c.*, to cause one to be stupid; ulēfi umo-m-gumbāza, una-m-lefia lēfia, intoxication causes him to be stupid and to act perversely; ulēfi umo-m-nūka muli = umo-kāza nana.

Gũmbo, *s.*, largeness; gũmbo la ndā — ndā bōra, a very great famine, starvation.

Gumetũma, *s.*; bunduki ya gumogĩmo (= bunduki ya viombo), a flint-gun, not a match-lock.

Gũmu, *adj.*, hard, difficult.

Gũma, *v. n.*, (1) to scratch, scrape (vid. kum, *v. a.*); (2) to grunt, to grumble at (as a sign of indignation), to show dissatisfaction, to grumble (in one's absence) (vid. gũguũnika, *v.*), to utter one's displeasure behind anybody.

Gũndā, *v. n.*, to be of low stature (cfr. ku rūnda); yuna kimo kifupi, laken amepesũka, hanendi mbelle tena, he is of low stature, but he is grown up, he will not grow any further (growth is impossible).

GUNDAMANA, *vid.* kundamana.

GUNDA, *s.*, trumpet in Kin.; in Kis. it is called bargũmu, war-horn.

GUNDŪA, *v. a.*, to find accidentally, to catch, to surprise one (so that he cannot escape), to come upon one, to discover unawares; káfule, nime-ku-gundūa, odds-bobs! I have apprehended or got thee (accidentally) (káfule = odds-bobs! thou dog! vid.); ku gundūa mtu na niama mituni mahali asipo āza ku-m-pata papo.

GUNGA (vid. kunga) (Kid. gungula), *v. a.*, to hem, to skirt, to border; ku gunga nkega ngoo (ugungo, *s.*); ku gunga niukue, to interlace, to entwine instead of knitting or tying; ku gunga tungu, to lace or edge a calabash; gungia, gungana (assemble) = gutāna, gangika; cfr. kungāna.

Gũguu, *s.*, (1) in Kinika = widow; mke njajane, pl. wake wajajane; (2) a kind of dance; gungu la kafunda, danced by a single couple; gungu la kikũka, danced by two couples (St.).

Gũguũga (?) (R.), to instigate (?).

Gumetũma, *v. s.*, to dry (said of mist); ngoja, ugungũmke umande wondēka, wait, let the mist get dry, then depart.

GUNI (or GUNNI), *s.* (la, pl. ma—); guni la tende, a bag of dates.

GŪNIA, *s.* (la, pl. ma—), a kind of bag; gūnia la mtelle wa mōra, a bag of rice called mōra (gūnia la mōra); gūnia ni ngūo ya ku finikia mtelle tangu Hindi hatta Mvita — kitumba cha Hindi cha ku tilia mtelle. Gūnia is a kind of bag made in India of hemp to hold rice. This kind of rice the Arabs call mōra. In the opinion of the Swahili it is mtelle mbāya (bad rice); hau-tāmu wanũka vibāya, lakon ni rakhisi, it has not a good taste, it smells badly, but is cheap. A bag of mōra sells at Mombas usually for 1½ dollar. Muahili yuwapenda mtelle wa mpũnga (vid.) hapendi mtelle wa mōra.

UNKUI, *s.* (la, pl. ma—), *vid.* kungui.

UNNA, *v. a.*, gũnana, *v. rec.* (husband and wife)?

GUNZI, *s.* (la, pl. ma—), a cob of Indian corn (St.).

GUPA, *s.* (la, pl. ma—); gupa la mia la ku jengōa niumba (Makāu).

UPA, *v. a.*, *vid.* kupúa.

UPKA, *v. n.*; punda ana-ni-goukia naniāna anagupũka mbio (St.).

URA, *v. n.* (= ku tama), to quit a place to dwell in another; cfr. 𐑃𐑃𐑃, traxit, evulxit, verit.

URUGURU, *s.*, the rattle of something in an empty box. The rattle may have been caused by the mice.

UNIA, *v.* (= tamia), to remove to another place; leo nimeguria niumbani muāngu mpia, to-day I removed to my new house. Wazungu wameguria Habbay Mpia, piali walipoketi, wameguria Kisulufini.

(tirimha, *v. c.* = tamisha.

UTIRIMHA, *v. c.*, to cause to remove, to banish; ku-gũrisha viombo kua wita, to cause the utensils to be removed on account of war; mume ame-m-gũrisha mkōwe.

UTIRITUMU, *s.* (la, pl. ma—), a wheel; gurtamu la mizinga, a gun-carriage (Dr. Steere writes gurdumo); cfr. gari, *s.*

GURU, *s.*; kuna sokari yaitua guru (St.), there is a kind of sugar which is called "guru."

GURUFU, *s.* (la, pl. ma—), a highway (india kũ); gũrufu ya gnombe, a cattle-road (𐑃𐑃𐑃, locus quem fluxus non attingit).

GURUGURU, a large kind of burrowing lizard (St.).

GURUATMA, *v. a.* (= ku hāribu kazi), to bungle, spoil work; hakulekēza kazi, amehāribu mbāa, he spoiled or marred the boards of which he was to make a box. In short, to spoil the work.

GUSSA, *v. a.*, to touch by handling anything gently, or by putting only the fingers upon a thing; ku

bófia, to touch by taking a thing between the fingers and by making impressions upon it; ku bofia kua ku topéza vianda; ku papassa, to touch by moving or sweeping the hand over a thing; gussa, to touch, but kusa, to bring together; ku kusa masháka; ku kuta or kuta kuta, to give the cloth a shake; ku gutiwa.

GUTA, v. a., to push, to gore, to toss; gnombe a-m-guta muenziwo, wawili wagotana.

GUTU, s., the stump of a mutilated member.

GUTÚA, v. a., to frighten one; ame-ni-gutúa moyo; mbuzi a-ji-gutúa; cfr. kutúka, v. n.

GUTÚKA, v. n., to be startled; gutukia, gutusha, vid. kutúka, v. n.

GUU (vid. gū), foot, leg.

GUÚE, s. (la, pl. ma—), a large swine, but ngúú is of an ordinary size.

GÚYA, v. a. (cfr. guia), to grasp, span, to fasten, to lay hold of one or a thing by grasping, spanning, or fastening.

GULANA (or GUYANA), v. rec.

GULLÁ, v. a.; tume-m-gullia mtumawáko, we have fastened thy slave.

GUIWA, pass., to be laid hold of.

GH (the Arabic Letter غ, gha).

GHÁFÚLA (or GHÁFÁLA), s. (Arab. غَفْلَة, neglexit rem, toxit; غَفْلَة, socordia, incuria), a sudden, apoplectic stroke; amepatikána ni māradi ya gháfúla, he has had an apoplectic stroke; jambo hili lina-ni-ngilia or lina-ni-tokéa kua ghafula, this matter has befallen me or happened to me on a sudden or unawares; kua gháfúla, suddenly.

GHAFALIKA; ku —, to neglect, not to attend to, to be imprudent; nnaghafiliku mno, I am prevented by an unforeseen circumstance.

GHAIDI, s., anger; buana alio na ghaidi na mtumua-wo, alie-m-fania kiza kiku; cfr. غَيْظ, ira.

GHAIRI (or GHEIRI), v. a. (غَارَى, commentum ad-vexit, alteravit, mutavit), to change, to annul; ku tin ghairi, to imitate, to provoke, to offend; ghairi, prep., without; بِغَيْرِ, absque.

GHÁLATI, s. (غَلَاة, hallucinatus fuit, erravit; غَلَاة, error, vitium) = nongo, a lie.

GHÁLE, adj. (غَالِي, carus, magis pretii fuit), expensive, dear, costly; kitu hiki ki gháli = kina támani, this thing is expensive; vitu hivi ni vi-ghali, these things are dear.

GHÁLIKA, v. c., to make dear; ku ghalika, to get dear or dearer; mpunga unaghalika, the rice has become dearer.

GHÁLIBU, v. a. (غَلِبَ, praevaluit, vicit), to overturn; e.g., ku — ákili = ku potéza ákili.

GHÁLIFU, v. a.; usi-ji-ghalifu, do not be hurt by buying something very cheap; غَالَفَ, nactus fuit thecam, in loculo suo recondidit.

GHÁLIMA, s. = feida; غَلِمَ, libidinosus fuit.

GHALLA, s. (ya, pl. ma—) (غَالِي, proventus domus;

غَلَى, immisit), a storeroom; máhali pa ku we-kéa viakúla or viðombo, palipo na síbdi, a place

which can be locked up to keep eatables or utensils in; cfr. Steere, ghala, page 272.

GHAMMA (HAMNA), v. (غَمَّ, texit rem, tectus fuit, incognitus, obscurus fuit, molestus fuit), to be extremely rare or not to be found in town, to have disappeared in trade; e.g., kitámbi ja passúa niúyo kinaghamma Mvita, a kind of cloth, called passúa moyo, which was formerly in use and demand at Mombas (at the cost of 3 dollars), but which has now disappeared, is no longer found in the shops; kimepotéa or hakionekáni, hamna kábisa, hakiénsi kabisa.

GHAMMU, s. (vid. ghamma) (غَمِي, res gravis, moeror), sorrow, apprehension or fear; yuna ghammu or khófu moyonimwakwe-akiitúa gere-záni, hájúi neno aitiwálo ni Wali, he is apprehensive or anxious in his mind, when he is called to the Government-house, for he does not know what the Governor will do to him.

GHANÁMU, s., a goat (غَنَمَ).

GHANGI, s., a kind of dhow resembling a bágala, except that it has not so long a prow.

GHÁNIMA (غَنِمَ, pro praeda quid abstulit; غَنِيمَة, praeda); amepata ghánima muaka hu, he has got good luck, profit this year.

GHANJA, s., a kind of boat.

GHÁRAMA, s. (ya, pl. za—) (غَرَامَ, obstrictus fuit

debito necessario solvendo; غَرَامَ, magna rei cupido; غَرَامَة, debitum necessario solvendum), expense, disbursement, especially in consequence of having given a banquet; nimetáa or nimetania gharama nengi kua ku wa-fuúla wageni wangu takrimu nengi, I have had great expense by giving an entertainment to my guests.

GHÁRATHI, s. (= hujá or hujá), a thing, matter; unagharathi gani, what matter or business has

show? (cf. غَرَسَ, implevit vas, desiderio rei captus; غَرَسَ, scopus).

GHARIGHARI MAUTI (R.), half-dead.

GHARUKA, s., a flood.

GHARUKI, v. n. (غَرِقَ, immergus) — ku sama, to sink; chombo kimeghariki, the ship sunk, foundered, to be covered with water.

GHARIMBA, v. c., to cause to be flooded, to sink.

GHARIMIA, v. obj., to be at the expense for, to spend property for the accomplishment of a certain purpose; amegharimia mali — amefania jibudi kua mali hatta ku pata mapensiyakwe; e.g., ndia ya Jagga ilikua heipishi, laken Kaimu aka-igharimia, aka-i-tolia gharama, hatta aka-i-subua ukafika, the way to Jagga was untrodden, until Kaimu (a native of Wanga) spent property, and incurred expense, until he had opened the road and reached the country.

GHARIMBA, v. c., to cause one to spend.

(GHARA, s., fear, doubt; ku fania ghasi.

GHASIA, s., robbery, noise, tumult; sidaki ghasia hapa or sidaki ku wekwa ghasia hapa; غَرَا petivit expeditionem bellicam impulit misitque.

GHASIA, s., little things of various kinds; bana ame-ni-pa ghasia ningi (= viombo vingi or viti vingi via matakataka), laken siwezi ku tukua the master gave me a hodge-podge of things to carry, but I cannot; ame-ni-ágisa ghasia ningi ku nuna Mwita.

GHATHABISHA, v. a., to enrage, to anger one, to provoke to anger — ku-m-tia hasira.

GHATHABU, s. (ya) (غَابَ, iratus fuit, succensuit; غَابَ, ira), anger = hasira.

GHATHIBIKA, v. n., to become angry.

GHAWINI, v. n.; mana wa Lokman a-ji-ghawini, the son of Lokman is self-sufficient, independent (R.).

GHENZI, s., jealousy, anger; cf. غَمَزَ.

GHEITHI, s. (ya) (غَيْثٌ, vehementia, primusque impetus), fixedness, determination, resoluteness, exertion, energy; mtu huyu yunagheithi ya ku pigana, he is resolved to fight; yuwafania gheithi or jibudi, sherti or shurti ku ya ku pata mali, he makes great exertions to obtain property.

GHILIBU (or GHALIBU), v. a. (غلبَ), to master, to overcome.

GHOFIA, s. (غَفِرَ, taxit, condonavit), pl. maghófia, pardon, forgiveness.

GHOFIA, to forgive sins (used of God only).

GHOFILA, to forgive one.

GHOLIM, s., a young man; Arab. غُلَامٌ, adolescents.

GHORFA, s. (ya, pl. sa) (غُرْفَةٌ, coenaculum) — dári ya pili ya niumba, the second story of a house, an upper room; niumba hi inaghorofa mbili ghorfa na sabakhiyakwe (?).

GHOSHI, v. a. (vid. ghushi); ku —, to adulterate.

GHOSHU (or GHUSHU), v. a. (غَشَبَ, violenter et contra jus eripuit rem), to grieve or offend any one by playing him a trick or by doing him wrong; ame-ni-ghoshu kua ku-ni-dangania or gulagnania.

GHUTARI, s. (la, pl. ma—) (vid. gubari, s.), a rain or dust cloud; غَمَرٌ, pulverem excitavit.

HUBBA, s. (هَبَّ, ad finem pervenit, exitum habuit res); ghubba ya bahari, a bay (this Arabic expression is, however, seldom used by native Suahili), a sheltered place.

GHUMIA (or GHOMIA) — nangā; si makuundi ni kua ku ghomia (R.).

GHUMISA, v. a. (vid. ghumma), to afflict or grieve one.

GHUMIWA, v. n., (1) to be dejected; (2) to be undetermined, to waver, to be at a loss what to do; hájini jambo adukalo fania; (3) to startle = ku jituka; ametokwa ni watu ameghamiwa = amejituka, he was surprised by people and was startled.

GHURIKA, v. n.; ku —, to be arrogant.

GHURUBU, s.; el-ásiri ghurubu = mshuko wa uliniri (?) (R.); cf. غَرَبَ, procul abiit, but غَرَبَ, prope fuit.

GHURU, s. (غَرَّ, deceptit vanarum rerum desiderio aliquem impleus; غَرَّرَ, omnia quibus quis decipitur), arrogance.

GHUSHI (or GHOSHI), v. a. (غَشَى, deceptit, laud sincerum consilium admittit) (vid. ghoshi, v. a.), to falsify, adulterate; e.g., ameghushi fetha kua ku-i-tangania na kitu kingine, he adulterated the silver by mixing with it another substance.

GHUVI, v. n., to suffice; fetha hi ita-wa-ghushi watu hatta ku rudi, this money will suffice for the people till they return — ku ákidi (vid.).

GHUSHIWA, pass.; kitu kilijo ghushiwa, something falsified or adulterated.

GHUSHU, s. — neksi, غَشَى, detrimentum; غَشَى, deceptio.

GHUSUBU, v. a. (vid. ghosubu), to swindle, to cheat.

- HA**, *seives as a contraction for nika*; e.g., ndia innakua mbali, harudi for nikarudi, *the way was long, but I returned*; ha-mu-ona for nika- or nime-mu-ona, *I saw him*.
- HABA**, *adj. and s., a small thing, a trifle, a little, a few*; kitu hāba = kitu kidogo; vitu hivi ni haba; wātu haba; mūni ame-m-pa haba; siku haba or chache, *a few or some days*. *Prov.*: hāba na hāba hujaza kibāba, i.e., *little and little fills a kebaba (a certain measure)*; in Kir. lāndu mē bāndu ya-māla gogo.
- HABABI**, *s. (pl. mahabābi), master, my lord (a name of honour) (أَحَبَابُ), amatus, amicus, amica; حُبٌّ, amor, amatus*.
- HABALI**, *adj., irascible (cfr. hukawi)*; habali ku fāniū basira; حَبَلٌ, mentem alienavit alicui.
- HABARI**, *s. (yn, pl. za) (vid. khābari), news, message, story, information*; ta-m-pata hābari kesho, *I shall get her news to-morrow*; Arab. خبر probavit, scivit, indicavit.
- HABBA**, *s. (1) = kitu kigujājo or kigaudamājo, kitu ja ku shikia, gum, lime; the mkānju (a tree) yields a kind of gum, matōzi ya mti; habba ya ku fungia waraka, sealing gum or wax; cfr. m'bwē, léhamu, ulimbo; (2) love (pl. mahabba); e.g., habba ya moyo, charity; حَبٌّ, amavit*.
- HABIA**, *s., the name of a rope on boats or vessels (R.)*.
- HABLA** (ya), *vid. kabla* (ya), *before, &c.*
- HABUSHIA** (or MUHABUSHIA), *s. (wa), an Abyssinian. The Abyssinian, especially Galla, slaves are in great demand on the Swahili coast, and are bought for the sum of a hundred or more dollars. They are especially sought for the harems of great people. It is chiefly the Somali who, having fetched them from the Interior on the frontiers of Abyssinia, sell them in South-East Africa. Others are brought from the sea-ports of Arabia, where they have been received from the Abyssinian coast, v.z., from Massowa, Raheita, Tadjurra, Zeila, Berbera, which are the chief slave-ports of Abyssinia in and near the Red Sea. Habushia means frequently "a concubine" of whatever nation, especially from Abyssinia (Hābusha, the country of Abyssinia or Habesh).*
- HACHI** = mjomba or mjumba (*pl. wajumba, welcome friend (uncle) (St.)*).
- HADAA**, *s. (عَدَا, obtegit, deceptit, sollicit), deceit, cunning, artifice, cheating = hila (عَدَا, fraud, deceptio)*.
- KU HADAA**, *v. a. (some Swahili pronounce hadāha; mamboyakwe ni hadāha, his business is deceit), to deceive, circumvent = dangānia; ku-m-hadaa kua hila fulani a-ni-hadaa or hadāha*.
- KU-JI-HADAA**, *to deceive one's-self*.
- HADAIKA**, *pass., to be deceived, to be taken in by cunning*.
- HADAIWA**, *to be cheated*.
- HADARI**, *s. (vid. hathari), attention, care, caution = maelekēzo ya moyo, danger; ku fania hadari or nadari (فكر, contemplatus fuit oculis), to take precaution; Arab. حَذَرٌ, cavit, timuit*.
- HADAYA** (?) (*cfr. hadāya*), *a present; cfr. hadia*.
- HADWE**, *s. (ya), limit, measure; cfr. Arab. حَدٌّ, limes*.
- HADIA** (*cfr. هَدِيَّةٌ, gift, offering; cfr. hathia, s. (حَطٌّ, munus quod offertur, bona sorte commodorum copia et felicitate potitus fuit in re, portio boni cuiusdam)*); *bequest, legacy = kitu hiki na-mu-afia muanangu, ni chakwe, njapokufa, kitu hiki ni chakwe*.
- HADIMU**, *s., country-born slave, one who serves (حَدَمٌ, inservivit; خَادِمٌ, famulus), pl. mahadimu, the son or daughter of a manumitted slave; si mtuma tena, ni hadimu = huru*.
- HADITHI**, *s. (yn, pl. za) (حَدِيثٌ, de novo et pimum exstitit res, narravit), a narrative, story, tale of olden time*.
- KU HADITHI**, *v. n., to relate stories*.
- HADITHIA**, *v. obj., to narrate to one; amo-m-hadithia manawe mambo ya kāle*.
- HADIMI**, *vid. hathari*.
- HADUJA**, *s. (R.) (?)*; *ku nena ndakūja, laken safari ni hadua haisukisuki (?)*.
- HAFIFU**, *adj. (roho hafifu), light; cfr. خَفٌّ, levis fuit; خَفِيفٌ, levis pondere, dignitate, moribus*.
- HAFITHIKA** (*vid. hifathika*), *to be preserved (St.)*; Arab. حَفِظَ; *Muungu hafithi = aokōze*.
- HAFUKANI** = khofu (R.)?
- HAI** (*vid. hei*), *adj. (Arab. حَيٌّ), alive*.
- HAIBA**, *s., shape, beauty = uzuri, dignity, authority; cfr. sihi, matisho; cfr. هَابٌ, timuit; haiba inangia kasa njumbani, the house is now beautiful; هَيْبَةٌ, timor, reverentia*.
- HAINA** (or HAINA), *there is not, it is not; haina ta-fauti, there is no doubt*.
- HAITASSA**, *not yet (= bado); haitasa iwa, it is not yet ripe (= bado); vid. حتى ساعة, hora, until this hour*.

HARUSU (cfr. duru), it does no harm, never mind, it is of no consequence; it is more correct to write haiduru instead of haiduru.

HAY, s., the pilgrimage to Mecca; **حَجٌّ**, peregrinatio Meccana.

HAYA, s. (Arab. **حاجة**, opus et necesse habuit; **حاجة**, necessitas, res necessaria), property, concern; unáyo haja tena? have you any further want or desire? resp. hajayangu ya ku ishi wewe sana na furaha, my desire is that thou mayest live long and joyfully — hakuna wema; mta huyu hana haja, this man is poor, weak, feeble, his energy is gone, he desires to eat and drink and do nothing; anapumbā or analegōa, kulla neno rambiwaŋlo bafānii, sina haja na fethayakwe; kua haja gani? by what cause?

HAYI, s. (la, pl. ma—), a man or woman who has been to Mecca to pray, &c.; **حاجي**; haji, a pilgrim, in general, converts; haji la Kizungu, pl. mahaj ya Kizungu, e.g., Wanika who follow the religion of Europeans are mahaji-ya Kizungu.

HAKI, v. n. (Arab. **هجر**; cfr. **هَجَّ**, intendit profectus fuit ad aedem Meccanam), to emigrate (ku hāji Mekka), especially to go on a pilgrim age to Mecca, to remove from a country; ku tōk nti, ku nenda nti ningine, to go to live else where.

HAKIRIA, v. n. (= ku kawilia), to remain over-long.

HAKIRISHA, v.; (1) nimelajirisha Rabbai sasi = nakōti Rabbai sasa, nimefania Rabbai makanyangu; (2) ku-m-hajirisha mtu ku kot nimbani, mueguawe alipohajiri.

HAKIRISHA, v. p.

HAKALI; ku-m-shika hakali, to require a strange who goes upon workmen's work to pay for his intrusion, to make him pay his footing (St.).

HAKAMU, s. (ya) (vid. **حَكَمَ**, v. a., iudicium, protulit; **حَكْمٌ**, iudicium), (1) a judicial act; (2) a fine, penalty; ku toa hākamu, to pay a fine, to be fined; ku-m-tōza hākamu, to fine one; wazé wame-m-lā hākamu, the elders have eaten him a fine, i.e., have fined him.

HAKAWI OR **HABALI** KU FANIA HABIRA, he is angry directly (Sp.).

HAKIA, v.; **HAKIZA**, v.; **HAKIROA** (?).

HAKIKA, s. (ya) (**حَقِيقَةٌ**, veritas; **حَقِيقٌ**, dignus, aptus; **حَقِيقٌ**, vere), truth, verity, certainty; ni hakika neno hili or neno hili ni hakika, this word or thing is truth = true (sasi); neno hili, sina hakika nalo, I have no certainty of this matter; sitambū sana, siku-ki-ona.

HAKIKA, prep., for (propter); hakikayāko, lit., it is true of thee, thou certainly, for thee, it is true of him, of me, he or I certainly, for he or I have; hakikai, hakikayangu; wewe mana unapigoa hakikayāko wewe umakosa babayo, ndipo ukapigoa or sōbabu, umemkosa babayo; hakika moja tunayo, one certainly we have.

HAKIKI, v. a., to make sure, to prove.

HAKIKIA, v. a., to examine, to ascertain, to make sure; ku hakikia ile jawabu, to find out the truth of a matter (by inquiring); umehakikia neno hili? hast thou ascertained this matter? dost thou know it for certain? ku hakikia = ku dika sasi, ku tafuta or ūsa sana; uende ukahakikia neno hili = uende ukapate hakika or yakini ya maneno haya, to sound one, to come to examine one.

One says: ta-ku-pa kitu fulani; the other asks hu ta-ni dangania? resp. la hakika natōa hakika katika nafsiyangu or nime tōa muni-ewe hakika ya ku-ku-pa.

One asks: uta-m-funga muāna huyu? resp. hakika ta-m-funga; hu sōdiki wadāka ni-ku-thubutisha upate jua? (It.).

HAKIRIMIA, v. c., to cause one to be interrogated, examined.

HAKIM, s., a native doctor or physician in India; **حَكِيمٌ**.

HAKIMU, s. (wa, pl. ma—) = muānzi, judge; kathi ndio ahokumōe watu wa mji; **حَاكِمٌ**, iudex, arbiter.

HAKIMU, v. a.; ame-m-hakimu = amūa kua sheria.

HAKIRI; ku—, to humble (**حَقَّرَ**, contemnit).

HAKIRIMIA, v. c., to cause to be humbled, to despise one.

HAKKI, s. (ya, za) (**حَقٌّ**, jus fuit; **حَقٌّ**, jus, justitia, veritas), (1) right, justice; (2) righteousness; (3) order, law, hakki ya uti = sheria or shērriā ya nti; (4) just claim or demand, wayes, kiti kilijo-m-pasua, e.g., ukitūma mtu, una-m-pa ūgira ndio hakkiyakwe; ni-pa hakkiyangu, give me my right, that which is due to me; tuendo hakini or sherriani or kua kathi, tukuamuliwe; mtu wa hakki huamdi ubātili, a just man does not judge unrighteously (R.).

HAKO, h.s. is not here, he is absent (= hapo); pl. hawāko.

HAKU, sign of the third person singular of the negative past referring to animate beings, e.g., haku penda, he has not loved; haku limui leo, there is no work to-day on the plantation; unguja haku-ni-pendozi; maati haku, sudden death. These three last instances are peculiar

and irregular, the reference to the subject is left indefinite. This Zanzibar talk is not to be imitated.

HAKÚNA, *lit.*, not to be with, there is not, there exists not, no; haku tassa ku cha, ku keli usiku; hakúna mtu, there is nobody; hakúna kitu, there is nothing; hakuna watu, manéno, &c.; hakúna ku ponda, there is not to love, one loves not. The subject of speech is left indefinite. There is not, none or nothing of man or men, of a thing or things (*vid.* hapána), there are not, none.

HALÁFA (or **KHALÁFA**); *sina* khalafa nawe, *lit.*, I do not vary or differ from thee; خَلَفَ, contrarium, controversia.

HALAFU (**HALAFA**); *afterwards, presently*; خَلَفَ, pone fuit; خَلَفَ, pone, a torgo.

HALAIKI (ya viombo) = vingi (R.) (*cf.* خَلَقَ, portio plena boni) (P).

HALALI, *adj.* (حَلَّ, dissolvit, licuit, jussit, permisit, licitum fecit rem), *lawful, licit (according to the Muhammedan notion) (vid. harúnu, illicit), permitted, allowed*; kitu kilijio amuriwa or rukuhíwa cha ku tindua; kitu hiki ni haláli, *this thing is allowed (in the Muhammedan religion), e.g., kula niáma ya ngamiá ni haláli kua Islam, to eat camel's flesh is allowed by the Muhammedan religion.*

HALALISHA (**HALILISHA**), *v. c.*, to cause to be allowed, to make lawful = ku tia haláli; Muhammodi amehalalisha niama ya gnombe, laken hakuhalalisha niam'a ya nguú, *Muhammed declared cow's flesh lawful, but he did not legalize hog's flesh.*

HÁLAMA, *s. (ya)* = úgira wa wana maji, *the wages of sailors*; jombo ni hálama = msháhara (*Arab.* خَالَصَ, exquisita et electa pars rei).

HALGAM, *s. (R.)*, on a boat or ship?

HÁLI, *s. (ya, za)*, state, condition, disposition, &c.; حَالٌ, status, conditio hominis; hali ya kwanza, *the former state*; kua hali ya Yohannes, *Luke iii. 15; generally, háli gani? what is the state (sc. of health, &c.)? uhalí gani niumbani kuko, what is the state of thy house (family)? resp. ngóma, it is good; wakakáa kua hali ngema hatta khatima (hatima), they lived comfortably to the end; uhalí gani? how dost thou do? resp. (mimi) ni mema; mu háli gani? how do you do? tu wéma; wa hali gani? how do they do? how are they? mtu huyu ni haliyetu or jamayetu or tarafayetu, *this man belongs to us (R.)*.*

HALI, *part. of interrog., Rom. xi. 1*; e.g., hali Muungu ame-wa-tupa watuwakwe? *kua kúla hali or kua hali ilio otte or biashali, at all events.*

HALIBU, *v. a. (Arab. حَلَبَ, niger fuit)*; jua lime-m-halibu, *blackened him.*

HALIBIKA, *v. p.*; amehalibika kua jua.

HÁLIFU, *v. c.*, to commit a transgression or crime; e.g., ku hálifu kua mtu mkuba, ku sania ahalifu kua sultani (*vid.* bagamana), to sin against the king.

HALIFIA, *v. obj.*; *Arab. خَلَفَ*, pone fuit adversatus fuit, rebellavit, discordavit.

HALIFIANA = ku poteana, koshana kua maneno, ku teta, to fall out with each other.

HALIFISHA, *v. c.*, to make one a transgressor, to ruin one; watu wamedaka ku-m-halifisha kua maneno, *like the Pharisees.*

HÁLILI, *s.*; haliliyako, at your disposal (*cf.* خَلِيلٌ, amicus).

HÁLISI, *adj., adv.* (خَالَصَ, pura fuit res; خَالِصٌ, purus, merus), *genuine, real, the very same, exactly*; huyu ni Múka hálisi, *this is a genuine or real Múka (of the nation of Wanika)*; mtu huyu ndíe hálisi ni-m-dakai, *this is exactly the man whom I want*; kitu hiki udjio hálisi mimi ni-ki-dakájo, *this is exactly the thing which I desire.*

HALU; *Arab. ?* = ku tisha (to omi)? *Arab.* خَالِي, empty.

HÁLŪA (or **HALWÁ**), *s. (ya, za)* (حَلَا, dulcis fuit; حَلْوَا, omnis cibus melle et saccharo paratus, fructus dulcis), *the name of a sweetmeat made by the Arabs (especially of Muscat), who export it to the Suahili coast. Halwa ni chakúla kilijio tanganikánana samli, na ásíli, na súkari, na mai ya kuku, na unga, kitokájo Maskati.*

HÁLŪA, *s. (ya, za)*, *quinsy, inflammation of the throat, swelling of the glands of the neck, and its suppuration*; hálíla ni ipu la mio, *swelling of the jugular glands.*

HALULI, *s.*; chumvi ya haluli, *sulphate of magnesia (St.)*.

HAM, *sign of the second person plural negative, e.g., hamkupenda, you have not loved.*

HAMA, *v. n.*, to change house, to move; حَامَا, ingressus fuit tabernaculum, tabernaculum fuit aliquo loco (حَامَا, prohibitum declaravit locum).

HAMISHA, *v. c.*, to cause to remove, to banish (*cf.* tama, tamisha).

HAMALI, s. (wa, pl. ma—), a porter, a coolie; حَمَالٍ, portavitonus, gravis fuit in dorso; حَمَالٌ, bajulus.

HAMAMI, s., a public bath; حَمَامٌ, balneum

HAMAYA, s., protection; si hamayat el ummawi, under German protection; حَمَاة.

HAMDI, s. (ya), praise; حَمْدٌ, laudavit.

HAMI, v. a., to protect; حَمَى, defendit

HAMILI, v. a., to be pregnant; cfr hamali.

HAMIRA (St.), leaven, made by mixing flour and water, and leaving it to turn sour; خَمِيرٌ, fermentum, quod inditur massae panis, cfr خَمَرٌ, opernit, fermentavit.

HAMNA, there is not inside, no

HAMO, he is not inside, not here.

HAMU, s. (ya), vid. ghammu (= husuni, majonsi), sorrow, concern, grief; حَمٌّ textit, morore affecit

aliquem, حَمٌّ, sollicitus habuit, حَمٌّ, sollicitudo, or

حَمٌّ, sollicitum tenuit; ku fania hammu or ku ngiwa ni hamma, ku m tia hamu or huzuni, to be grieved or sorrowful

HAMUMI, s. (ya), a kind of tobacco (R)

HANA, he has not; hana luno, he has no home.

HANA, v. a. (حَنَى), sonum edidit, commotus fuit ob laetitiam aut moerorem, misericordia affectum fuit, to mourn with one, to join in mourning

HANABUDI (Luke iii 15) (vid. abudi), undoubtably, Luke vii 4, alikuwa hanabudi ku pita ndia ile

HANAFSI, HATNAFSI, ILAWATTNAFSI (R)? grief? sorrow?

HANALI, s., north?

HANAMU, s. (ya, pl. ma—), (1) hanamu (or kasama) ya dau, the cutwater of a vessel, (2) obliquely (mshadari)

HANAMU, adv., obliquely; ku kíta —, to cut obliquely

HANAU, s., drift? (Er), kulla deno linavakwe, coherence, connection, meaning

HANDÁKI (or HANDÁKA) (ya, pl. za—) (handáki ya ng'oma) (حَنْدَقٌ), fossa munitenti ergo ducta), a dry ditch, a trench surrounding a fortress. The water-trench made around the houses is called misingi wa maji, and the foundation of a house misingi wa simba (whether it be dug for the construction of a stone or of a pole-house).

HANANIKIA, v. u (vid. biabia), to seek for, to show one's-self assiduous, diligent, or active.

HANANIKIA, v.; ku —, to be excited (St.).

HANANIKIA, s., (1) hook; fig., crookedness of heart, insincerity; (Kimwima) mansoyákwé yana

hang'oe kidogo — yana táta, hayakuniúka, his words are not sincere, pure, there is some falsehood in them; mansoyákwé yana hang'oe kidogo, their words are not quite sincere; kungia hang'oe, to use unfairness; (2) ku andika hang'oe, to write the Arabic letter = há, called hang'oe by the Shuhali.

HANIKIEA, v. a., to stun or out-talk one, by making a great noise, by talking long and loud, e.g., before the judge, to interrupt people (cfr. banibanisa)

HANIKIFARA, v. rec.

HANIKI, s. (wa) (عَنِي), impotentem reddidit ad venerem), a sexually impotent man, asiowana ku kúba mko, sodomite, cutamite

HANJAH, s. — janbia, a scimitar; سَهَرٌ, cultor vel cultor magnus.

HANNA, s., ni kámha mbili néno katika formáli ya jahanzi

HANZA, s., a kind of dance; ku tosa upanga; hanaúni ni ng'oma itosonyo kwa panga mweri muandámo wa málá (ku la) na mtana This expression refers to a kind of game of the Muhammedans. The male population assembles in an open place, and brandish their swords against each other, to the beating of the drum. The play terminates with a great feast of rice, &c. They eat again in the daytime after having taken their meals at night during the long fast. This ceremony is performed on the first day after the Ramadan

HAN, pron. dem, those

HANA, here, this place; hapa hatta Rabba ni ná táno, from here to Rabba it is four hours, ku toka Jomvu hatta hapa Mvita yapata ná mbili wa nusu, from Jomvu to this place (viz. Mombasa) it is 2½ hours' distance

HAPANA, there is not, hapana watu hapa — there is not, or nothing of men here — there are no men here (vid. bakuna) A generalizing mode of expression, hence the form remains the same with whatever substantive it may be connected. Connected with the infinitive of the verb, it forms a negative abstract noun, e.g., hapana or bakuna ku penda, there is not to love — there is no love — there is dislike or disgust. It is a convenient expedient for those who are as yet imperfectly acquainted with the various tempora of the verb — for instance, when they should say, "mimi sipendi," I love not, they generalize the tempus, and say, "bakuna or hapana ku penda." The Danians and other foreigners (Arabs, Beluchis) talk with the natives in this manner, which is objectionable and incorrect.

HAPU, (1) *there, this or that time; tangu hapo, since that time*; (2) *he or she is not here.*

HARA, v. n. (حرق, *deponit alvum*) (= ku ōnda joŋu m'no), *to have diarrhoea, to go constantly to stool.*

HARISHA, v. c., *to cause frequent purging; daua ya ku-m-harisha, a medicine which is a violent purgative; purge or purgative is also called daua ya ku fungua jō; niāma ya mbūzi mimi sili, ina ni-harisha dāima, I do not eat goat's-meat, for it gives me diarrhoea.*

HARABU = mtu muharabu, *a wicked man; from حارب, rather than from حارب; حارب, vastavit, حارب, latro, fur.*

HARAJA, s. (خرج, *exivit*) = gharamu, takrimu; yuwa-ji-tia gharama ningi, *to put one's-self to great expense; خرج, proventus, reditus, quod exit de opibus expenditurque.*

HARAJA, v. a. = ku kirimu watu.

HARAKA, adv., *haste, quick, quickly* = upesi, hima; حرك, *movit, commovit, motus fuit*?? haraka haraka heina mbaraka: *Pror.*

KU HARAKA, v. n., *to make haste* (?).

KU HARIKISHA, *to hasten.*

HARAMIA, *a robber, a pirate; حرم, prohibuit, illicitum fecit; حرامى, impius, latro.*

HARAMU, adj. (vid. harania), *unlawful, illicit, according to the Muhammedan notion* (vid. halali); kitu kilijozuiwa ni Muhammedi; māna wa harāmu, *an illegitimate child. If a wife becomes pregnant by another than her husband the child will be a mana wa harāmu; Arab. حرم, prohibuit illicitum fecit; حرم, illicitum; حرام, quod lego prohibitum est, nefas.*

HARARA, s. (ya) (= chuki) (حر, *incaluit; حرارة, calor, caliditas*). (1) *rashness, forwardness, hastiness, precipitancy, heat*; mtu huyu yuna harāra ya moyo = yuna upesi wa moyo or yun moyo harāra or moyo wa harāra, *he is rash, precipitant*; yuna harāra ya hasira, *he is choleric*; (2) *prickly heat, heat*; mtu huyu yuna harāra za mapaja kua jua na kua ndia, *he has heat in the thigh from the sun and murching (prickly heat?)*; harara ikiwa ningi muilini, *if — there will be no sleep*; usifānie moyo harāra, naja sana hivi = *wait quietly for me, I will come directly* (R.).

HARARI (St.), *hot-tempered.*

HARARA, s. (R.)?

HARI (or HARRI), s. (ya) (za), *heat, warmth, sweat*;

حر, *calor*; ku toka hari, *to perspire*; muiliwangu una harri; harri za-ni-tōna (jasho ni ule manzo).

HARIBU, v. a. (حرب, *vastavit*), *to spoil, destroy*; ku haribu mimba, *to miscarry.*

HARIBU, v. obj., *to spoil to one; e.g., ame-m-haribua saffiriyakwe.*

HARIBIKA, v. n., *to be spoiled, to decay* (from natural causes, or kua nasibu).

HARIBIKIA, v. obj.; samaki ana-ni-haribikia = ana-ni-osen, *the fish is spoiled for me.*

HARIBIKIWA, v.; nimeharibikiwa samaki.

HARIBIWA, v. p., *to be spoiled or destroyed* (by external causes and makúsudi).

HARUJA (cf. haraja), v. a. = ku kërîmu watu kua ku-wa-pa jakula jengi hatta wanakinal, *to entertain people at a banquet until they are satiated, to provide a feast, to spend money for it.*

HARIMU, s. (pl. ma—); *a brother is a harimu for his sister, and vice versa; حريم, repulsam passus, id quod homo defendit, et pro quo dimicat, sacrum quod tangere nefas.*

HARIMU, v. a. (vid. haramu), *to consider or declare illicit.*

HARIMIA, v. obj., *not to allow*; ame-m-harimia saffariyankwe.

HARIMISHA, v. c., *to declare unlawful, to forbid one to do a thing*; Muhammedi ameharimisha watu niamā ya ngusie, wasilie; kiléo tuna-harimishua, *wine is forbidden to us.*

HARIOE, adv., *a shout given by the natives when a vessel is seen approaching. Old language for hariona = tumo-ki-ona jombo. The children, seeing a vessel steering toward the harbour, raise the cry, "harioe," which is manéno ya ku teke-reā jombo kijājo = ku ōna furaha ya jombo kidakājo ku fika, expression of joy at the arrival of a vessel. The townspeople, hearing the outcry of the children, run to the shore to get news, &c. This custom prevails at most of the sea-ports of the Suahili coast* (cf. the Hebrew word heria and terūā, rūā) (cf. heria); hariowe tupigieni kombora mmoja tuetēke kula jakwe, *thus the Mombasians formerly when fighting with Said-Said mocked at him.*

HARIRI, s. (ya) (حبر, *sericum*), *silk.*

HARRI, s. and adj., (1) *hot*; kuna harri leo kua jua; (2) *perspiration* (vid. hari).

HARUFU, s. (ya, pl. za), (1) *letters of the alphabet*; harufu ya or na Kiarabu, *the Arabic characters*;

(2) *an odour of any kind*; kitu kinakājo, kikiwa njema, kikiwa kibaya, *a smell, whether good or bad*; حرت, *mutavit*; حروف, *littera alphabeti.*

HARUSI, s. (عرس, *ligavit, semper lactus fuit*; عرس).

convivium nuptiale, nuptiae; عرس, *sponsus*;

(1) *nuptials, wedding-feast*; (2) *the bride*; harusi ni mambo yatendayo, *māmo akipelekua kua*

mke; fungate mbiili mume na mke hawatiki
mimbari, anapewa chakula (vid fungate), wala
wafikiri pamoja na rafikiro. Buana hawak
the bridegroom; bibi harusi, the bride
HAI (or HATI or HET) (pl wa—), ali, *haim*
حَيّ, visit; حَيّ, vivus, vivens
HAI, because it is (Er) ? *venture*; (2) to
Hisi (or HASAI, HISI, HAKI, *hisi* walio huthuria,
ma—) (حَيّ, castrated; cfr *هو*, ille, idem,
castrated; *haisa* or *hisi* the singular or nouns
bullock In reference (hi hun)
(vid.) is used, *eunuch*
animal, but mtu mui *this or that, previously*
travit, *pass* hasiwa In chasing men or ani
HASIDA = sima (En)
mtama flour, nat
pulmentum spive

HASANI, the good
(Rob) With *eg*, ame-i-haribu (niumba
man what he has *ut*, viz, our house
only that which *le* of the i class, *eg*, sima
benefactum, *bo* *la* kuku, the egg of a hen,
HASAYTA (or AR) *eggs of a hen*, i la birodi or
(Luke xix 17) *mid of an egg which the hen*
fuit = I thank *no cock*, i hili si gimu, i lisilo
sion for "well *in*, linafundika baraka, kuku
HASARA, s (ya) *ardū mai*, the hen lays eggs
jacturam fecit *have one as debtor, to demand*
hasara, to lose *to sue one for a debt*, na-
nengi = ame *mtu huyu reali mia*, I have
ku pamba na *of 100 dollars*, I demand
na gógoro na *100 dollars* — he owes me
HASHA, (1) a *déni ya reali mia kuakwe*,
not by any *I want (as a debt) 5 dollars*
hasha, hasha *payment of 5 dollars*, he
hasha, hasha
HASHARAKI = *rec*; watu hawa wawana
HASHARATI (or *men are indebted one to the*
حَقَرَات, rept
sax boninum *to be indebted, to be owing*,
(1) to be in *owed for a debt*, mtu huyu
people; (2) *kuangu*, this man owes to
asie kani, apus *the debtor to pay by sum-*
ku wata waka *the judge*; nime mu iwisha
ku sungumaa *mai kua wali*
(3) *loquentia*, *substance brought from*
HASHAKI = *substance brought from*
حَقَرَات, multum *found with the natives as a*
or *medy for sores* (dava ya
or *clandestinely*; cfr. ku
segwayi (love-side
Fuma shahawa or *ama-mulika mai*

HIA, *haya*
HIA, *haya* *haya* *haya*, here
HITU, *this, this person*; *ahya*, obsolete for *haya*,
ahya for *haya*.
HUYU, *that, that one*.
HUKKA, r. n, cfr. *husu and husda*.
HUKKA, r. n (vid. *huka*); *husiwa*, r, to be
limited, confined to any thing, in it, meaning to
include; *nima mbuaji waliohuka tui simba*,
d. c, the wild beasts included are the leopard,
lion, d. c
HUKUNI, s (ya), grief, concern, heaviness, anxiety
(vid *hammu*), cfr Arab حزن, tristis fuit,
حزن, tristitia
HWEIDA (HIFIDA), perhaps (ht)

I

yukwe pia kua faraga, he has stolen from him
all his property secretly
IBIKA, r. n, *takable, that which can be stolen*
INIWA, INOA, to be stolen from
IBADA, s (ya) (cfr عِبَاد, adoravit, servum fecit,
عِبَاد, servitus, obedientia, probitas), *service*,
relationship, especially *ibada ya Mungu*, the service
of God When the Muhammadans go to bed they
say *ashahād or ash-hadu ya Mungu* "This
is *ibada ya Mungu* hence "amila na ibada or
amula ibada — amulala kua ku sali, or kua ku
ata ku sali, he slept with or without prayer
But the word can also be taken sensu latiori,
e. g, *ibada ya sannam*, ya mali, d. c. Mtu aliekua
mbaya kwanza, kisha akazingatia kua ibada (ya
Muungu)
INIWA, s (aba *sijudi* ?), *demt* (corrupted form of
the Greek diabolos) (الشیطان), chief of the
devils, Satanas

IDADI, s, counting (cfr عَدَاد, numerus, census,
annumeratio), *ukishajua idadi ya fara*, and the
price of something imodadi (amounts) to half a
dollar (cfr عَد, numeravit, enumeravit) (R);
haina idadi, there is no counting.

IDIDADI = ku-ji-dahidi (R) ?

IDILI, v a (vid. eidili), IDILIMA (cfr عَدْل, quod
justum et aequum esset, statuit, aequavit), (1)
to learn good behaviour; (2) to teach one reason,
manner, or right conduct (ku idilisha), (3) ku-
m-sumbua, to trouble one = ku-m-tia akili
musa or mtama mbihi kua ku-m-funga na ku-
m-piga numbani or gorozani hatta ku ombwa

HAPU, (1) *there, this or that time; tangu hapu* since that time; (2) *he or she is not here.*

HARA, *v. n.* (حَرَى, deposit alvum) (= ku fnda juoni m'no), *to have diarrhoea, to go constantly to stool.*

HARISHA, *r. c.*, *to cause frequent purging; daua ya ku m harisha, a medicine which is a violent purgative; purge or purgative is also called daua ya ku sang'aa jō; niāma ya mbūzi mimi sili, ina ni hāw'sha dāima, I do not eat goat's-meat, for it gives me diarrhoea*

HARĀBU = mtu muhāribu, *a wicked man; from* حَرَب *rather than from* حَرْب, حَرْب, vastavit, حَارَب, latro, fur.

HARĀJA, *s.* (حَرَج, exivit) = ghājamu, takrimu, yuwa-ji-tin ghārama ningi, *to put one's self to great expensae; حَرَج, proventus, reditus, quod exit de opibus expenditurque*

HARĀJA, *v. a* = ku kirimu watu.

HARĀKA, *adv.* *haste, quick, quickly* = upési, hīma, حَرَف, movit, commovit, motus fuit?? hāraka hāraka heina mbainaka *Pror.*

KU HARAKA, *v. n.*, *to make haste (?)*

KU HARIKIMHA, *to hasten*

HARĀMIA, *a robber, a pirate; حَرَم, prohibuit, illicitum fecit, حَرَامِي, impius, latro*

HARĀMU, *adj.* (vid. harāmia), *unlawful, illicit, according to the Muhammedan notion* (vid. halālī), kitu kilijozuiwa ni Muhammedi, māna wa hāimū, *an illegitimate child* If a wife becomes pregnant by another than her husband the child will be a mana wa harāmu, Arab. حَرَم, prohibuit illicitum fecit, حَرَم, illicitum; حَرَام, quod lego prohibitum est, nefas.

HARĀKA, *s.* (ya) (= chuki) (حَرَا, incaluit, حرارة, calor, caliditas), (1) *rashness, forwardness, hastiness, precipitancy. heat; mtu huyu yuna harāra ya moyo = yuna upési wa moyo or yuna moyo harāra or moyo wa harāra, he is rash, precipitant; yuna harāra ya hasira, he is choleric; (2) prickly heat, heat; mtu huyu yuna harāra za mapāja kua jua na kua ndia, he has heat in the thigh from the sun and marching (prickly heat.); harāra ikiwa ningi mullini, if—there will be no sleep; usifānia moyo harāra, neja sana hivi = wait quietly for me, I will come directly (R).*

HARĀRI (St.), *hot-tempered.*

HARĀRI, *s.* (R)?

HARI (or HARRI), *s.* (ya) (za), *heat, warmth, sweat; حر, calor; ku toka hari, to perspire; mulliwangu una harri; harri za-ni-tōna (jasho ni ulo manko).*

HARĀRI, *thence Luke xii. 59; humo masta .. yumerai wai*

HARĀRI, *si jasikia neno hili, humo ati*

HARĀRI, *si mumo humo (there within or*

HARĀRI, *natural causes, grief.*

HARĀRIKIA, *r. obj.*; *I by melancholy thoughts, ana-ni-osa, the fish is d.*

HARĀRIKIWA, *v.*; *nimehai*

HARĀRIWA, *v. p.*, *to be spo g., muaka humo or hu; external causes and maki*

HARĀJA (cfr. haraja), *v. a.* = *at before mentioned; ku-wa-pa jakūla jengi hatta (pl. mi); e.g., mti* *to provide a feast, to spend m*

HARĀMU, *s.* (pl. ma—); *a brother nd hatti).*

HARĀMI, *r. obj.*, *ree, not in a state*

HARĀMI, *id quod homo defendit, et pro qui wa ni mahuru, quod tangoro nefas*

HARĀMU, *v. a* (vid. haramu), *to co y. illicit*

HARĀMIA, *r. obj.*, *not to allow* *harā, to ease*

HARĀMIMHA, *r. c.*, *to declare un y, compassion; one to do a thing; Muhar, propitius fuit;*

HARĀMIMHA, *misha watu niama ya nguūe, wa harimishua, wine is forbidden*

HARĀRI, *adv.*, *a shout given by the pity upon, to vessel is seen approaching. Old*

HARĀRI, *harāna = tume ki-ona jombo. mission, last*

HARĀRI, *seeing a vessel steering toward the* *ya, dis-*

HARĀRI, *the city, "harāre," which is maned*

HARĀRI, *ref jombo kijājo = ku ōna furā humu, v. a.,*

HARĀRI, *kidakājo ku hika, expression of joy e each one's*

HARĀRI, *of a vessel. The townspeople, heart*

HARĀRI, *of the children, run to the shore to* *ku-m-pa*

HARĀRI, *Thin custom prevails at most of th* *th respect to*

HARĀRI, *the Suahili coast (cfr the Hebrew wa delivers to a*

HARĀRI, *terūā, rūā) (cfr heria), harīowe tapig* *testamento*

HARĀRI, *mmoja tneteko kula jakwe, thus the* *testamentum;*

HARĀRI, *at him* *ku-m-fanizia*

HARĀRI, *s.* (ja) (harī, sericuni), *silk.* *to a certain*

HARĀRI, *s. and adj.*, (1) *hot; kuna* *manāa kebāba*

HARĀRI, *jua, (2) perspiration (vid. hari).* *receipt of a*

HARĀRI, *s.* (ya, pl. za), (1) *letters of*

HARĀRI, *harufu ya or za Kīārābi, the Arab* *violence from*

HARĀRI, *(2) an odour of any kind; kitu kin* *at; ku-m-*

HARĀRI, *njema, kikiwa kibāya, a small, wa* *at; ku-m-*

HARĀRI, *bad; harī, mutavit; harī, litt* *watu mambo*

HARĀRI, *s.* (harī, ligavit, semper laet *har.*

HARĀRI, *convivium nuptiale, nuptiae; harī, to alloroate*

HARĀRI, *(1) nuptiale, wedding-feast; (2) harī, litigavit.*

HARĀRI, *ni mambo yatendakyo, mamo* *lit, litigavit.*

HOSUNI, s. (vid. hozuni), a fortress; هَوْسُون
firmus, manitus fuit; هَوْسُون, ark.

HOSUNU, v. a., to besiege; cfr. هَوْسُون, in angustiam
redigit, obsidione cinxit (hostem).

HUTUNIA, v. n. (vid. hathari), (1) to venture; (2) to
be present; e.g., jamia ya watu walio huthuria,
the congregation of people which was there.

HU, pron. demonst., this; cfr. هَو, ille, idem;
referring to nouns u in the singular or nouns
with mi in the plural (mi hu).

HUULE, pron. demonst., that.

HURO, pron. demonst., this or that, previously
mentioned; mtu huyo. In chasing men or ani-

mala the natives cry out, huyo, huyo, huyo, here
he is!

HUTU, this, this person; هَوْتُو, obsolete for huyo,
saya for haya.

HUTULE, that, that one.

HUXUA, v. n., cfr. huxu and huxia.

HUXIKA, v. n. (vid. hozika); huxiwa, v., to be
limited, confined to any thing, in it, meaning to
include; niania mbunji waliohuxika tui simba,
d.c., the wild beasts included are the leopard,
lion, d.c.

HUXUNI, s. (ya), grief, concern, heaviness, anxiety
(vid. hammu), cfr. هَوْنِي Arab هَوْنِي, tristitia
fuit, هَوْنِي, tristitia

HUXUNIA (HUXUNIA), perhaps (St)

I

I, an infia particle; e.g., ame-i-haribu (niumba
yetu), he destroyed it, viz., our house.

I, a relative to words of the i-class; e.g., sima-
yangu i-wapi? where is my sima? vid. sima.

I, s. (la, pl mál); i la kuku, the egg of a hen;
mái ya kuku, the eggs of a hen; i la bórudi or
la ku teitima is said of an egg which the hen
lays when there is no cock; i hili ai gümü; i lisilo
múme halina nguvu, linafundika haraka; kuku
yuvaviá or yuwaárdá unáí, the hen lays eggs
(arda is Kimr.).

I'A (or ku wia), to have one as debtor, to demand
a debt from somebody, to sue one for a debt; na-
mu-ia or na-m-wia mtu huyu róali mía, I have
this man as a debtor of 100 dollars, I demand
from him a debt of 100 dollars = he owes me
100 dollars; nadáka déni ya reali mía kuakwe,
na-mu-ia reali tano, I want (as a debt) 5 dollars
from him, I sue for payment of 5 dollars, he
owes me 5 dollars.

I'ANA (or w'ANA), v. rec.; watu hawa waw'iana
wao kua wao, these men are indebted one to the
other

I'WA (or w'WA), pass., to be indebted, to be owing,
to owe to one, to be sued for a debt; mtu huyu
yuw'awa réali mía kuángu, this man owes to
me 100 dollars.

Iwisha, v. c., to cause the debtor to pay by sum-
moning him before the judge; nime-mu-iwisha
kua wáli = nime-m-dai kua wáli.

I'ANI, s. (ya), a yellow substance brought from
India, greatly in demand with the natives as a
dawa ya kiboda, remedy for sores (dawa ya
kiboda).

I'AA, v. a., to steal, to take clandestinely; cfr. ku
be in Kiniasa.

I'IA, v., to steal from; e.g., ame-mu-ia mali-

yákuwe pia kua faraga, he has stolen from him
all his property secretly

I'NIKA, v. n., takeable, that which can be stolen

I'BIWA, INOA, to be stolen from

IBÁDA, s. (ya) (cfr. عِبَادَة, adonavit, servum fecit,

عِبَادَة, servitus, obedientia, probitas), a service,
worship, especially ibáda ya Mungu, the service
of God. When the Mohammedans go to bed they
say "esháhád or eshéhodu ya Mungu." This
is ibáda ya Mungu. hence "amelula na ibáda or
ameáta ibáda ~ amelála kua ku salli, or kua ku
ata ku salli, he slept with or without prayer
But the word can also be taken sensu latiori,
e.g., ibáda ya sannam, e.g., máli, d.c. Mtu aliekua
mbaya kwanza, kisha akazingatia kua ibáda (ya
Muungu)

INILIA, s. (aba sújudi?), devil (corrupted form of
the Greek diabolos) (الْقِيَان), chief of the
derile, Satanas.

IDÁDI, s., counting (cfr. عَدَد, numerus, census,
annumeratio); ukishajua idádi ya fara, and the
price of something imedádi (amounts) to half a
dollar (cfr. عَد, numeravit, enumeravit) (II);
haina idádi, there is no counting.

IDADAI = ku-ji-dahidi (II)?

IDILI, v. a. (vid. ejdili), IDILISHA (cfr. عَدَل, quod
justum et aequum esset, statuit, aequavit), (1)
to learn good behaviour; (2) to teach one reason,
manners, or right conduct (ku idilisha); (3) ku-
m-sumbúa, to trouble one = ku-m-tia skili
muasa or mtúma mbishi kua ku-m-funga na ku-
m-piga niumbani or gerozani hatta ku ombéwa

kua babai or banawakwe, hatta ku-m-lalāma or dāka radi babai, hatta ku-li-shika neno a-m-pālo babai, hatta ku-fania radi or mapensi ya babai. *The Swahili tie up their refractory children or slaves either in their private houses or in the public prison, until the prisoner changes his mind and promises to behave himself well in future. Usually relations or friends intercede for the prisoner with his father, saying, "When a babe wets your lap, will you on this account throw him away?" Thus by degrees they gain the heart of the enraged father.*

Idiliwa = sumbuliwa; ku-m-tia ūdabu.

Idilisha (or idirisha), v. c.

I'dili (or adili), s., right behaviour (عدل, justitia, aequitas; عدل, res par pondere, quantitate);

fulani yū katika idili (ūdabu), or ana idili (ana makazi mangi) (It.); nupotévu akaidiliwa ku tiwa ndia ngema.

Idini (or idini), s. (ya), permission, leave; ku-m-pa idini, to give him permission, especially permission to marry a daughter given by her father; Arab. اذن and اذن, permisit, permission.

Ifa (or iva), v. n. (rid. iwa or iva, v. n.), to cook sufficiently (food) = kua mbivu, to ripen, come to maturity; ėmbe linaiva or linaíwa, the mango is ripe.

Ivisha, v. c., to cause to ripen; jua limeivisha maámbe, the sun has brought the mangoes to maturity.

Ivua, v. p.

I'via, v. a., to make bad (= ku nibisha), to spoil, disfigure (cfr. Kinyasa iba, to be bad; ibsa, to make bad); uki-mu-ita mtu mdúde, una-mu-isha (R.).

I'viana, v. rec.

I'tani, bringer of luck (St.).

Ivu (or ivu), s. (la, ya, pl. maifu), ashes; ifu la motto (Kiung. jifu); ifu la motto motto, embers.

Ivu ivu, grey ash-like colour?

I'ua (or i'uisa), v. a., to use words of another language which one does not understand, to imitate a man speaking in another language by using his words, to mock at him. Ku-mu-iga or ku-m-tokósa mtu kua maneno; e.g., wewe waiga or waigiza manono ya Kiswahili, nawe Muarabu, hu-ya-wési = hujui maanayakwo (maanai), wewe huna ásilili náyo maneno haya; Muarabu ame-mu-igiza Mswahili, you use Kiswahili words, and yet you are an Arab, you do not understand its meaning.

I'gnia, s. (Kiamu) (vid. inia), mother; niawo ame-kuja, his mother came.

Ih'taji (or ihtaji), v. a., to want, to desire; e.g.,

aih'taji ku sifiwa, he ought (ih, he counts) to be praised; cfr. احتاج .

Ih'tasia, v. obj., to be wanting to, to be desirous of.

Ih'tilāfu, adj., various, different; اختلف

Ih'timu, v. a. (cfr. hītimu), to finish learning or one's education.

Ijāra, s., wages, rent, hire, pay; cfr. أجر, mercedem dedit; أجر, merces, praemium sponsalium; ku-mu-ajiri mtu, to hire a man; اجار .

Ijāza, s., a reward (St.).

Ikhiāri, adv. = ni kheri, better, rather, vid. hēri or khēri, the comparative of خير .

Ikhtiyari, s., choice, will; kua ikhtariyako, as you please, willingly; vid. عار, elegit; اجيار, electio.

Iki, s., thickness in opposition to breadth (R.).

Ikibal = ikibāri; yuna ikibal adakāpo pote, ni ku tōa (kitu) hagnimui apendēza nti nzima (R.).

I'kiza, v. a., (1) to put over = lay across; ku ikiza niumba boriti, to put boards (boriti) across from wall to wall, in order to construct the dāri (roof) of the house; ku ikiza dari, to cover with a roof, to roof a house; kuku ya ku ikiza, a fowl cooked with eggs (St.).

Iko, there is, it is there.

Ila (or ela) = laken, but, except; لا, si non, nisi; hana ila (or illa or ela) mke mmoja, he has but one wife.

I'la, s., shame, disgrace, defect, blemish (cfr. Arab. علة, morbus, causā, praetextus?); ana ila, he is blamable; fulāni ni mzūri, laken yuna ila.

Ilakini (or lakini), but.

Ile, pron. demonstr., that, yonder; niumba ile, that house.

Ili (or illi), in order that.

Ilimu, s., doctrine; ilimu ya ingili or injili, the doctrine of the gospel (Arab. cfr. elimu).

Ilio, that which is; ndia ili ilio tambulikāna, that way which is known.

Ilioko, which is or was there.

Iliopandāna, the composition of a word (St.); cfr. pandana.

Iliyoiku kwanza, ilio sasa, na itakāvio niama-yetu, as it was before, as it is now, and as it will be after us.

I'lei, s., a small round thing held to be a great charm against lions (St.); cfr. لة 'deblia'it.

I'lekanu, s. (cfr. Greek κανον, a measure, rule, standard), canon, regula; bilkanāni, by the rule; cfr. قن, perquisivi; قن .

I'leki (or iliki), s., cardigan.

IMA, v. n. (old language) — ku simama, to stand up, to rise, to stand erect; fig., neno kuba lita-ta-simama mbellezeta — litakaja juietu, an important matter will befall us; ndia ya ku ima, a straight road.

IMANIA, v. obj., to stand out to one, to rise upon, to befall one; mtu huyu ame-m-tukana wali, neno kuba lita-m-simania mbellezakwe.

IMBHA (or **IMBA**) (**IMBHA**) — ku simika, to lift up, to set up, to make to stand; e.g., ku — mbingoti, to set up the mast of a ship; ku simika mbu, to have erections of the male yard (and in consequence flux of the sperm); daua ya ku simika mbu (e.g., by brandy), the medicine which causes erections of the yard.

IMA, v. a.; ku ima, to eat up food provided for other people; ame-tu-ima, he has eaten our share as well as his own (St.).

IMA-IMA, either, or; nbawa ku unatakuta ima-je? in this feather clean or not? (lit., or what is it?). cfr.

إما, an on?

IMANI, s. (ya), confidence, faith, belief; imani kwa Mungu, faith or confidence in God; upanga wa imani, the sword of safety, which does not bend; yuna wikonu wiwili wia juma; cfr. إيمان, fidiit, nixus fuit; إيمان, fides, religio.

IMARA, s. (ya), firmness, hardness, solidity, strength, said of substances and things which do not break or which are hard; kiti hiki kuna imara, haki vandiki, this chair is strong, it does not break; nti hi ina imara, heitimbiki, this ground is hard, it cannot be dug.

IMBA, v. n., to sing; hence imbo (la, pl. mainimbo), a song (vid. gnimbo and uimbo, pl. nimbo).

IMBIA, v. obj., to sing to or for one; e.g., u-mu-imbis gnimbo, sitikie.

IMBIKA, v. n., to be capable of being sung.

IMBISHA, v. c., to cause or make sing.

IMBIWA, v. p.

IMBU, s., mosquitoes (rectius m'nu, vid.).

IMISHA, v. c., to cause to stand, to set up; vid. ima, v. n.

INA, it has; e.g., niumba hi ina mawo mazuri, this house has fine stones.

INAMA (not ku nama but ku inama), v. n., to stoop, to bend down, to bow, to slope; jua laanza ku inama, ndo majira ya elasiiri, the sun declines, that is the time of elasiiri; niumba ina-ni-(i)namia pekeyangu, the house depends on myself alone. N.B. Slaves and strangers generally use ku nama for inama.

INAMIA, v. obj., to bend or stoop towards (?) or forward.

INAMISHA, v. c., to make to stoop or to bow, to bend; e.g., ku inamisha mti, to bend a tree.

Ji-INAMIA, contr. ku-ji-namia, to bow one's-self.

Ji-INAMISHA, v. refl.; e.g., ku-ji-inamisha (or inama) kua ku lima, to bow one's-self in tilling the ground.

INCHI, adj. (Kiny.), cfr. nti, country, land, earth.

INDA (or **KU WINDA**), v. a., to hunt; (2) inda, s.; ku-m-fania mtu inda, to give a man trouble (?) (neno asilo daka); bad habit, impertinence (= ubishi) (R.).

INGIA, **INGILIA**, **INGIZA**, **INGILIZA**, vid. ngia, ngilia, v. n., to enter, to come or go into.

INGA, v. a.; ku inga na kha suda, to ware poultry (cfr. tunga and shunga).

INGI, adj., much, many; jingi, ingine, different, other; muingino or muingine, mgine, jingine, muingine, pangino or pingine, pl. wangine, mangina.

INGNI (or rectius **ENGNI**), having, possessing, with it forms muegni, wegni, yogni, legni, kogni, vegni, zogni, and pogny.

INGU (dimin. **KINGU**), s. (la, pl. ma—) cfr. mbingu, a cloud.

INGUA, v. a.; ku — povu la tembo (or la tangu or la tui), to scare, to take off the froth of tombo, or ants, &c.

INI, s. (la, pl. maini), liver; ini la gnombé (ini, wengu, pafu, fio, firingizi, figa, all these words must be distinguished from each other).

INIA (or **INIA**) (wa), mother (= mviizi) (Kiny.); inia ndie ali-m-ua muana! vid. ku nia or ku gnia; niawa amekuja, his mother came; nana, grandmother.

INIANUKA, v. n., to be cut or torn to pieces; e.g., uglio hi inianuka, heishon'ki tena, this cloth is quite torn to pieces, it cannot be mended any more.

INIKA, v. a. (opp. anika) (= ku laza upande), (1) to lay down, to put on one side (e.g., ku inika mlimau, to lay down the lemon-tree in order to get its fruits), to careen a boat; e.g., ulizo dau, sermalla alie hasho, careen the boat and let the carpenter put a piece of wood into it; usi-u-inike mzigo, nimika wema, do not put the load awry, but put it straight; ku inika majimbo, to form the outer side of hoas (cfr. mfumbe); mpunga unainika kosi or shuko la mpunga lainika kosi, the rice droops; ku inika unso or kiton nti (ku ji-ipika), to let the face or head droop from grief or in mourning; (2) trop.; hapana mtu awezaye kumu-inika muegni mkii, nobody can bring down a proud man.

INIKIA, v. obj.; ku inikia tso la tini, to hem the lower part of a cloth.

INIKIZA, v. c., to turn round; muulimu ame-inikiza watu kua ku salli.

INNA, adv., truly; Arab. إن, utique, equidem.

INSHALLA, *please God, if God permit or will*

(Arab.), perhaps: *إِنْ شَاءَ اللَّهُ*.

INÚA, *v. a., to lift up; e.g., ku inúa máto ku angalia ju, to lift up the eyes, to look up; trop., ku inúa, to raise up from sickness* — *ku afu.*

INÚKA, *v. n., to be lifted up, to be erect* (mlima unainúka kua Mungu), *to become raised.*

INULIWA, *v. p.; mlima haukuinuliwa ni watu, the mountain was not raised by men.*

JI-INÚA, *to rise; ku inúa juani.*

INULIKA, *v. n.*

INULIA, *v.; e.g., ku inulia gadi kati ya mgomba ulioinama kua ndizi kúa kúa.*

INULIZA, *v. a.; e.g., ku-m-inuliza mzigo, to lift upon him a load.*

INZI, *s. (vid. n'zi or n'si) (wa, pl. mainzi), a fly, gnat (?)*.

IÓTTE, *all, every one, the whole; it changes like the possessive pronouns, otto, iotte, chotte, lotte, wotte, zotte, potte.*

IÓWE (iów), *s. (la, pl. maiów), a cry, noise* — *keléle, pl. mukelélé; la niui iowe hili? what is this noise for? ku piga iowe, to make an outcry, noise (Kipemba).*

IPA, *v. a., to long for everything one sees, to desire to have, to want; ku-i-pa roho mbelle, to give up the mind to, to covet; muivi ana-i-pa roho mbelle, kisha yuwaibwa kua wazi (kua ku shiriki roho), the thief taken first the purpose (in mind), then he steals really; ku-i-pa roho mbelle, ku fánia thambi.*

I'ri, *s. (la, pl. ma—) (old language) = kóndo; ku piga ipi or kóndo, to strike with knuckles of the fist; but ku piga ngumi means, to beat with the inner part of the fist. In the former case the blow is given obliquely, in the second horizontally; ku piga ipi or kóndo kua niuma ya wianda, or kua ku finikiza wianda wilihofumboa, laken ku piga ngumi kua ku sindikiza wianda, kana kua ku vunda názi; ku piga ipi, to slapone on the face.*

IRI? *what? kama ipi? how? (?)*.

IRU, *s. (la, pl. maipu or mápu), boil, tumour.*

IRÚA, *v. a., to take off the fire (St.).*

IRIGANO (or RIGANO), *s. — mize wa mbelle.*

IRIBA, *s., usury; cfr. Arab. رِبَا, auctus fuit; رِبَا, quod capitur in venditione supra protium constitutum; usura.*

IRIKA, *v. n., to faint (R.)? cfr. رَجُلٌ, emaciatus fuit, segnis fuit, or رَجُلٌ, menstrua laboravit.*

IRIBWA, *v. c., to trouble (?)*

ISITWA, *s., a vice (screw); cfr. إِسْوَا, ansa situlae vel urci.*

ISA (or WISA), (1) *to love and please (in the old language and in poetry); (2) to swallow up, to satisfy the heart's (or appetite's) desire (vid.*

kongue), to conceive an unreasonable love or partiality for one.

ISARA, *s., calumny (?)*; *ku-mu-isiri, ku-m-kashifu, ku-m-fania isara (cfr. إِسَارَةٌ, molestia res, adversitas), to backbite, calumniate, to defame one.*

ISH, *ejaculation* — *sh.*

ISHA, *v. a., ku isa or ku isha (كُتِبَ), to finish, to bring to a close or end; pumzi lime-ni-isha or lime-ni'sha, my breath is finished (hana tarafa tena ya ku enda mbio) (تَرْقُ, tractus, extremitas rei, latus); ikisha ku isha, where or if it is finished to finish. When preceded by the pron. a, a and i is contracted into e—esha; maneno esha or yesha ku isha, the words are at an end; gnombe wana we'sha pro waiashia, there are no more cows for slaughter; niki isha muona fulani, ta-ku-pa jawabu langu; n'le ishia ni fetha, I had no more money. Kwisha (— ku isha) is used as an auxiliary; e.g., amekwisha piga, he has already beaten; amekwisha kuja, he has come already; alipokwisha ku enda, when he had gone; akaisha, and he had finished, or when he had done this; akisha, after that (and finishing that).*

ISHIA, *v. obj. (= malisia), to finish, to settle a thing for somebody; ngója, ni-ku-ishia (ni-ku-malisia) manenoyako nliotúma, wait, let me finish for you the matter for which I have been sent; ame-ni-ishia waliwangu pia, he has eaten up all my rice.*

ISHILIA, *v. obj.; ku-mu-ishilia muezir.*

ISHILWA, *v. a. (= ku malisa); e.g., ku — muezir (ku ishilia muisho), to complete the month of service (to his master).*

ISHARA, *s. (ya, pl. za) (= delíli, aláma), (1) something strange or remarkable; (2) omen, prognostic, foreboding, mark; tumeóna ishara muaka hu = tumeóna tusijo óna mbelle, we have seen this year what we have not seen before; ishara ni jambo lisitaukálo kuja; hi ni ishara ngema ya mvua or ya juu, this is a good sign of rain or sun; (3) pattern, kind = genzi or gimi. The following occurrences are ishara, e.g., (1) tako likipiga, ni ishara ya matanga, ku keti nti; (2) ukópe wa tini ukipiga, ni ishara ya matózi ku liá; (3) mafungio ya sanda yakipiga, ni ishara ya ku fiwa; (4) mkeréa kiuna (popo) akíla, mtu atáfiwa, ni isharyakwe; améóna ishara, he has seen or got signs or omens (of death), when this or that bird cries, or this or that thing happens; jambo ndakílo u-ni-ánis ishara, show me what you desire to have; nime-ku-óna isharyangu, kama hi, or gimi kana hi; ishara ya ngáo hi ndakíyo mimi, I want a cloth like this. Arab. إِشَارَةٌ.*

IAH, v. n., to live, to last, to endure; *vid.* **iaishi**; **عاشي**, vitam duxit; nimeishi minka arbaini, *I lived forty years, I am forty years of age* (4. **niaisha**, lifetime).

IAZAKATI, s., gain; sikununda kitu hiki, hakina **iazakhi** (R.); *cf.* **مصلحة**, utilitas, commodum.

IAILAMU (or **ILAM**), *s.* (wa, pl. **Mūslām**) (**مسلم**), Muhammedicae religionis cultor vel assecla, a **Muhammedan**; mtu wa poani ni I'alam or **Mu-salam**; watu wa poani ni Islam or **Waislam**, the coast-man is a **Muhammedan**, the coast-people are **Muhammedans**; or mtu wa poani ni **Msa-himna** or **Msalihina**, or **Melimina**, pl. **Wasalihina**; *cf.* **مسلم**.

IAIMU (or **IMU**), name, the name of God; Arab. **إله**.

IAIPOKUA, where there is not, except, but (*vid.* **Gram.**).

IAITISKA, s., dropsy (St.); **استسقا**.

IAITWAI, s.; hat el istiwai, the Equator; **خط الاستوا**, linea aequinoctialis.

ITA, v. a., (1) to call, to summon, to invite; ku taja, signifies, to name one, to give one a name, to call one *N. N.*; but ku ita, to call, invite; e.g., nime-mu-ita, lakon amekātā kuja, *I called him, but he refused to come*; (2) to cast in a mould (St.); ku itoa, *v. n.*, to be called. After wa and before i both a and i are changed into o (w); ku w'eta, instead of ku-wu-ita, to call them.

ITANA, v. rec., to call each other.

ITIA, v. obj., to call one for —, to call for some object.

ITIKA, v. — ku-m-jibu, to answer one's call; bana ame-mu-ita mtima, nai (na huyu) ame-itika, the master called the slave, and he responded to the call.

ITIKIA, v., to answer the call for one, in his behalf; mtima ame-mu-itikia bana wakwe; ku-mu-itikia santtiyakwe kua uimbo, to fall in with one's voice in singing.

ITIKIZA, v. — ku kubali, ku ridia mananoyakwe, to approve one's word, to assent to.

ITIKIKANA, v. c., to respond one to the other, to acclaim mutually, to call to mutually.

ITHINI (or **ITHINI**), *s.*, permission, sanction (*vid.* idini or eidini, page 106); ku toa ithini, to sanction.

ITILAFU, s. — khofu; hapasa itilafu, there is no fear; *cf.* **آلاف**, perit; **آلاف**, interitus, exitium.

IRO, s. (la); ito la gū (gū), the ankle.

IWA, v. n., to ripen, to be completely cooked; ma-
umbe yanakua yaiva mmoja mmoja, the mangoes became ripe every one of them.

IYISHA, v. c.; muembo waivisha or unakua waivisha.

IYO (pl. **maivo**) (of a koké), *vid.* niudi and msuka-wano.

IYU (pl. **maivu**), ashes.

IWA, v. n., *vid.* **ia**.

IWIWA, v. c. (= **akliisha** or **wakliisha**), to deliver up to one the demand for payment of a debt, i.e., to commination one to call in a debt; nime-mu-iwisha Abdalla, adáke doniyangu, or inali-yangu kua feláni, *I charged Abd. to demand my property from N. N.*

IWIWI? where is it?

IWIWA (or **IWIWA**), *adj.*; i iwisa, a bad egg (pl. **mai mawisa**), bad eggs (*cf.* **wisa**, spoiled).

IYAI (or **YAYI**), *s.* (R.) — **mai** (**Kiung.**), eggs.

IZA, v. a., to refuse (St.).

IZARA, v. a., to publish things about a person, to tell scandal about and thus calumniate a person;

عمر, publice protulit sermonem? **آمر**, momo-ravit?

J

JI (better **CHA**) (pl. **via**), one of the genitive particles (*vid.* **Gram.**), denoting of; e.g., kitu cha m'tu, the matter of the man.

JIA, v. n.; **kújá** (*vid.* **Gram.**) (**kúyā** in **Kiamu**), to come; amekúyā leo, he came to-day; hakulála usiku **kújá** or tangu usiku hatia ku **kújá** muanga, he did not sleep from nightfall to daybreak, lit., till the light came; amekélela **kújá**, he sat up all night till daylight; alikuja toáwa, ku being omitted when a verb follows after **ja**.

JASIA, v. obj.

Jia, v. obj., to come to or for him or upon him; e.g.,

leo, a stranger came to me to-day. They say

also **jajia**; e.g., siku hizi kazi ina-ni-jajia, sipati nafasi, on these days I got much business, I was never free.

JIKA, v. n., comeable (if this were an English word), accessible; mji hu haujiki, this town is not accessible.

JILIA, v. obj. = **jia** = **fikilia**.

JIWA (or **JILIWA**), *pass.*, to be come, to be overtaken; nimejiwa or jiliwa ni mgeni leo, I have been overtaken by a stranger.

JIA (or **CHIA**), *s.*, tea.

JA, v. n. (*cf.* **cha, v. n.**), to be afraid; yawájá ku emenda pikée, he is afraid to go alone.

JESHA (or TISHA), *v. c.*, to cause to be afraid, to make afraid.

KÚ JŌA (or KU JŌWA), *pass.*, to be feared; ame-jŏwa, he was feared.

JA, a particle used to form several tenses, (1) ja with po, even if; a-ja-po, and in the plural wa-ja-po; e.g., a-jŏpo ku penda, even if he love thee, pl. wa-ja-po ku penda, even if they love thee; (2) with negative prefixes; ha-ja-ona, he has not yet seen; ha-ja-ja, he is not yet come; (3) asi-ja penda, before or ere he loves, or that he may not have loved; yasi-jawa haya iote (yote), all this not yet being or existing; hawajakŭla amani kabla bu-ja-tia, before thou puttest in; si je'nda pro si ja enda.

JĀ (JĀA), *v. n.*, to become full, to be abundant with = kun telle; kŭsha linjĀ ngŭo, the box is full of cloth; maji yamjĀ jana nlipopita, na sasa yĀjĀ or yānjĀ tena, the water was full (the tide was high) yesterday when I passed, and now it is full again, i.e., it is flood-tide, ku jaa inshŭmbi, the tide is coming in.

JĀLIZA, *v. a.*, to fill up; ujālize wīno kikŭmbe (or kibāo) hatta ūjāe telle, hakika ushinda sasa, fill up the glass with ink, till it be full, for now it is only half full, or not quite full. TŭpĀ sasa ishinda mafūda, ujālize telle, the bottle is not full of oil now, fill it up completely.

JĀWA, *v. p.*, to be filled with, to be full of; alikua akijaa roho takatifu, Luke iv. 1; ku jawa ni khofu, Luke i. 12, to be filled with fear; maji yamejawa dudu, the water was full of insects; lakon mtungi umejaa maji the jar is full of water; cfr. Luke vi. 11, wakajawa ni wazimu.

JĀZA, *v. c.*, to make full, to fill up; ku tia tolle.

JĀZŌA, *v. n.*, to be filled.

JĀ, *s.*, a place where rubbish is thrown.

JĀA, *s.*; shika mājira ya jaa, steer northwards (St.); cfr. mājira, the course of a ship, to be distinguished from majira, time; mājira, cfr. Arab.

مَجَر, lata per mare fuit navis, vel cum sono sulcavit illud, vel ventum obviam sibi habuit.

JĀĀLI, *v. n.* (جَل , magnificavit), to be potent or powerful, to prosper; mtu huyu amejāali muaka hu — amejā mali telle, he prospered.

JĀĀLIĀ, *v. c.*, to make one potent, to give one authority, to prosper or bless one; Mungu ame-jaalia mali (= ku pata mali); Mungu aki-tu-jaalia, tutakuenda kesho, if God enables or prospers us, we shall go to-morrow (aki-tu-fanisia, aki-tu-kabalia).

JĀĀLIWA, *v. n.*, to be enabled, to be given power, to be blessed; ku jaaliwa ni Mungu.

JĀBALI, *s.*, a rock, rocky hill; kaburi iliotimboa

katika jabali, Luke xxi. 58, a rocky mountain; جَبَل , mons.

JĀBALI (MAJĀBALI), *s.*, a thick mass of clouds.

JĀBĀRI, *s.* (magnus, omnipotens, absoluti imperii, dominus; جَبَّار) absolute king or ruler (a title of God).

JADI, *v. a.*, to demand a thing urgently and violently; cfr. جَدَّ , postulavit petiitve ut daretur quid; ame-ni-jadi hatta nime-m-pa.

JADI NA JADI = milele na milele.

JADDI, *s.* (ya) (= ndā), hunger, starvation (Kiēn-gŭja); cfr. جَدَّع , malum alimentum accepit maleve nutritus fuit; ameshikoa ni jaddi or shungitati.

JADDI, *s.* (ya, pl. za), Capricorn; جَدِّي , haedus, capricornus, signum celeste viginti et octo sidera complectens.

JADDI, *s.* (ya, pl. za) (جَدَّ , avus), great-grand-father (babu, grandfather), ancestor; mtu huyu ni shēha tangu jaddiyākwe.

JADILI, *v. a.*, cfr. haji or hoji, hujiana.

JADILANA, *v. rec.* (= hujiana), to argue with; cfr. Arab. جَدَل , firmus fuit, altercatus fuit, disceptavit.

JAFI, *s.*, an insect, which creeping over the body causes marugurugu (vid.).

JĀFU, *s.*, a kind of basket made of mīā for catching shrimps; it has holes, so that the water may run through, whilst the shrimps remain (vid. mfumbi).

JĀFUA, *v. a.* (Kimvita) = tofūa (Kilindini) = ku tia taka, to make muddy (cfr. tofūa).

JĀFŪKA, *v. n.*, to be dirty; niumba inajafūka yadaka fagiwa.

JĀFULIA, *v. obj.*, to dirty, soil, bedaub; ana-ni-jafulia nguoyangu.

JĀGA, *s.*, a frame-work for putting corn &c. in.

JĀGĪNA, *s.* (pl. majāgina), bold, brave, gallant; mtu huyu ni jāgina (mtu mkali, hachi), vid. chagina, page 88.

JĀHĀ, *s.* (ya, za) (جَاه , potentia, dignitas), power, authority; sultani ame-m-pa wali jāha ya watu, the king has given the governor power over the people; (2) good fortune; samani za ku toka jūa hakuna upepo (Sp.); (3) kilango ja jaha or pepōni, the door of paradise, which the Swahili imagine they see open at night now and then seeing a very bright spot of heaven.

JĀHABU, *v. a.*; ku — jombo poani, to shore up, to lift up a vessel.

JĀHĀBIWA (= gadimiwa, to be erected on supports.

JĀHABU, *s.* (ya, pl. ma—), support; ku waka-jombo jū ya majakabu.

JAKIR, *s.* (ya, pl. ma—), a ship, vessel, especially bigbala, ghanju.

JAKU, *s.* the North Pole.

JAKU, *v.*, to give honour to.

JAKWA.

JAKILI, *v. a.*, not to fear any one, to be brave; ku jahili-meno, ame-m-jahili mtu (laken Mungu ha-jahili) asie khofu ya watu.

JAHILIANA, *v. rec.* (kua na daua na mtu hatia ku pigana).

JAHILI, *adj. and s.*, courageous, brave; asie khofu, si mūga (majahili ni ku iba tunu ya mesgidi?).

JAHIM, *s.*, hell; muegni pepo na jahim, the lord of paradise and hell; *cfr.* **JAHIM**, ignis ingens; ignis inferni.

JAJA, *v. n.*, to begin to rot, to be spoiled; wāli hu unajaja, this boiled rice begins to spoil.

JAJA, *s.* (ya, za), a kind of grass growing in wet places, a kind of mboga? (R.).

JAJAGA, *v. a.*; ku — ngūo, to wash a cloth by rubbing it between the hands, not by beating it upon a stone, as is customary with native washermen (by being beaten softly it sounds jā, jā, jā); ūjajaga nguoŋangu, nai-pure (*vid.* pūra or pūya, *v. a.*), to wash a cloth by beating it on a stone.

JAJAMBA, *v. a.*, to out-roar, to interrupt one in speaking by a noisy behaviour; ame-ni-jajamisa kua maneno mangi.

JAJI, *s.* (pl. majaji), an egg (Kiung.)

JAJIA, *v. obj.* (*cfr.* chachia), cumulate, press, augment; siku hizi kazi ina-ni-jajia, or zime-ni-jajia, sipāti nefasi, or raha ya ku keti, in these days my business or my occupations accumulate upon me, I cannot take rest; *vid.* jin, page 109.

JAJUA, *v. a.*, to sour, to make sour; ku — mtuzi (Sp.).

JAJUKA, *v. n.*, to become or turn sour (ku pata ukāli, ku pata kiungo).

JAKA, *v. n.* (= ku legua, ku rariika), to get old or worn out (*vid.* kūkū); nguo imejākū or imekua kūkū, the cloth is worn out, is shabby.

JAKA, ni siku sizizo kua na mvua (*cfr.* harara), a day when there has been no rain; wakati wa jākā, winter-time.

JAKAJA, *v. a.*, (1) to pound oil (= ku ponda mafuta kua kingu, but ku shindika kua ngamia, to pound oil in a mortar, not by the mill driven by a camel; *cfr.* shindika); (2) ku jakāja niumba — ku takasa niumba, ku fania tupu tupu sehabu ya ku tama, to empty one's house when one emigrates, to clear a house; (3) tōmbako ni jakāja or dakāta heitai, ni tōmbako dafu lisilo zaha menōni, mild tobacco which does not burn the mouth.

JAKAJIKA, *v. n.*, to be pounded very much; mafuta yamejakajika sana — yamepondēka sana yame-jakajika.

JAKAFU (Kijomvu), an animal which eats poultry (hana, Kijomvu) (Sp.).

JAKANI, *s.*, *vid.* bori.

JAKULA, *s.* (oha, pl. via—), food, eatables (= kitu cha kulū).

JAKUNOA, *s.* (oha, pl. viakunoa), drinking.

JALADA, *s.* (ya, pl. za), the cover of a bound book;

cfr. **JAL**, excooravit, in corio compegit (librum);

JAL, cutis, corium; (2) a whip; ku-m-piga jālada.

JALI, *adj.* — salikhi; rokhoŋangu jali, pure, upright?

JALI, *v. a.*, to put; **JAJA**, posuit, fecit, abundavit, constituit; Muungu aki-ni-jalia, if God spares my life.

JALI, *v. a.* (*vid.* jaalia), to regard one, to revere one, to fear; ku-mu-angalia sana, to enable one to have respect for one; e.g., mtu huyu amo-m-jali Mungu, na Mungu amo-m-jalia; mtu huyu ha-ni-jali = ha-ni-sikili.

JALIA, *v. obj.*, to grant, bestow (= bariki); Muungu amo-m-jalia siriki or risiki.

JALIWA, *v. p.*, to have power, to be enabled or blessed.

JALIZA, *v. a.* (*vid.* jā, *v. c.*), to make full, to fill up.

JALIZIA, *v. obj.*, to fill for one; ku-m-jalizia kasha, to fill the box for one (= timia).

JAMAA, *v. a.*, to collect together, to gather.

JAMAA (or **JAMĀ**), *s.* (ya, pl. za), family, company, society; **JAM**, collegit, congregavit; **JAMAA**, turba, agmen, multitudo, synagoga, concilium.

JAMĀIA, courtesy, good manners, elegance; **JAM**, pulcher tam corpore quam moribus, elegans decorus fuit; **JAMĀIA**, elegantia.

JAMĀNDA, *s.* (la, pl. majamanda), a round basket with a cover, both made of mā; kijamanda, a small basket of this kind.

JAMBA, *v. n.*, to break wind loudly; e.g., punda yuwajamba kua kelule; *cfr.* shuta, mashuzi and ushizi. These words must be distinguished.

JAMBA, *s.*, breaking of wind.

JAMBA (or **NAJAMBA**) = nakuamba (ku amba), conj., if, though, notwithstanding.

JAMBA, *s.*, white film of the eye; muegni jamba, a person with a white film on his eye; mtu huyu ana jamba cha jito, or ana kiini jōpe cha mato; *cfr.* upogo.

JAMBA, *s.* (or **KIAMBA**) (pl. wiamba), (1) small rock (muamba, a large rock); (2) jengo, construction (pl. viengo); vilifo katoa kasidi ku-m-pigia jamba or viamba, to make huts for way-laying one, the robbers cut part of the wood near the wayside, where they dwell, to waylay travellers.

JAMBIA (la, pl. majambia) (*vid.* gambia), a curved

dagger carried in the girdle by the Arabs; jambia laméta kumója, si kuili, the dagger is bright on one side, not on two sides; laken upanga kumetóka kote kote, but the sword glitters on all sides.

JAMBO, s. (ja, pl. viámbo), bait; kitu cha ku fulia samaki, a bait for catching fish; — cha ku tegéa niúni, to catch birds; ku weka or tia jambo katika mtámbo, to put a bait into a trap.

JAMBO, s. (la, pl. majámbo or mambo) (from ku amba), state, thing, matter, circumstance, &c.; nini jambo hili? what is the matter? ame-nitenda kulla jambo la wema, he showed me all possible kindness; jambo, for si jambo, I am well; hujambo, you are well; hajambo, he is well; jambo sana, I am very well; &c.

JAMBÚA, v. a. (vid. shambúa pamba, to clean cotton), to clean, e.g., cotton.

JAMBURU? ja-m-futia? (Sp.).

JAMET, s., unnatural carnal intercourse; ku fania —, to commit sodomy.

JAMI, v. n., to have connection with, to copulate.

JAMIA (or JAMII), v. a., to assemble, gather (watu na ote).

JAMIA (or JAMII), s., the mass, the body of, many; pia zote; watu wote, the whole human race.

JAMISHA, v. c., to gather.

JAMILA; جمل, omentum liquefactum.

JAMIRA and JAMIA; ta-m-fania jamira katika moyo = wangu (R.), sina jámia ya ku-m-fania hatta akakiuai rokhoni muakwe? جمار, medulla.

JAMKANO, s., breakfast; chakila cha súbukhi (ku amsa or amsha or fungúa kánoa, to awake or open the mouth).

JAMVI, s. (la, pl. majámvi), a large mat of coarsely plaited palm-leaves; jamvi la ku tandika niumbani katika matंगा. The Suahili consider a mat on the floor to tread upon a sign of mourning? They sit, eat, and sleep on a mat, but do not tread upon it? They make various kinds of mats, some of them very neat and fine (vid. mkóka). It is chiefly the work of the women. The mats which have been used in burying a corpse are given to the mosque, which is covered in the inside with mats for the use of the praying people.

JANA, s. (la, pl. ma—), the larva of a bee (vid. majana); jana la niuki, the empty cell of a comb, but kamba la niuki, the cell full of honey; hamba úsali, tua-ji-tafunia majana.

JANA, adv., yesterday; siku ya jána, the day of yesterday; ku shinda jana = jáni, the day before yesterday; jana, last year.

JANA, s. (la, pl. ma—), a lad, vid. mtukutu; jána hili ni tukutu m'no, this lad is very restless.

JANABA, s. (la, pl. ma—) (cfr. جابا, declinavit;

جَابَا, pollutus fuit effluxu seminis), filth, uncleanness after cohabitation; hana the injunction given to the Muhammedans, to wash themselves; mtu huyu ana janaba (taka) mnapiga akilala na mke.

JANDA, s. (la, pl. ma—), leaf; janda la mti, leaf of the cocoa-nut tree.

JANDA, s. (ja, pl. vianda), a finger; (1) janda cha gumba, the thumb; (2) janda cha shikada, the fore-finger; (3) janda cha tóká, middle-finger; (4) janda cha kati ya kando (or janda cha muandámisi wa misho); (5) janda cha misho or cha kando. The middle-finger is called janda cha tóká (finger of time) because the Suahili take the lime used in uraibu (vid.) with that finger; if they do not, it will judge them on the day of judgment, as their fabulists tell them.

JANDALA, s. (cha, pl. viandala), a remnant of food; ku ni-wekúa mume jandála, to preserve for the husband (separately and purposely) a remnant of food, which the wife gives him after the guests are gone. She does it from the tender consideration, that her husband might not have eaten enough, the guests consuming all.

JANDARUA (or JENDARUA) (cha, pl. viandarua), an evening (ku tungika or funga ngúo).

JANGA, adj., young, unripe; hakitassa ku iva janga kitu kijanga, something unripe; émba hili ni janga; mtóto mjanga; mahiudi majanga; ndizi ni janga.

JANGA, s. (ja, pl. vianga); janga cha máto, dimness; haóni sana, yuna kiza cha máto; hana janga cha mkono, hana khofu ya ku sua mkono, he robs suddenly.

JANGA, v. a. (= shanga), to split (wood) (Kiunguja).

JANGA, s. (vid. kianga), clear weather after the rain has passed; linatóka júa, mfúa inakwisha kúgnia, the sun has risen and the rain is over.

JANGÁWE, s. (ya, pl. za), a pebble (vid. káwe, gravel); jangáwe ya jiwe.

JANGO, s. (ja, pl. viango), (1) hook —; kidúde ja ku angikía or tungikía kitu (ku tungika, to suspend —) (Kimrima); (2) pl. of ujango wa utumbo; utumbo is the great stomach; ujango, the little one (pl. jango), the small intestines; cfr. ujango and utengelélé.

JANGUA (pl. majangua), magn. of wángua (R.) (cfr. wángua or wángüa), a large desert.

JANGUA, v. a. (Kipemb.) = ku fuma miemba (Sp.).

JANGULIA, v. obj.; ku-m-jangulia tangulizakwe.

JANIATA, v. a. (ku kata vidágo vidágo), to cut into small slices or pieces, e.g., castana, bananas, &c. (vid. mjaniáto), to boil the whole together.

JANJA, s., impostor = mungo; ajanja = urungo (Sp.).

JARUA, *s.* (vid. *genna*), *paradise*; *cfr.* *jaru*, *bortus*.
JASNI, *s.* (la, pl. *manni* or *majanni*), *a leaf, also grass*; *jassni ja miti*, the leaf of a tree; *majanni* signifies generally any grass or herbage, but *niasni* is grass, not leaf.

JANNIKIWIITI, *grass* (the colour of a green leaf);
ngáo ya jannikiwiti, a green cloth.

JARO, *s.* (cha, pl. *vi---*), *a sort of table or low stool, on which the Arabs place their food*; *jaro cha ku andikia wali*.

JANSI, *s.* (la, pl. *majansi*), *cramp*; *mtu akikoti mno, yuwafania jansi la nāgū kúfā jansi*, sleep, said of a member of the body; *nasikia gulangu kama lililo tonguka* (when the foot is asleep); *gulangu lina-ni-fā jansi*, my — is asleep; *inukono wangu una-ni-fā jansi*, my hand is asleep.

JANSO, *s.* (ja, pl. *viāso*), *the beginning of plaiting, e.g., of a mat*; *janso cha mkéka* or *jamvi* or *ahupātu akiānza ku suka*.

JANVIA = *Jambia*, *vid.*

JÁO, *s.* (cha, pl. *viáo*), *roller, trestle*; *jáo ja ku shusha dau* (ku shusha or shusha dau), the piece (or pieces) of wood on which a boat is launched into the sea.

JÁO, *s.* (cha, pl. *viáo*), *a small band, group, or company of people* (= *kikáu*), *wamekuja viáo* (or *vikáo*) *wengi hatta ku timia goshi ya watu*, there came many bands of people so that they made an army.

JÁPA (or *JAPÁRA*), *s.*, *quite drunk*; *mtu felani yijapa* or *japára leu*, *N. N. is to-day perfectly drunk*.

JAPU, *sign of a tense signifying "even if"*; *ujapo kuja*, even if thou comest; *ujapo sika*, even if you arrive.

JAPPA, *s.* (cha, pl. *viappa*), (1) *a mark, stamp* (= *aláma*), *pipa linaandikoa jappa*, the barrel has been written over with a mark — there is a mark written upon the barrel; *ngóme ya Mwita imoandikoa jappa* (referring to the Portuguese inscription on the castle-gate at Mombas), (2) *jappa cha ku fungia waraka* (kua jiti or *sám-mába*, seal of a letter with wax or gum), (3) *ku piga jappa cha juma katika kortani*, to print on paper, lit, to beat an iron-mark on paper; but only those natives who have had intercourse with Europeans know of this expression; (4) *the fin of fish?*

JAPÚA, *v. a.* = *ku ngóga mlio wa ngoma*, to increase the noise of a drum; *ku japúa magu* — *ku fúliza* (*cfr.* *matúa*).

JAPÚKA, *v. n.* = *amekuenda haraka*, he went quickly.

JAPÚMA, *v. c.*

JAPPO, *s.* (cha, pl. *viappó*), *a small native drum*; *ngúma ndógo* (*cfr.* *ngóma*).

JARÁHA (or *JERÁHA*), *s.*, *round*; *vid.* *goraha*.

JARARI, *s.*, *the ropes passing through the pulley attached to a dhows's halvyards* (St.).

JARIBU (or *ARIBU*), *v. a.*, to try; *jaribu*, *probavit*.

JARIFA (pl. *ma---*), *a drag-net made of European cordage* (*vid.* *juya*).

JÁRU, *s.* (cha, pl. *viáru*), *a band or company of travellers, a caravan, journey, expedition*; *mjáru* is one man of the company, a traveller (pl. *vajáru*); *ku fania járu* = *ku safari* (*Ki ku hamba*), to travel, to make a journey, mercantile or other business. *Mzungu* (R.) *sa fania viáru vitátu via Jaggá, the European has made three journeys to Jaggá*; *na viwili via Ukambáni* (Kr), and two to *ibani*. The word *jaro* is *Kanika*, but now is only used by the *Suahili*, who use "safari" the Arabic.

JARO, *s.* (*vid.* *fujo*, *), *thoroughfare*; *ku fani niumba jaro*, to make a house a kind of thoroughfare.

JAMA (or *JAZA*), *v. a.* (*vid.* *ku jā*), to fill, make full; *ku jaza telle*.

JÁMA (or *JIZI*), *s.*, *recompense, reward, remuneration*.

JANAKA, *s.*, *a kind of bread*.

JISHO, *s.* (*hari* or *fuko la muiili*) (*cfr.* *hari*), *heat which produces sweat without being caused by labour, perspiration* (*mitukúto*); *siku hakulalik niumbani kwa hari* or *ni harri ndani*, one cannot sleep in the house on account of the heat; *ku fania jashio*, to sweat (*jashio la unga*).

JAMI (or *JAZI*), *v. a.*, to reward, *Luke xx 47*; *ku mijiwa mtu kwa wema* or *uofu*, *ku jaziwa jaza ngúma*, to be well rewarded; *cfr.* *jaru*, *subagit*, *retribuit*.

JANI (or *JANI*), *s. and adj.* (cha, pl. *vijani*), *abundance, a thing which is abundant, plenty*; *kitu hiki ni jani mjini* — *japatikana telle katika miji*, there is plenty of this thing in town; *vijazi vitu hivi* = *telle humo*, *kitu hiki kijazi* = *telle*; *ma imbe ya jazi Mwita*, mangoes are abundant at Mombas; *pesa zinakua jani sana*, the pesa (a small copper-coin of the East India Company, anno 1845, introduced by the Sultan Said-Said on the Suahili coast) have now become abundant (the people of Mombas at first having objected to this innovation); *viombo vijazi* = *vinatumbā*, the vessels are choke-full.

JANI *s.* (la), *a kind of pumice-stone, used in making* (*suka*) *mikéka* (Sp).

JANI (or *JANI*), *v. a.*, to supply one = *ku-m-pa kitu*, to supply one's wants, to recompense one, *Luke xiv. 14*; *pasa*, *ku jaziwa*.

JANILA, *v. obj.*, to reward.

JANI (or *JANI*), *s.* (la, pl. *ma---*), *an ornament in the lobe of the ears* (round pieces of wood or of silver), worn by the native females; *jassi la*

etha — (cfr. furnga). It costs about 3 dollars, i.e., 1½ dollar for each ear. Dr. Steere says, "This ornament is generally a silver-plate about an inch and a half across.

JARI, v. a., to dare or brave; amejasiri ndia pekeyakwo, he travelled all the way alone; cfr. Arab. جاسر, ausus fuit.

JASIRIMHA, v. c.

JHAI, v. a., to explore; جاس, captavit exploravitque.

MINI (or JAMMIN), s., jasmine. The flowers are sold in the streets of Zanzibar for their scent (St.).

JUNI, s. (wa, pl. wa—), spies (Sp.)? Arab. جاس, explorer; e.g., —wanti, a spy of the

JAM², s., violence, tyranny, oppression, injustice; Arab. جور, from جار, injustus fuit et tyrannus.

JAJUZI (JAJUZI or JOZI), a pair, a brace; vitu viwili viwili.

JAWA, a coarse kind of Indian earthenware; kikombe cha Jawa, a cup of coarse Indian ware (St.).

JAWA, v. (vid. ja or jaa), to be full or filled; waka-jawa ni wazimu (Luke vi. 12); maji yamejawa dudu.

JAWABU, s. (la) (جواب), fudit, pervasit, respondit; جواب, responsum, answer, affair, condition, &c.; jawabu la kesho huwanda leo; ku letta jawabu, to bring an answer; jawabu hili mimi sitambui, I do not understand this matter.

JAWAMA, s., a squadron? (Sp.).

JAWAWA, s., soft wood; mti hu njawawa, pl. miti hi nijawawa (R.), or mti hu ni jawa si mgumu.

JAWI (and BABUNI), s., kind of cloth of Arab manufacture (R.), perhaps rather of Kihindi.

JAZA, v. a., to jill; vid. jaa.

JE? interrog. particle; wananá-je? what or how dost thou say? je nilalali (Luke xiv. 3; xi. 19), what is it? saa-je? what's o'clock? mzi-je? what month?

JE! well! hullo! what now! je, mli wa pata? well, have you got it then? ana, aha tu li wa pata.

JEBALI, s. (la, pl. ma—), coral rock, madrepore; jebali ni jiwe gumu halifai tuka; jebali ni muamba mkifu ku sula bahari. Makame iwe, Kivemtu na Mku gnombe, pia ni magubali: see the story about these rocks under jiwe.

JEBU, s., an ornament worn by women, hanging under the chin (St.).

JETIA, v. a., to nauseate = ku-mu-eléa moyo; kitu hiki kina-m-jefua moyo, this nauseates him so that he vomits (vid. eléa).

JEFUKA, v. n., to feel a tendency to vomit; amejefuka moyo = adaka ku tupa (— ku jitukisa moyo).

JEFUHA, v. c.; kitu hiki kina-m-jefuka moyo (kina-m-tukisa moyo), to cause to vomit.

JEGA, s. (la, pl. ma—), bad by being watery; mubogo hu ni jega, this cassada has much water, but no meal, it is bad, useless; mjego (pl. mi—) is a small one, jega a large one; the people of Pemba call it jéléma (vid.).

JEGNI, adj. possessive (cfr. muegni).

JEGO, s. (la, pl. ma—), cheek-tooth; jego la ju na la tini, the upper and under cheek-tooth; majino ya tafu, grinder (Er.).

JEHENNA (JEHENNAM), s., hell (James iii. 8); my ley burns me like jehennam, I want medicine, said a Suahili-man to Reb.; cfr. جهنم, profundus puteus, gehenna, infernus, ipse inferni ignis.

JEKEJEKE, s. and adv. (= tikitiki), completely (= kabisa, kámili), thoroughly; niumba imeteketeka jekejeke, heikua batta mti or batta kitu, the house is burnt down completely, nothing remained, not even a pole, &c.

JEKEJEKE, s., heat, sultriness (Kimrimo); jeke-jeke nengi or kali leo, it is very sultry to-day.

JEKELEA (or JEKEREA), v. a. (= ku-m-toremea), to delight or refresh one by kindness.

JEKTA, v. a., to dig up; (1) sisi limejekua kaburi, na meiti amejekua, kaburi ni wazi, the hyena has dug up (ku fukia) the grave, which is open; (2) to throw up; gnombe mkali ame-ni-jekua = ame-ni-piga, a fierce bullock took me on its horns to throw me to the sky (ku inua).

JEKULIA, v. obj.; gnombe ame-m-jekulia.

JEKUKA, v. n., to be tossed out or up by an animal (cfr. tukuka, v.).

JEKUNDU, adj., red (vid. ekundu).

JELEA, v. n. (vid. ja or cha), to be afraid; ku khofu, to fear; na-m-jelea saidi; najolea kufa, I fear dying.

JELEWA; ku — na motto (?).

JELÉMA, s. (la, pl. ma—) (Kipemba); jéléma la muhogo, a large cassada, which has much water, but no meal; mjéléma (wa, pl. mijeleva), a small cassada without meal. The Mombasians call it jega (la, pl. majega) (vid.).

JELÉWA, v. n. (vid. jéléma), to pass the night, to sleep till daybreak or daylight; najelewa adiani.

JELEZA, v. a. (= ku lésa), to make pass the night, to keep over night; amejeleza wali batta kuna-kuja, to keep boiled rice over night till the break of day = ku katiha usiku kuja; ku jeleza muiku — ku ata batta kuja, to let remain for a night; ukuni hu wajeleza sana, umelala batta na subuhi.

JELEZA, v. obj., to keep over night for —; nime-ku-jeleza wali batta elfigiri, I have kept the rice for them over night.

JELEZA, s. (ja, pl. violéza), buoy — ja nanga, buoy of an anchor (vid. eléa); kigogo kioleleza ku mti

sha nanga; alama ya nanga ku tamburikana ilipo, a large piece of wood which swims on the surface of the water to show the place of the anchor, a mark to show where the anchor is.

JEMBU, v. a. (vid. jalada), to bind books.

JEMA, adj. (vid. ema) (kitu jema, a good thing) (nene lema, Kiamu), good, nice, fine (vitu vema, good things).

JEMADARI (pl. majemadari), a commander, commanding-officer, a general.

JEMBAMBA, adj., thin, narrow; vid. embamba.

JEMBE, s. (la, pl. ma—), a native hoe; (1) jembe la ku limia (pl. majembe or membe); (2) jumbe cha ku fumia (pl. viembe) (= kigumba), the iron arrow-head (kiembe in Kimrima); jombe cha mli; (3) jombo la kizungu, a spade.

JEMBEZI, s., a European broad saw, to which they attach a handle at the other end to enable a second person to draw it (R.).

JEMBU, s. (ja, pl. viembu), a chisel.

JEMKA (or JEMUKA or CHEM'KA), to bubble, boil up; masiwa yajemka kua ku pata motto sana, the milk boils up very much by the fire; jungu ja-jemka or jatokota kua ku pata motto sana; tembo lajemuka likipata jua; maji yanajem'ka? does the water boil?

JEMU, v. n., to sneeze.

JENA, s. (la, pl. mena), vid. mens.

JENA, s., a kind of small shell-fish.

JENAIKA, vid. jenenza, s.

JENDEA, v. n., to go or walk about; e.g., najendea poani ku oga.

JENDELEO, s., pattern; vid. jeleleo.

JENDERUA, s. (vid. janderua), awning.

JENENE, s. (wa, pl. vionene); nima ndogo aketse nti, atimhai mtangani, a kind of fantasy (requires further explanation).

JENENZA (JENZA, JENAIZA) (ya, pl. ma—), a bier used at funerals (cfr. جنزة, جنائز, funus, fere-trum cui impositum est funus) — kitanda cha ku tukula mta aliekufa. A native bedstead is used as a bier in funerals. The legs are handsomely turned in a lathe, and the tress-work is neatly done. There is a kind of gate on the head and legs of this bier, to usher in the corpse. Through one gate the head is ushered, and through the other the legs are made to descend into the grave. The jenenza is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents a jenenza to the mosque as a present. The corpse is first washed, then covered with a cloth called sanda (vid.), then put into an mkaka (fine mat), and at last covered with a cloth called subala, which is an ngao ya heshima, cloth of honour. The subala is taken back by the relatives, but the mkaka is sent to the mosque

to be spread out there for the use of the worshippers. But it must have been previously washed.

JENGO, s. (cha), jengo cha mweni, jua, niota (vid. unga).

JENGO (or JGO), s. (cha, pl. viongo), a measure or scale (Kipimo, rule); kitu ja ku enesha or sawe nina, anything with which the workman takes the measure of the thing to be made; e.g., mlia w ku enesha kekée, a blade of mlia with which the muhunzi measures the thickness of the hand of a woman, in order to make a kekée, an ornament of the wrist. Any instrument for taking oil measure for —.

JENGA, v. a., to cut off; e.g., ku jenga mtama ulioi — ku kaka jenga, to cut ripe millet.

JENGA, v. a., to build, construct; e.g., ku jenga, niumba ya udongo or ya miti (cfr. akka); mjena, mason.

JENGEA, v. obj., to build for or on account of.

JENGHA, v. c., to cause to build.

JENGOA, v. p., to be built.

JENGUELE, s., the small intestines; jengolele za matumbo or majengolele ya matumbo ndio tumbo ndogo; utumbo udogo ndio njengolele. The small intestines are called jengolele. The large intestines are called tumbo ka (e.g., la gnombo) or matumbo maku; vid. jango.

JENGU, s. (ja, pl. viongu), the shade of a lamp; jengu cha ta or cha ku kufika ta, this cover is made of clay, and put over the flame, to keep the light steady from the wind, &c.

JENGO, s. (la, pl. ma—), building, encampment (jengo cha ku lala saffarini); majengo means also building materials. Pihali pa ku lala kana sisi la gnombe. The natives in travelling through a hostile country, or in the wilderness, erect a jengo every night, i.e., they cut large branches from trees, especially thorn-trees, and make with them a hedge around the camp, to secure it against wild men and beasts.

JENGUA, v. a., to pull down, to demolish a building (opp. of jenga).

JENIRA, s., fruit of the njenza tree; mandarin (Sp.).

JENNA (or JANNA), s. (ya) (cfr. جنات, textit, floribus oblecta fuit terra; جنات, hortus, inprimis palnis et arboribus coniectus; paradisus), (1) paradise (pepni) (of the Muhammedans); (2) a kind of fish?

JENZI, v. a., to construct.

JZO, s. (cha, pl. vicio), (1) a measure; ku fua jéo to take the measure of a thing (jénzo); (2) — heshima, sense of honour; mtu huyu hana jéo; e.g., mana huyu hana jéo, haondoki mtu mweni akija, this boy has no manners, he does not rise when a grown-up person comes in. It is con-

considered very disreputable with young people not to rise from their seats on the approach of adults.
JEPÁ, *v. a.*, to steal, to rob; *ku jepa watúma*, au mali za watu, to steal slaves or the property of people.

JEPÉÁ, *v. a.* — *ku ponda*, to love (old language).

JEPÉÁ, *adj.*, not heavy, light (*vid. epéni*).

JÉPÉU, *s.* (cha, *pl. viepéu*) = koffia ya Mzungu, a European hat or cap. The native cap is called *koffia* (*vid.*).

JÉPI, *s.* (— *muivi*), a thief (*cf. jepa*, to steal).

JÉPI, *s.* (cha; *pl. viera*) (*Kimv.*), aim, mark, anything put up as a target for practice with guns or bows (— *shébiha*), *e.g.*, boards, bones, cocoon, etc.; *ku linga jera* or *shébaha*, to shoot at *jépi* mark.

JÉPÁHA, *s.* (*cf. géraha*), a wound.

JÉRÁRI, *s.* (cha); *jerári cha* ku tšekéa tanga jomboni, the rope with which the sail is hoisted up on a vessel (?) (*cf. jarari*).

JÉRENE, *s.*, a whetstone.

JÉRIBU, *v. a.* (*vid. jaribu* and *gáribu* or *géribu*)

(*Arab. جرب*, probavit), to try.

JÉRIFE, *s.*, a kind of rope used for catching fish. It is made from the bark of the mbuyu tree, or of katóni or kutáni, hemp ropes brought from Europe. The rope is smeared with lime. As soon as the fish touches it, it is seized. (*cf. جرف*, multum cepit).

JÉRŪNI, *v. n.*, to be wounded; *cf. goraha* or *jéraha*.

JESA, *v. n.* = *kesha*, to dawn (*Sp.*)?

JÉSHI, *s.* (*pl. majeshi*), an army, a host; *cf. geshi*.

JÉTÉ, *s.* (cha, *pl. vieto*) (*Kimr.*), a marketday held in many places (among several tribes, *e.g.*, among the Wadigo) every fourth day; *jeténi*, the marketplace; *pl. vietoni*, *e.g.*, vieteni vingi viko mrima.

JETÉÁ, *v. n.*, to rely upon, to be over-proud, to boast of, to be puffed up (*cf. mtahumari*) = *ku gandamiza*, *ku gnetéa*.

JETÉZO (or *CHETÉZO*), *s.* (*pl. vietezo*), censor = *kidúde cha ku fukizia mauunkúto* (*e.g.*, *ambari*, *udi*, etc.), a vessel used for fumigation.

JETHÁMU, *s.*, a kind of leprosy in which the fingers and toes drop off (*St.*), elephantiasis? *cf. جدم*, amputavit; *جدم*, laboravit lepra au potius elephantia; *جدم*.

JÉTI, *s.* (cha, *pl. vieti*), (1) a small seal especially used by the Banians on the East Coast; (2) a passport; (3) a mark in general (*cf. jappa*).

JÉUKA, *v. n.*, to boil up; *ku piga mtéu masiwa*, yasiwe sana, wala yasiwe mawiti sani.

JÉUSHA, *v. c.*, to cause to boil up.

JÉUKIA, *s.* (cha, *pl. vicukia*), a tree which grows upon another, which has its root in it? a parasite.

JÉŪLI (or *JÉUNI*), *s.* (*cf. jáuri*, *v. a.*), violence; *ana jeuli*, he uses violence, he is violent, he attacks people wantonly.

JÉTŪPE, *adj.*, white; *vid. eupé*.

JÉTŪBI, *adj.*, black; *vid. ouai*.

JÉUSIA, *s.*, a little chisel or missile?

Ji, a reflexive pron., one's-self; *e.g.*, *ku ji-sita*, to praise one's-self, to glory in, to boast of; *ku ji-weka wema mbelle za watu*, to justify one's-self before men. *N.B.*—The letter *i* can be omitted before verbs which begin with a vowel; *e.g.*, *ku jendéa pro ku ji-endéa*, to go for or after.

Jiá, *v. obj.* (*vid. ja kija*, to come), to come for, by, to, upon; *ndia ulicija*, the way you came by; *hutanibui neno lidakálo ku ku-jia* (= *ku pata*).

Jiána, *v. refl.*, to wash one's-self (*vid. ana*) (*Sp.*).

Jiási, *s.* (*vid. kiasi*), measure; *kiasi cha barudi*, a cartridge.

Jibáki, *v. a.*, to out-do, excel, to endeavour to outwit one, to act artfully towards one (*vid. mji-báki*).

Jibakíka, *v. n.*, to be outwitted.

Jibelenga, *v. refl.*, to dress elegantly (*Sp.*)?

Jibéne (or *JIBINI*), *s.* (ya) (*cf. Arab. جبن* et *جبن*, cheese), cheese, Arabic cheese (*cf. Mascat*).

Jibile (la, *pl. majibile*), answer, reply; *vid. majibile* (= *majibío*).

Jibiwa, *v. p.*, to be answered, to receive an answer (*vid. jibu*).

Jibóá, *s.* (jijiboa?) (la, *pl. majibóá*) (= *m'bóá*), a dog; *mana wa m'bon* or *jiboa*, a young dog, a pup; *jiboa* and *mboia mitu*, a jackal; *jiboa* or *kijiboa la bahari*, or *jiboa baharini* or *bahari*, a dogger, a sea-dog, dog-fish.

Jibráni, *s.* (ya) (*cf. جبر*, probavit, scivit, expertus fuit; *جبر*, scientia; *cf. also جبر*, consolidavit, post paupertatem ditavit; amicum, advantage, profit (= *foida*)).

Jibrika, *v. n.* = *ku pata foida*, to derive advantage; *ku neeméka*.

Jibu, *v. a.* (*cf. جاب*), to reply, to answer; *ku jibu jawábu*, to send an answer.

Jinía, *v. obj.*, to bring one or to convey to one an answer = *ku-m-lettea jawábu*.

Jibiwa, *v. p.*, to be answered.

Jibiana, *v. rec.*; *ku — kua wíraka*, to correspond.

Jiburika, *v. n.*, to be prospered; *ku pata mali nengi*.

Jiburisha, *v. a.*, to bless one; *Mzungu ame-m-jiburisha*, God blessed or prospered him (= *neemesha*).

Jicho, *pl. macho* (*Kimv.*), the eye, *vid. jito*; *jicho la maji*, a spring of water.

Ji-NANI, v. refl., to exert one's-self; *cf.* Arab. **جَاهِدَ**, *diligentiam adhibuit.*

Ji-NUNU, v., *vid.* **Jendua**, enda, enenda.

JIFA, s. (pl. **mafia**) (*cf.* **jiko** and **meko**), one of the three stones upon which a cooking-pot is put. The country people of Zanzibar use also the word **mafisa** instead of **mafia**.

Jifu (pl. **majifu**) (*vid.* **ifu**) (**Kiung.**), ashes.

JIFULI = **ufuli**; **mahali** pa **jifuli**.

Ji-FUKA (or **Ji-VUNA**), v. refl., to swell up, to be puffed up, to enjoy anything which one can get.

Ji-GAMBA, v. refl. = **ku ji-nifu**, to praise one's-self, to boast.

Jigila, v., e.g., **usso**, to wrinkle up the face in contempt, but **jigilea**, v. refl., e.g., **mvua wa-ji-guica**, it likes to rain, it rains easily.

Jiguzo, s. (cha, pl. **vi**—), a small pillar or support, e.g., of a house (*cf.* **ngúzo**).

JiNDAT, s. = **bidii**, diligence, energy; *cf.* **ijidihāt** (in Yemen); **جَاهِدَ**, *diligentia ac studio fuit est*; *subst.* **جَاهِدٌ**, *diligentia, studium.*

Ji-INAMA (or **Ji-INAMISHA**), v. refl., to stoop, to bow or bend one's-self (the whole body).

Ji-INIKA, v. refl., to lie on the side; e.g., **yawa-enenda** kua **ku ji-inika**, he walks stoopingly.

Jija, s. (la, pl. **ma**—) (**Kiung.**) (= **tápu**, la, pl. **ma**—), the squeezed substance of a cocoa-nut which is thrown away (*vid.* **tuja**, v. a.); **jija za nazi**, or **taki za nazi** = **nazi** *iliotújwa* or *ilio-kamuliwa*.

Ji-JEA, v. refl., to be afraid of, to fear; e.g., **na-ji-jéa n'ti hi** = **ya ku ká n'ti hino**, I am afraid of this land, i.e., I am afraid of dwelling in this land.

JiJini (or **KIJIRI** or **KIKIRI**), s., a bribe to corrupt a judge; e.g., **mali ya ku-m-pa kathi**, **ku páta hakki**, **ku amuliwa**.

Jika, v. a., to strain hard, to be in travail; e.g., **kuku ajika i** = **kuku adúka ku viá i**, the hen will lay an egg, she is in travail. It is equal to **yuna utúngu wa ku viá**, which is said of women and of animals; e.g., **gnombe ana utungu wa ku viá** (*cf.* **utungu**), the cow strains hard in bearing; **yuna utungu wa ku tóa mafi** (kua **ngúvu**) **kua ku jika**, he strains hard in emptying the bowels.

Ji-KARADI, v. refl., to borrow (= **ku toa kua karada**).

Ji-KATA MENO, to grate the teeth in a rage (*vid.* **Acts** v. 33).

Jike, adj., female; **batta jike** (**kike**), a female duck; pl. **mabatta máke**.

Jiko, s. (*cf.* **meko**, **meko matatu**), the fire-place between the three stones which the natives use as a tripod in cooking; hence **mjiko**, a stone for a meko? **Tóá hindilangu**, **uka-ni-tilie jikóni**; **jiko ni jiwe kisúlo jangu já ku pika katika muotio**.

Ji-KUSHA, v. refl. (*vid.* **kuta**, v.); e.g., **ku ji-kus masháka káaidi**, to give one's-self trouble intentionally.

Jilia, v. obj., to come to a person, e.g., on business, **nijilie**, I may come at my convenience or at leisure (*cf.* **ku ja**, to come).

Jiliwa, v. p.

Ji-LISHA, v. refl. (*cf.* **lisha**), to eat for one's-self, enjoy; **ku ji-lisha maliyakwe**, to enjoy one's property, not only to heap it up, as the Bantians and other people do. **Mabaniani hayáli vita vem**, **hawa-ji-lisha maliyao**, ni **wegni joyo**, ni **mabáhil**.

Jiliwa, s. (pl. **majiliwa**), a vice (an instrument).

Jimbi, s. (la, pl. **ma**—), a cock (= **jogói**), **jimbi kwanza hakutasa ku cha**, **ku keli usika**; **jimbi la pili ni elajiri**; **jimbi lawika**, the cock crowing.

Jimbo, s. (la, pl. **ma**—), a district, place or part of the country; **jimbo ni nti palipo na maji miji**, si **barra tupu**; **jimbo zima** = **nti pia ote**, or **nti nzima lajúa maimbo haya**, the whole country knows this matter (*cf.* **muibo**); (2) **ku osha na jimbo**, to wash a new-born child with water and medicine (**St.**).

Jimbúka (or **TIMBÚKA**), v. n. (*cf.* **timbúa**, v. a.), to begin to appear; e.g., **muézi unafúza ku toku**, the moon begins to shine.

Jimbúke, s., a kind of bird (?).

Jimla (or **JÚMLA**), s., the sum, wholesale; **ku uzaji**, to sell by wholesale (*cf.* **jibra**); **جَمْلَة**, *summa, universitas.*

Jimlisha, v. c., to sum up.

Jina, s. (la, pl. **majina**), name; **jina lako nani?** what is your name? The *Swahili* generally receive three different names, (1) **jina la ufazi** or **la ku viuliwa nálo** (birth-name), e.g., **Muegni Hamisi**; (2) **jina la ku tahiriwa** (circumcision-name), e.g., **Muegni Hamisi** was called **Fundi** when he was circumcised; (3) **jina la mke** or **la mazi** (marriage-name), e.g., **Muegni Hamisi** or **Fundi** on marrying a woman was called **Shibu**, by which name he is now generally called. The name of a child is usually taken from the name of the day on which the child was born; e.g., the child born on Wednesday is called **Muegni Matáno** (if being a slave, only **Matáno**, because **Muegni** means **bana**, **lord**, **master**); **Muegni Hamisi** (or merely **Hamisi**, if being a slave) when born on Thursday. A female child born on Saturday is called **Mosse**, on Sunday **Muapili**, on Tuesday **Muatatu**, on Wednesday **Muegnámé**. **Muegni jumáa**, one who is born on Friday.

Jinamia *pro* **ji inamia**; *vid.* **inamia**.

Jinamisi, s., (1) bending, bow; **máhali pa jinamisi** = **pa ku jinamia**, a place where one must stoop; (2) *nightmare* (*cf.* **ewodeka**), a spirit being supposed to press on the sleeping person; (3) the stillness of death; (4) a kind of fish.

chikoti, *adj.*, much; *popo ni jingi*.

JINGINE, another.

JINI (or *CHINI*) (*Kiung.*) (*ya*) — *tini ya*, under, below.

JINI (or *JIN*), *s.* (*vid.* *Sini*), *China*; *kulla jombo*

jeauppe ni cha Sini, every white vessel (of clay) is called *Sini*, "belonging to China."

JINJANGO (or *TINDANGO*) *ya nima* — *vipande wia mnofu*, i.e., *nima usiokua na mfupa*, meat without bones. The butcher receives such fleshy

pieces for his trouble (*vid.* *matuni*); *cf.* *mnofu*.

JINIKA, *v. n.*, to bow one's-self on the face — *ku inama* or *ku jipeta*; *amejinika kua uzuri* or

madaha or *kua ku jifina*; *amegeusa muendo*, to change one's gait in walking, to please the ladies.

JINI MATO, *keni mato*, *kiweni mato*, *kilicho onekana*

mato kua uganga, jugglery (*Sp.*)? *vid.* *kilimato*.

JINJINOSHIA, *v. ref.*, to stretch out one's-self, to straighten one's-self.

JINNI, *s.* (*la*, *pl.* *majinni*) (*vid.* *chini*) (*jinnas, genii*), an evil spirit which is believed by the natives to dwell in water, while the *shetani* is thought to reside only on the mainland, especially in wildernesses. The superstitious views of the natives concerning demons and evil spirits are disgusting as well as unfathomable to a sober-minded man. The Muhammedans go in many respects far beyond the fancies of the heathen. There are especially three jinnis, to which the *Suahili* pay great attention. Every jinni has its peculiar *mganga*, i.e., doctor who knows how to expel it from a person: (1) *mganga wa pungua*; (2) *wa tani*; (3) *mhakini*. At first the doctor causes a drum to be beaten until the sick person becomes quite frantic from the noise and from the singing of the multitude of people attending the ceremony.

When at last the jinni comes, the doctor asks him who he is and whence he came. All this is answered by the sick person, in whom the jinni is thought to reside. When he has stated who he is or whence he came, the doctor asks, "What do you want?" He says, "I want a bullock, or a fine cloth," &c. But before he speaks half a dollar must be put into his hands, i.e., into the hands of the sick person, who presents it afterwards to the doctor. After the jinni has received the bullock, &c., he declares that he is satisfied and that he will leave the sick person; whereupon the ceremony is over. The doctor gives the person an amulet, and according to circumstances a decoction of herbs, and receives his fee of about three dollars from a free-man, and one dollar from a slave. Although this knavery is so manifest, yet will the people place more confidence in it than in the most able European physician. The excitement, and the effect of disguised medicine, gives of course in many cases a temporary relief from the jinni

which is thought to have taken possession of the patient, or to have made him sick. This is what we may term "savage mesmerism," which may in former days have existed in a purer form among the nations. *Majinni hayadaru mta*, *laken mashetani ndio yadurda*, as *Katibi Ali* told Mr. Reb.

JINO, *s.* (*la*, *pl.* *majino* or *meno*), a tooth; *jino la mbelle* (*pl.* *meno ya mbelle*), incisor; *jino la m'bua* (*pl.* *meno ya m'bua*), canine tooth; *jego* (*pl.* *majego*), molar tooth (*Sp.*); *ward of a key*, *jino la ufungu*.

JINJI? (*vid.* *asa*); *kamba ya meno matatu*, a cord of three strands (*St.*); *jino la mkufu*, a link of a chain (*R.*).

JIO, *s.*, the coming (*ku jia*, *kuja*) — *la usiku*, or *kijio cha usiku*.

JIO (*JIONI*), *s.*, evening, toward evening; *chakula cha jioni*, supper; *cf.* *kialio*.

JIO, *vid.* *kió*, *s.*; *jioni*, evening.

JIOJO, *s.*, *vid.* *jojo* or *iojo*.

JIPANDA, *v. ref.*; *cf.* *Luke xvii. 6*, *gnoka ukajipande bahari*.

JIPANGA, *v. ref.*, to take a lodging with.

JIPERUA, *v. r.*, to boast, brag, bluster, to behave like a great man.

JIPFUSHA, *v. ref.* — *jifania mpéfu kana mtu mzima*.

JIRIA, *adj.*, new (*vid.* *pia* or *pya*); *e.g.*, *neni jipia*.

JIPOTOA, *v. ref.* (= *kuji-pamba*), to adorn, to dress one's-self excessively.

JIPU, *s.* (*pl.* *majipu*), a boil; *cf.* *ipu*.

JIRI, *s.* (*Kipemba*) = *timbako mbiti*.

JIPUNGISA, *v. ref.*, to humble one's-self — *ku shusha nafsiyakwo*.

JIPURUKISHA, *v. ref.*, to slight, not to take to heart, to be slow and lazy, to play the fool.

JIRANI, *s.* (*wa*, *pl.* *ma* — or *za*) (*cf.* *جيران* ? *جيران* ?

Interior pars), a neighbour; *jirani ndie mtu alie káribu na niumbayangu*, neighbour is he who is near my house; *jiranzangu*, my neighbour.

JIRI, *v. n.*, to come, to arrive; *vid.* *tekela* (*cf.*

جاء), fluxit, accidit, abiit proceomitque cum alio; *neni hili litajiri*, this word will be valid, of good effect.

JIRIWA, *s.* (*la*, *pl.* *ma* —), (screw) vice (*cf.* *jiliwa*).

JISI, *s.*, quality (*St.*).

JISIRU, *v. ref.*, to boast or brag of —, to praise one's-self; *kuji-sifu kua*, *Gal. vi. 12*.

JISIMA, *s.*, body; *e.g.*, *siwesi jisimayangu*, I am unwell in my body; *cf.* *Arab. جسم*, corpus, i.e., complexio corporis et omne id quod longum, largum et profundum est.

JISINGISA, *v. ref.*, to feign, affect, dissemble; *ku jisingisa ugufu*, to feign sickness.

JITU, *s.* (pl. majitu), a very large knife; *vid.* kisuu.
JITUMU, *v.* — ku fania kua nguvu na ku tunza vijana, to exert one's self.

JITUMU, *v. s.* (= ku ondoka ndiani), to go out of the way, asionane na mkuuwa alio-mu-olea makuu. It is a custom with the Suahili, Wanika, and Wakamba to avoid the sight of the mkuu (*vid.*), father or mother-in-law; hence when they meet him or her on the road, they immediately go aside, lest they should see his or her face in passing.

JITI (pl. majiti), a tree-trunk (St.).

JITIMAI, *s.*, grief, sorrow; ana jitimai — hana furaha, to be grieved or afflicted; mulli umongia maji = majoni moyonimwakwe; anafania jitimai = roho yakwe haikutangamuka.

JITO, *s.* (la, pl. mato) (Kiung. jicho), the eye; jito ova or baya, a good or bad eye.

JITO LA GU, the ankle, or rather the projection of the shin-bone; muana wa jito, the eye-ball; nzi wa jito, eye-brow.

JITTO (or KITTO), *s.* (cha); jitto cha pete, a ring of green colour?

JITU, *s.* (la, pl. matu or majitu), a big, large man, a fellow, but kijitu, a little man, mannikin, shrimp (expression of contempt); kijitu hili lina ndia, this mannikin causes difficulties; na-li-lisha hatia linakua jitu zima, sasa linakua tume la-ninenea maneno ya upuzi (*vid.* tume).

JITUKA, *v. n.*, to spoil one's teeth, e.g., by eating rice not properly cleaned, it contains little stones, sand, &c. (*vid.* ku fania gansi la meno); mtello hu wakurua, hamku-dondoa; meno yana-jituka mwa mawe mtelleni.

JITUNDIA (*vid.* tunda, *v. a.*), to do at random; Warabai wa-jitundia nazi zao shufu shufu (It.). *Rob. thinks the particle ji signifies carelessness, purposelessness, thoughtlessness, at random. He may be right in reference to many reflexive verbs, but not to all.*

JITUBA, *v. r.*, to lounge or idle (Ki., ku tuka); kua ufifu = hadaki ku fania kazi, adaka ku tamba tu, he does not like to work, he wants only to walk about.

JIVI, *s.*, a wild hog (St.).

JIVUWE, *s.*, perfumes.

JIWA, *v. p.*, to be visited (*vid.* kija, to come).

JIWE, *s.* (la, pl. majiwe or mawe), a stone, rock; niumba ya mawe, a stone house. There are three fabulous rocks which have fallen down into the sea from the rocky shore of the island of Mombasa. The first rock is called Makame iwe. The story concerning it runs thus: "mtu alikuwenda vaa samaki siku ya kibuni, nafsi yakwe waitoa Makame; watu walikuwa hawatembeli siku ya mwa kua kibuni, nai akinenda vaa, aki-geuka jiwe, kua sebatu ya kua vaa katika kibuni."

The second is called Kiwemtu. Ni jiwe ilalo, laitoa Kiwemtu (kiwe mtu) alikuwenda akiwa tena siku ya kibuni, akageuka akawa jiwe. The third is called Mku gnombe (a man called Mku gnombe) akaenda akiwa samaki akageuka. The substance of the above is: three men, named Makame iwe, Kiwemtu, and Mku gnombe were fishing on a holy-day. For this they were destroyed and turned into rocks, which they still remain in the sea as a warning to after-generations. In former times the people were more strict in keeping holy-days than now.

JIWEEA, *v. ref.*; najiweea, I can manage (thou, I am unwell).

JIZUA, *v. ref.*; ku jizua na maovu, to abstain from evil or sin (1 Peter iv. 1), lit., to prevent one's self from —.

JOA (cha, pl. viwa) (*cf.* kipupue), a large red spot on the body to which the natives apply the leaves of the cotton-shrub, to facilitate the cure of the disease. Mr. Sparshott takes joa for an excrescence on the body, mba of various colours (*cf.* mba).

JODARI, a kind of fish.

JODOI (la, pl. ma—) (= jogoo), a rock — jimbi.

JOGOWE, *s.*, a long wooden pole with a hooked end to gather fruit from trees; kijiti cha panda cha ku angulia maembe.

JOHARI, *s.*, a jewel; جواهر, gemmae, uniones, naturalis; (2) johari za mtu ni mbili; nkili and huya, these two are contraries, like ghatabu and tania, anger and sweetness.

JOHARI, *s.*, a bird, whose eggs are carried with great care, lest they be broken.

JOHO, *s.* (nid. juho), woollen cloth, great-coat (Er.).

JOJO (or JOJO or JOJO), *s.* (cha, pl. vijojo); (1) a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka uponi, viungu vipassuko; (2) jojo or jojo ndio pahali pa kusudi pa ku okoa or ujua viungu, a kiln; mukate wa jojo.

JOKA, *s.* (la, pl. majoka or mijoka), a large serpent.

JOKA, *v. n.*, to be tired; jokéza or chosha, *v. c.*, to make tired, to weary, annoy, fatigue, trouble.

JOKO, *s.*, a place to bake pots in (St.).

JOKOJOKO, *s.* — kani.

JOKWA, *v. a.*, to trouble one, to provoke one who would rather be at rest.

JOMA, *s.*, a bludgeon? (Sp.).

JOMBA, *s.* — range nickundu (*cf.* ngéu).

JOMBO, *s.* (cha, pl. vijombo), (1) an instrument, tool in general; jombo cha ku fania kazi; (2) a vessel, ship of native construction, dhow; jombo (la, pl. majombo), a very large vessel.

JONA, *v. ?*

JONDA MTU (or KIONDA MTU), the under-lip, especially that part which is most required in

- delicious food*; ame-m-piga fimbo aka-mu-uma kionda mtuzi, *he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip)*.
- JONGOK, *s.*; jongo ya m'būa, *the canine tooth (not the meno ya mbelle)*.
- JONGEA, *v. n.* (ku song'ea), *to come near, to approach*; ujongo' utōe kitu hiki, *come near and take this thing (cfr. Luke xiv. 10)*; jong'ea mbelle huyu, *go up higher*; jong'ea mvulini, *move or go into the shade*.
- JONGEANA, *v. r.*, *to approach one another*.
- JONGELEA, *r.*, *to come or draw near to one*.
- JONGELEANA, *to draw near each other*.
- JAJONGELEZA, *v.*, *to bring near to, to offer*.
- JAJONGEZA, *r. c.*, *to cause to approach, to bring near, to move towards*; ku jongoza kaaha hapa or huko (kārībisha), *draw the box near here or there*.
- JONGEZANA, *v. rec.*, *to approach each other*.
- JONGEZA, *r. obj.*, *to bring near to*.
- JONGEZA, *v. a.*, *to cut a little off the panda la mnāzi (branch of the palm-tree), in order that the cocoa-liquor may flow more quickly (vid. gēma)*; ku jōngera mnazi upāte tona.
- JONGO, *s.* (cha, *pl.* viongo); (1) *a boss, hump (kama njundu za gnombe)*; mtu huyu ana jongo or afina jongo, *this man is humpbacked and so cannot walk or stand upright*; yuwapiga or inika jongo or kijongo or nundu, kinundu; (2) *gout (St.)?*
- JOXOU nene cha kunsu, *the large seam of a native cloth*; ku inika jōngo uēne.
- JONGOE, *s.* (yu), *a large kind of fish (whale)*; nimeōna jōngō ya buhari.
- JONGOJA, *s.*, *a custom at weddings to carry the bridegroom on the shoulders (Er.)*.
- JONGOO, *s.* (la, *pl.* majongoo), *a milleped, a kind of black worm with a great many legs, the worm julus??*
- JONGOYA, *r. n.*, *vid. ong'oya*.
- JONJOTA, *v. n.*; ku washa kidogo; tombako hi heijoniōti, heiwāshi, ni dufu, ni mbiti (or jipūi in Kipenba), *to burn only a little; e.g. this tobacco does not burn much, it is weak, unripe*.
- JONNI, *s.* (cha, *pl.* vionni), *a novelty, anything which has not been seen before and consequently causes astonishment or admiration*; jonni ni jambo lisilonekana, or lisilokuāmo, or laku-tajjābu.
- JONSA, *v.*; ku-ji-kondesha, *v. ref.*, *to pine away, to grieve at or for, to languish*; *vid.* konda.
- JONSOE, *s.* (wa, *pl.* vionsoe), *a cripple*; jōnsoe ni mtu mniōnge, mēnkini ya Mungu.
- JOO (or JO) (cha, *pl.* viō), *a necessary place*; pāhali pa kūgnia, *ku enenda joōni, to go to stool*.
- JORA, *s.* (la, *pl.* ma—), *vid.* oya, *s.*
- JORA, *v. a.*, (1) *to carve, to do carved work*; (2) *to write blunderingly (ku jora wānaka kua wihya, pasipo usūri)*.
- JORJIA, *s.*, *a Georgian, the most valued and whitest of female slaves*.
- JORORO (MORORO), *adj.*, *soft*; jiwe jirōro, si kigumu, *a soft stone*.
- JOSHO, *s.*, *washing, a bathing-place*; māhali pa joshōni = mahali pa ku oshēa mtu alihakā, *a place for washing the dead*; mahali pa vūni, *ku nenda vūni, a place for washing clothes*.
- JOSI, *s.*, *a black bird with a long beak, which drinks tembo on the cocoa-tree*.
- JOTA, *v. a.* = ku tēka kidōgo, *to take a little with one's fingers*.
- JOTO, *s.*, *heat*; muili unajoto; *cfr.* ota.
- JOYA, *s.* (la, *pl.* ma—), *a valued kind of cocoa-nut with a white spongy substance*; joya la nazi = mte wa nazi ukikua, *joya la nazi li telle ndani-yakwe, shina la mte, watu anāla, ni tāmu*.
- JOVO, *s.* (cha, *pl.* viōyo) = ubāhili, *avarice, extreme parsimoniousness*; *cfr.* bāhili.
- JOVO, *s.* (from moyo, *heart*); joyo lina-m-āyūka (in anger).
- JŌZI, *s.*, *a walnut*; ^{sc-} *jozi*, *nux in genere*.
- JOZI (or JAUZI or JEZI), *a pair (Arab.)*.
- JŌ (or JŌU), *adv. and prep.*, *up, above, on, upon, over, on the top of, against*; ju ya mlima, *on the mountain*; kitu hiki ju yāko wēwe, *this may be or is upon thee*; ju yangu, *on my account*; usiwe na mato jū jū, angalia tūni, *have not your eyes above, but look down (in order to go cautiously at night)*; buana yuko ju, *the master is upstairs*.
- JŪA, *s.* (la, *pl.* majūa), (1) *sun*; (2) *sun-heat*; leo jūa kālī, nti heiflogēki kua jua, *to-day the sun is hot, one cannot tread upon the ground for heat*; jua kitoani, *noon*; jūa likiwa likitus (Luke iv. 20); kumetoka jua jingi mno, wala si kama lito-kālo siku zote.
- JŪA (wa) (*vid.* chūa or tjūa, *pl.* viūa), *a frog*; jua wa ziwani yuwalia, *the frog of the lake or water-pool cries. The Swahili people have the puerile idea, that in the western hemisphere there are people who draw the sun westward. At first the sun is pulled by boys, then by old men, and last of all by strong youths, until this celestial body falls down with a crash, which, however, is not heard on account of the countless number of people who, drawing water with their buckets (cfr. ndōo), wash themselves and say their prayers*.
- Jūa likitūa, lafānia muhindo, *laken watu hawa-ikili kua ungi wa kāta za ku oshēa, na wa watu wangi wegani ku salili*.
- JŪA, *v. a.*, *to know, to understand, to know about or how*; najūa neno hili, *I know this matter*; a'jūi maneno ya Kiswahili, *I do not know or*

amharumna Kienahili; enda kua ku jua, go thou with caution; na-m-jua aliko, I know where he is; tunjua ku fua chuma, we know how to work in iron.

JUANA, v. rec., to know each o'her.

JUJIA (or JUVIA), v. a., to cause to know, to acquaint one with.

JUJA (or JUIJA), v. obj.; mtu huyu wa-ni-kuza ku juia jambolangu, this man looked or inquired after me, to know my condition.

JUIA, v. obj., to put one in mind, to remind one of a thing; e.g., mtu anukuja ku-ni-juia kazi (kumbusha kazi), the man came to remind me of the work.

JUIKANA (or JUIKANA), v. n., to be known, to be knowable, to know each other.

JUJISHA (or JUIJISHA) (ku juishisha or juvishisha), v. c., to make to know, to teach, to make one acquainted with.

JUBA, s., a considerable river rising in the north-west of Kaffa and running into the Indian Ocean near the equator in East Africa. The Arabs call it "Jüb," the Suahili "Wambu," the Galla "Danisa," and the Somali "Gowinda." There are cataracts in the river. The first is met with north of the Somali-town Bardera, where Baron v. der Decken (in 1866) was killed, after having lost his steamer at the cataract. Another cataract is said to be near the Somali-place "Ganāna or Janāli," further to the north. It is a great pity that this river, which appears to be navigable to a great distance, has not yet been examined by Europeans. The German Government ought long ago to have made it their duty to send a vessel to Bardera, and to have called its chiefs and people to account for the murder of the Baron. On that occasion they might have ascended and examined the river. This river is no doubt destined to convey Europeans right into the Galla countries situated south of Abyssinia, when it will become important for the prosecution of geographical discoveries, of commerce, and of missionary work.

JUBBA, s. (la, pl. ma—), a large and strong chisel, a mortise-chisel; jubba la kazi.

JUBUI (or RUBUI); jubui ya mshipi (cfr. tūmie), a small stone tied to the fishing-hook to make it sink.

JUBU, v. a., to compel; cfr. *ju*, religavit, invitum adegit ad rem.

JUGO, s., ground-nuts (St.).

JUJU, s., a hill of clay (kilima cha udongo) which the hogs dig up, and in which bees leave their honey (Sp.) (= tēu in Kijomvu, and tzuu in Kinika).

JUJUA, s., a long large rope (refu la ku fungia); ujua, a small rope, kigua a very small rope.

JUKU, s. (ya), an effort, efforts, diligence, ardour; ana juhudi ya kazi, he works diligently; ku funia juhudi, to exert one's self; cfr. *ju*, diligentia ac studio usus est.

JUA, vid. JUA, v. a.

JUJU, s. (wa, pl. majiū), a tribe, which according to the geography of the Suahili are a kind of pigmies, who reside beyond the country of the Wabikimo at the world's end, eating stones and sand. They will come to the coast, to eat stones, when the destruction of the world is at hand. In their country the sun sets with a crash every day. Cfr. JUA, a frog.

JUJUMA, v. n., cfr. otama, v. n.

JUJUMIA, vid. chuchumia.

JUKI, s., anger; yuna juki za moyo — yuna hasira, he is angry.

JUKIA, v. a., to make one angry, to offend one.

JUKIWA, v. n., to be made angry, to be offended; e.g., buana amejukiwa ni mtumawakwe, na mtuma ame-n-jukiza buanawakwe, the master was made angry by his slave, and the slave made his master angry; cfr. tukiza, tukiwa, and tukin, to provoke one to anger.

JUKU, s., risk; a word used by traders (St.).

JUKIA, v. a. = tukia, to carry, to bear (cfr.).

JUKUANI, s., a scaffold, scaffolding (St.).

JUKUMU, s., a cargo of goods belonging to various owners; jahāzi yatukia jukumu; perhaps a corruption of the Amharic shikōm, 'load' (cfr. shēhenk).

JUMA (or CHUMA), s. (cha, pl. viūma), iron.

JUMA, s., (1) Friday (of the Muhammedans), their Sabbath; (2) week; leo ni Juma, to-day is Friday, or siku ku ya juma, the great day of the week, i.e., Friday. The Muhammedans count in this way: (1) Juma, Friday; (2) Juma ya mozi or Juma mozi, Saturday; (3) Juma ya pili or Juma pili, Sunday; (4) Juma ya tatu or Juma tatu, Monday; (5) Juma n'ne, Tuesday; (6) Juma tano (or ya tano), Wednesday; (7) Elkhamsi, Thursday; majumamano (= mwezi), one month; juma moja, one week; jumia nina, a whole week. In the Zanzibar dialect the natives say Juma "mozi, a pili, a tatu, a nne, a tano; ya is changed into a.

JUMAL (or JUMALA), s., an assembly; vid. Arab. *Jama'a*.

JUMBA, s. (cha, pl. viūmba), a little room; a small sleeping-room; niumba li ina viūmba vingi or pāhali padogo, this house has many little rooms.

JUMBA, s. (la, pl. majumba) (magn.), a large house (= niumba kuba or bodari), an apartment kana jumba gerezani (Sp.), a room like that in a fort.

JUMBE, s. (pl. majumbe); (1) = kiumbe kilicho umbo, a creature; kiumbe ni mtu or ni mwanadamu wa Adamu; (2) a great chief (mte mteka wa sheha; ni watu watawalao katika mlima = diwani), a prince, king.

JUMBÉA, *v. a.*, to heap one upon another; mtu huyu anapakia jumbéa (R.), this man embarks, heaping one upon another.

JUMFI, *s.*, salt (in Kipemb.); maji ya jumfi, salt-water (opp. to maji ya mto, sweet-water).

JUMLA, *s.* (ya), the sum, totality (pa pia pam'ja); *cf.* جملة, collegit; جملة, summa.

JUMJISHA, *v. a.*, to comprehend all together, to sum up, to add up.

JUMU, *s.* (za, pl. za) (*cf.* جم, potivit rem bonam malamve) = bakhti, fortune; jumu ngema, happiness; jumu mbaya, misfortune; sina jumu nimi nai = hatupatani mimi nai, we do not agree with each other, myself with him; mua-m-tajia tu, ela siye, ni jumuzakwe kua vibaya.

JUNA, *v. a.* = tuna, to flay, to strip off the skin (vid. tuna).

JUNDA, *s.*, a place in the island of Mombas abounding in cocoa-nut trees (*cf.* mtahámuri).

JUNGA, *s.* (magn. of unga), a saw-mill? pounded wood for medicinal use (R.)?

JUNGA, *s.* (ya, pl. za—) (in Kipemb.), husks; junga za mifima = matao ya táamu (in Kimvita).

JUNGU, *s.* (cha, pl. viungu), an earthenware cooking-pot; jungu la ku pikia, a cooking pan or pot.

JÚNGUA, *s.* (la, pl. ma—), orange; (1) júngua la kinanazi. This kind of orange is of a large size and of an agreeable taste, brought from Zanzibar to Mombas. The orange of Mombas is of a sour and disagreeable taste; laken jungua la Unguja lina bered, lina táamu, laken la Mwituni kali. (2) Júngua za jensa ni ndogo kama mai ya batta, niekundu. This is the Persian orange; mjenea is the tree of this kind of orange.

JUNIA, *s.* (vid. gunia), a kind of matting-bag.

JÚNIU, *s.*, a crust of salt; ninwoga maji ya poani nalánia júniu, I washed myself in sea-water and got my body covered with salt (with a salt-crust) (*cf.* múnú).

JUNNI, *s.* (la, pl. ma—), a water-bird, white in colour and long legged. Its cry is considered ominous.

JÚNURI, *s.*, southern latitude (opp. shimāl); *cf.* جنوب, auster, ventus australis (جنوب).

JÚO, *s.* (cha, pl. viúo) (*cf.* júa, *v. a.*, to know), a book; manajuóni (pl. wanajuóni or viuóni, wana-vióni), a learned, the learned man; mtu asomai (pl. watu wasomáo) juo.

JÚO, *s.* (cha, pl. viúo) (chúo); júo cha ku fulia názi or madáfu (kifúo cha ku fulia názi), a stick fixed into the ground, its end being pointed like a tooth, so as to rip up the fibrous husk of the cocoa-nut. The natives very skilfully dash the cocoa-nut against the point of this stick, until the husk is torn off from the shell.

JÚOKHO, *s.* (ya), cloth of whatever colour it may be;

júokho ikiwa neausi, ikiwa mami mawiti, ikiwa neauppe; juokho ya sufa.

JUPI, *s.*, a bird, an ouzel?

JUMA, *s.*, a pair (St.).

JURUKA (or JURUSIKA), *v. n.* (*cf.* Kiuassa churura), to run down, to drop off, to gush, *e.g.*, when the rain-water runs down from the gutter of a roof, or from a piece of cloth taken out of water.

JÚRI (or JÚRI), *adv.* (= ku shinda jana), the day before yesterday. The word is probably a corruption of ju ya siku, above one day; jázi ilé ya júzi, since six days or to-day the sixth; muaka juzi, the year before last; juzi usiku, yesternight; kijana cha juzi, a boy or girl of the day before yesterday = still young; tangu majuzi yálé.

JUSSA, *s.* (cha, pl. viussa), a harpoon; jussa ni mti uliotiwa juma cha nta cha ku pigia sámaki mkúba, kana pápa, ngú, téwa.

JUSSU, *s.* (pl. viussu), a kind of lizard (*cf.* mjussu, pl. mijussu).

JÚTU (or JÚZU), *s.* (ya, pl. ma—), (1) a small book, pamphlet; (2) a section of a book, especially of the Coran (= fungu la júo). Dr. Steere says, "There are in all thirty sections, which are often written out separately." All the juzuu together are khitima nzima; *cf.* جزء, partitus fuit.

JUTA, *v. n.* (ji-uta ?), to regret, to be sorry for, to feel grieved at heart = ku fania hamu or majónsi (*cf.* Arab. انزعج, anxiet aliquem sollicitudine); najuta maovuyangu, tatúbu, I repent of my wrong-doing, I will act better; najuta ku enenda Rabbay, naumia burra, ngáwa nna kuen-deá-ni? sikupata kazi, I regret my going to Rabbay, I trouble myself in vain — for all, why did I then go? I have not found work (and therefore cannot earn anything); najuta mimi nafsiyangu ku fania neno hili or nangiwa or nashikiwa ui majúto.

JUTIA, *v. obj.*

JUTISHA, *v. c.*

JÚTO, *s.* (la, pl. ma—), a large river; magnifying form of mto, a river; kijúto (diminut.), a small river, a brook.

JUU, *vid.* ju.

JÚVIA, *v. a.*, to make to know (vid. júa, *v. a.*); juvisha, *v. c.*, to teach.

JÚYA, *s.* (pl. majúya), a drag-net (*cf.* jarifa), made of the bark of the mbáya trees or of ropes of cocoa-nut fibre.

JUZA, *s.*; sháibu la jua, very old (St.).

JUZI, *vid.* jusi.

JÚZU, *v. n.*, to swear one, to believe, to be obliged, to be under obligation; *cf.* Arab. جاز, permit.

licitum habuit, fecit ut—; neno hili najúu nani

ku-li-ñina, *I must* (= ya-ni-pasha) *do this thing*; mke huyu ajusu nawe ku-mu-ña, *you must marry this woman*; ngúo hi hai-m-jusu, *this cloth is not good or not fit for him*, or ngúo hi hajusu nayo, *this cloth does not suit him*.

Jusia, *v. obj.*, to compel (= stáhihi); none hili la-n-jusia ku-li-ñina, *this matter compels me to do it*; mke huyu a-ku-jusia ku-mu-ña, *this woman compels you to marry her*.

K

Ka, a particle inserted in the imperative and subjunctive of verbs, expressive of the conjunction "and," e.g., enda uka-mu-ñe, *go and see him*.

Ka, a particle signifying the past tense, and applied in the narrative style. The conjunction "and" is included; e.g., akakasirika, aka-m-piga, akanenda, *and he was angry, and did beat him, and departed*.

Ka (or KÁA), *s.* (wa, pl. za), a land-crab, cancer ruricola (Er.)

Ka (or KÁA) (ya, pl. za), a block with an incision in which planks are fastened to square them (R.).

Ka (or KÁA), *s.* (la, pl. makáa or makáa), a piece of charcoal (pl. coals); káa la muoto, a burning coal, embers; káa zimti = káa lililo zimti kua maji, *charcoal quenched with water = a dead coal, in oppos. to kaa la muoto (pl. makáa mazimti or makáa zimti or makáa yazimui), coal become dead of itself (káa lililozima nafsiyakwe)*; káa la moshi (pl. makáa ya moshi or kamoshi), *soot*; ku piga makáa, *to make charcoal*.

KÁA (or KÁ), *v. n.*, to sit, to dwell, to stay, to remain, to tarry, to live in or at; e.g., máhali akaño sultani, *the place where the king sits or dwells = the royal dwelling or palace*; ku kaa kitáko, *to sit down, to remain quiet*; wewe umekaa mno or sana, *thou hast tarried or stayed much or long*.

KALIA, *v. obj.*; ku-m-kalia matanga, *ku kaa matanga, to sit mourning*; ku-m-kaliq, *to mourn for or over him*; ku-m-kalia jema = ku-m-fanikia jema; ku-m-kalia támu.

Ji-KALIA; ku ji-kalia tu, *only to stay, to pass time, to have nothing to do*.

KÁWA, *v. p.*, to stay out, to tarry, to be delayed.

KAWIA, *v. obj.*, to delay.

KAWIÁA, *v. obj.*, to tarry for one, to loiter about a business.

KAWIÁKA, *v. c.*, to make one to tarry, to stay out, to be out a long while.

KALÍKA, *v. n.*, capable of being inhabited; e.g., mti hi haikálíki, *one cannot dwell in this country, it is uninhabitable*.

KAWISHA, *v. c.*, to cause to stay, to delay.

KALÍKA, *v. rec.*, to delay one another.

KÁKÁA (or KÁK), *s.* (la, pl. ma—), the palate;

kaakáa la ulimi = shina la ulimi, *lit., the root of the tongue*.

KÁA LA KÁWA, the palate? (St.).

KÁAMÓSHI (or KÁMOSHI) (ya, pl. za) (= take za moshi), *soot caused by the smoke*; mahali or páhali peeussi (ponussi) kua moshi, *a place which is black from the smoke. The cottages of the natives are full of soot from want of proper chimneys*.

KÁÁNGA (or KÁNGA), *v. a.*, to fry, to cook with fat.

KÁANGO (KÁNGO), *s.* (la, pl. makáango), an earthen pot for cooking meat in.

KÁBA, *s.* (ya, pl. za) (*Dr. St. has kába la kanzu*); kaba ya kanzu, *a piece of cloth which is stitched into the waistcoat on the back of the neck, and a little down on the front, to give the kanzu more strength* (ku tia kaba, kaba ya kisibáo).

KABA, *v. a.*, to choke, to throttle (St.).

KABÁILI (or KABÁILA), *s.* (wa, pl. makabáili); kabáili ya watu = watu wakuba, *the principal men of a place*; thambi kabáila (= thambi kuba), *a great sin or crime*; cfr. قَبْلَ, acceptit.

KÁBALA, *s.* (Arab. قَبْلَ), the being opposite to = over against (cfr. kábili).

KÁBARI, *s.* (ya, pl. za), a wedge = kipáunde cha mti cha ku passulia gogo.

KÁBATHU, *v. a.* (Arab. قَبَضَ), to catch (= ku guya); cfr. قَبَضَ, apprehendit manu rem, or قَبَضَ, manu comprehendit rem.

KÁBITHI, *v. a.*, to give into the hand, to seize one so that he cannot escape; e.g., ame-m-kábithi muogni deni, *he seized the debtor*; hence kábithi, *s.*, husbandry, frugality; amekábithi = amezuia mali kua kua mkáfu, *to be parsimonious, to hold fast, not to squander money*.

KÁBITHISHA, *v. c.*, to cause to seize.

KABIBU, *adj.* (Arab. قَبِيبَ), small, narrow, in oppos. to wide; e.g., sidáki nguo pana, nadaka ngúo kabibu, *I do not want a wide cloth, I want a narrow one* (cfr. قَبِيبَ ??).

KAMÍLA, *s.* (ya, pl. za), tribe, clan, a subdivision less than taifa (St.) (cfr. ufungu); *vid. Arab.*

كَيْلَ, tribus arabica, gens plures familias continens.

KÁBILI, *s.*, a flute-player — muegni ku piga mizmari (Fr.).

KÁBILI, *v. n.* (Arab. قبل), to be before or opposite, to face one, to be opposite, to appear before one's face, to brave; ku onána usso kua usso, to take the direction, e.g., hakábili ku uza, i.e., he is not in the direction of selling, he does not seem as if he would sell it; hatwézi ku kábili báhari ilé, we could not navigate that sea; ulimengu unakábili mvua, it is likely for rain; chakúla sasa kina kábili mizi, it is now my turn to supply food.

KABILIANA, *v. rec.* (= ku lekeána), to face each other, to be opposite one to the other.

KABILISHA, *v. c.*, (1) to confront, to bring one face to face, to set before; (2) to send one with something, to set before; *cf.* قبل, ante esse;

قبل, accepit, e regione oppositus fuit; usiponi-lipa mliyangu, ta-ku-kabilisha na wáli, if thou dost not give my goods, I will bring thee before the governor; nimo-in-kabilisha intu na wáraka ku nenda naye Pangáni, I have sent a man with a letter to the Pangáni-river; (3) ku kabilisha niáraku, to forward letters.

KÁBISA, *adv.*; this word enforces both the affirmation and negation, hence it signifies: (1) by all means, (2) by no means, (3) altogether, utterly, quite (= kómoe, mno, tu, sana, mamoja); sidúki kábisa kitu hiki, I do by no means want this thing, I do not want it at all; kabisa = asin, but asin is obsolete, e.g., wasisalia asin.

KÁNTITHI, *v. a.*, to give one into the hand; *vid.* kú-buthu, *v. a.*

KABLA, *adv.*, before; kabla ya, before, ere (of time); kabla asijáfi, before he died; kabla ya siku jáje, ere long, in a few days; kabla el-fégiri, before day-break; kabla mvui hatassa kú nia, before the rain; kabla munda hautassa ku pita, before the lapse of a year; kabla or kubula nitassa ku umbio, before I suffer, Luke xxii. 15 (R.).

KABOS, *s.*; ku piga kabos, to harp (Sp.).

KÁBULA, *adv.*, previous, before; anakúja mbelle kábula ya suláni hatassa ku tokéa, he came before N. N. made his appearance; kabula asijenda mesgidini, before he went to the mosque.

KÁBULI, *s.* (Arab. قبول), acceptance; hapána kabuli tena.

KÁBURI, *s.* (ya, pl. makáburi), a tomb, a grave (*cf.* kiunza and jenénza); Arab. قبر, inhumavit, sepelivit; مقبر, sepulcrum.

KACHA (KAJA), *s.* (ubabi), to fasten a clasp or list with nails on the sides (R.).

KADÁMISHA (or KADIMISHA), *v. a.* (Arab. قدم), praecessit, praevit, to go before, to advance, to send before (= ku tanguliza or péleka mbelle; n'mokadámisha watu kumi, I have sent ten men

before or beforehand. The word sounds like gadámisha, makáburi like magáburi, in the pronunciation of many Arabs.

KADÁMU, *s.* (Arab. خادم), a servant (عبد); ministravit, inservivit; خادم, famulus; *cf.*

Bp. Steere, page 288, "kadamu," a servant, the lowest of the three chief men usually set over the slaves on a plantation. On the Zambezi the man who stands at the head of the canoe to look out for shoals is called kadamo.

KÁDI (or rather KATHI, *vid.*), *s.* (Arab. قاضي), (wa, pl. makádi), judge — muámzi wa nti; *cf.* قضى, decrevit, judicavit.

KÁDIRI, *v. n.* (Arab. قدر), to think, suppose, estimate; Arab. قدر, potuit, valuit, magni estimavit, in magno pretio habuit; nakádiri maneno haya ni kuelli, I think this matter to be true.

KADIRIKA, *v. n.*, to be supposable; e.g., maneno yasiokadirika = yasioneneka, the words which cannot be supposed, cannot be said or estimated; anatakábari mno, hakadiriki, he is exceedingly proud.

KADIRIWA, *v. p.*, to be supposed.

KÁDIRI, *s.* (Arab. قدر), measure, capacity, amount, value, about, nearly (Arab. قدر, quod ordinatum est, quantitas, mensura, pretium); kádiri ya watu kumi wamekuja, about ten men came; ano-ni-pa kádiri ya reali mia, he gave me to the amount of 100 dollars (about or nearly 100 dollars); kádiri gani or kadri gani? to what amount or how much? kadri gani pipa hi ya barudi, what is the price of this barrel of gunpowder? what does it cost? kádiri akitia hukáza, whenever or as often as he puts in, &c.; kádiri utakaokúa, whenever thou art, &c.; kádiri utakapofániša mavu, ni-pigia ukémi, nami ta-ku-tokéa mara, whenever you are wronged, give me a call and I will come to you at once.

KADÓO, *adj.*, small, little (*cf.* dógo).

KAFAFANÚA UNGO, *s.*, uncovering of the sieve; *vid.* kilíngé.

KAFÁRA, *s.* (ya, pl. ma—), a superstitious charm made of a little bread, sugar-cane, and the eggs of a hen, &c. It is thrown into a cross-way at night or early in the morning, to expel an evil spirit, which is supposed to have caused the sickness of a person. The kafára-maker writes some lines upon the eggs or cocoon-shells, &c. (ku fánia kafára). The natives make makáfara or masáfaka (sacrifices) in a time of general distress, e.g., in famine, war, &c. They blindfold a black cow with black cloth and bury it alive in

the dead of night, following the direction of the wind. This sacrifice is made, "ku sukumia mafuu," to avert an evil (*vid.* makafaru). If any one passing takes up the ingredients of the charm which have been thrown in the cross-way, he is supposed to carry away the misfortune or disease, &c.

KAFPI, s. (pl. makafpi), a paddle (kasia la niúma), a small oar used (in rowing a boat) by the man who sits behind at the helm.

KAFILA, s. (ya) (Arab. قافلة), a caravan; safari kuba; e.g., inakutja kafilu ya Wakamba (*cf.* nganiúwa and kinúngu). The word kafilu is not much used by the real Suahili, but rather by the Arabs. قافل, reversus fuit ex itinere; قافلة, iter simul facientium cohors or turba ex itinere redeuntium.

KAFINI, v. a.; ku-ji-káfini, wana-ji-káfini ngúo or wavi nguo ku-ji-káfini (R.); *cf.* كفن, involvit.

KAFIRI, s. (Arab. كافر), (wa, pl. ma—ya), infidel, one who is not of the Muhammedan religion; káfiri wa Kinika, makáfiri ya Kisegeju ni makáfiri ya kwisha (*vid.* Masegeju), the Wanika and Wasegeju are the worst infidels; Arab. كفر, to exit, abnegavit; كفر, Dei beneficia abnegans, infidelis, Muhammedicas religionis dogmata negans. Majesiri, infidelis, pro makáfiri, is obsolete.

KAFIRI, s. (Arab. قفاري), the long upper-coat of the Arabs, resembling the European nightgown.

KAFU (or KAVU), adj., dry; kitu kilicho káfika, a thing which is dry; kúni káfú, dry wood; mahindi makáfú, dry corn; kitu kikáfú, dry matter; *cf.* قف, aridus, siccus fuit.

KAFUKIA, v., to cry, to call out, to raise a cry.

KAFULE (or KÉFULE), s., dog! olda-baba! an exclamation of contempt; káfule wá or uwáe ngúo, ondóka or nondoke, if a child is seen naked, they will say, "Thou dog, wear a cloth and get thee hence."

KAFURI, s., camphor; كافور, camphora.

KAGA, s. (ya, pl. za), a kind of swelling, tumour (uelle wa kaga) R.; kaga ya or za malimau, &c.

KAGA, v. a., to protect anything by means of a charm; e.g., ku kaga muli, káfuri, shamba, &c.; kua uganga; ku kaga kábiri = ku fania nganga kaburini sisi aai-m-fukie meiti, to put a charm upon the grave lest the hyena dig up the corpse; ndílo kágo la sisi (pl. mágo ya sisi).

KAGARA KAGARA; alikúu hakujúa kágara kágara (*cf.* Kisiassa raga and laga), he did not know what to do (R.).

KAGO, s. (la, pl. ma—), protection of anything by means of a charm; e.g., kago la ngúe, la mtu, la fasi, &c.; *vid.* kaga ya.

KAGONGO, s. (cha) = fimbo fupi, a little stick; kakongo cha ku pigia usi = a nap.

KAGONGONGU (KAPUPI), a very little stick.

KAGUA, v. a., to go over and inspect (St.).

KAHA, s. (la, pl. ma—); kaha la i, an egg-shell; ugúvi la kaha la i, the embryo in the egg-shell.

KAHABA, s. (wa, pl. ma—) (Arab. كاهبة), a prostitute, male or female.

KAHADI, s., an epidemic? (R.); the name of a sickness like cholera, small-pox; hi ni káhadi alio-tu-shushia Muegniewe Muungu; *cf.* كاهدي, incessat contracto gradu.

KAHAF, s.; ya kofia (Sp.)?

KAHAWA, s., coffee; *cf.* قهوة, vinum et tum decoctum ex bacca nostrum kaffee.

KAHENGA, s.; ku fania kahenga?

KAHINAT, s. ? *cf.* Arab. كهن, praesagivit, praedixit occulta, hariolatus fuit; *vid.* káhini.

KAHINI (pl. makahini), s., a priest, a soothsayer; Arab. كهن, praesagivit, sacerdotio functus fuit.

KAIIDA, s. (Arab. قاعدة), regularity (St.); ya kaida, regular; *cf.* also قاد, duxit, passus fuit duci se obsequentem reddidit, obedient.

KAIMA; akiliyakwa kaima?

KAIMU, s. (Arab. قائم), (pl. makaimu), (1) muegwi ku amúu máhali pa sultani, waziri or wakili wa sultani, the viceregent, representative of the king; (2) mganga, *vid.* ku punga pepo.

KAJUA, s. dimin., little sun (when he goes down at sunset); kajúa ni kapi, where is the little sun? reap, he is nearly down.

KAKA, s. (la), *vid.* káká (lu ju and la tini).

KAKA, s. (ya) (ugónjou wa vidólo pia), a kind of disease which consumes the fingers, commencing with the flesh under the nails. The disease called mdudu consumes only the flesh of one finger (under the nail); ku fania kaka kido-léni.

KAKA, s. (la, pl. makákú), shell; e.g., kaka lu i, la limúu, the shell of an egg, or the rind of a lemon which is thrown away after having been used, pulp of oranges (Br.).

KAKA, s., a brother (Kikadimu) (St.).

KAKAMUKA, v. n., to groan like a woman in travail or like a person in severe sickness, or to strain (*vid.* jika), to say oh in lifting up a heavy load.

KAKASI, s., a little bitter; *vid.* utungu; kitu kikasí, like tea without sugar.

KAKATA, v. = ku úma, to have mulligrubs (?).

KAKATUA, v. ?

KAKAWANA, v. n., to be strong, capable of great exertion, well knit and firm in all the muscles (St.).

KAKKI, *s.* (ya, pl. za), a kind of very thin and hard-baked cake, having many holes in it; mukáte muembamba, una tundu tundu ndógo ndógo.

KALA, *s.*, *fox?* (2) *kala* or *kāl*, word; *kala esháiri*, the word of a proverb or the word of a verse.

KALAFATI, *v. a.* (Arab. كَالَفَاتِي); *ku* —, to caulk.

KALÁLA, *s.* (la, pl. ma—) (*sing.* ukalála wa mnázi); (1) *kalála* la mnázi, the *kalála* is a shoe-like covering of the *mkúa* wa mnázi (*vid.* *mkúa*). The leaf which conceals the flower-bud of the názi (*Er.*)?— (2) *Kalála* la niúki, honeycomb (*ásúli* ni ndáni).

KÁLÁMU, *s.* (ya, pl. ma—) (قَلَمٌ, *calamus scriptorius*), a native reed pen for writing; *kálamu* ya muánzi, reed-pen. The natives like best the *kálamu* ya mainzi, which is a kind of black shrub. The ribs of this reed-pen are cut obliquely. Sasa fúza *kálamu* khiyári, now write with a good pen.

KALASHA, *s.* (Arab. قَلَاشَة), a little piece of ivory of the value of 4 to 5 dollars; pembe ya kalasha.

KALÁHI, *s.*, *Lascar?*

KÁLE, *adv.*, (1) *old*, *ancient*; watu wa *kále*, the *ancients*; niumba hi ni ya *kálo* mmo, this house is very *very old*; mtu huyu ni wa *kale*; hapo *kale* palikua simba, long ago (in olden times) there was a lion; (2) *kale* (of a tree), *alburnum*.

KALFÁTI (*vid.* *kalafúti*) (ya, pl. za), caulking, the piece of cotton which is put between the planks of the vessel to make it water-tight.

KALFÁTI, *v. a.*; *ku-jombo* = *ku* tiú pamba na mafuta jombóni, yasingie maji, or maji yasipate pita ndáni, to caulk with cotton.

KALFATIWA, *v. p.*

KALI, *adj.*, *sour*, *sharp*, *savage*, *strong*, *fierce*; tembo *káli*, *strong* (intoxicating) *cocoa-liquor*; kitu *kikáli*; mtu *mkali*, a *savage*; júa *káli*, a *hot sun*.

KÁLÍ, *v. n.*, (1) *ku káli*, to be, to exist (*ku kélé*); nitu huyu ákáli mzima, *akaliko*, *akele* mzima or *hei*, he is still living; watu wákáli *hei*; úsaha ukali-mo, there is still something (*yua*) in it; (2) *perhaps*, *pray*, *likely*; *káli* kitu hiki ni changu, this thing is likely to be mine; *kali* hatakuenda, *perhaps* he will not go; *kali* hata kuja, *sijui*; *kali* (lábúda) adúka ngome, *perhaps* he wants the fortress.

KALIA, *v. obj.* (*vid.* *kúa*), to sit up or wait for one, either to do him good or harm, to remain for; *ku-m-kalia* ndiáni, to wait for one or to waylay one on the road = *ku-m-otá*; *ku-m-kulia* mtu kua wema au vibáya; *ku-m-kalia* matánga or *ku ká matánga*, to sit mourning for one who has died. The *Suahili* make a mourning of three days over the dead. Afterwards the wife of a free-man keeps profound silence and remains at home for from three to five months; if she is the wife of a slave, she mourns for two and a half months. She speaks in a very low voice, does not

leave the room, &c.; this is called, "ku-m-kalia mume éda" (*ku-m-kalia* támu, to remain as he would wish).

KALIANA, *v. r.*, to wait for another, e.g., *ku pigána*.

KALÍKA, *v. n.*, to be habitable.

KÁLIBA, *adj.*, to be sharp, hot, acid; e.g., *siki ina káliba*, the vinegar is acid; *cf.* كَلْب, *vehemens fuit*.

KÁLIBU, *s.* (ya) (قَالِب), *firma* in qua aes funditur vel ad quam res fingitur, (1) *mould*, *furnace* (*ku tia kalibuni*); (2) *kídúde* cha *ku fania* pópó, the instrument for making bells; *kídúde* cha *ku subia* pópó (*vid.* *júbú*).

KALIFU (or *KELIFU*, *KILIFU*), *v. a.* (= *kātā*), to do violence, to molest, to trouble, to be disagreeable to one, to inconvenience, to oppose, to contradict; *aine-ni-kalifu* maneno, or *aine-ni-kania*, *amesema sifo sifo kábisa*; كَلَف, *subire jussit rem molestam*.

KALIFIANA, *v. rec.*

KALIFISHA, *v. a.*; *ame-m-kalifisha* maneno yakwe.

KÁLÍMA, *s.* (*vid.* *muunguána*), *lit.*, word; e.g., *wutúma hawána kalima* ya *mafsizao*, slaves have no words of their own, i.e., have no self-dependence, they are not of their own selves; *cf.* *Arab.* كَلِم, *verbum protulit*; كَلَمَة, *verbum, dictio*.

KALIPÍA (rectius *KARIPÍA*), *v. a.* = *ku fán'a ukáli*, to scold, to threaten; *cf.* كَلَف.

KÁLUBU (or *KULABU*), a hook (*vid.*); but *kalibu* is a mould.

KÁMA (or *KANA KUAMBA*), *conj.*, like as, as if, supposed; *ngúo kama hi*, a cloth like this; *kamáni* = *kamanini?* as what = very much; *kuna mpunga kamáni*, there is exceedingly much rice; *kama awezávio*, as he can; *kama hio nlio-ku-ambia*, as I told you; *kama siku kumi mbelle* or *kadiri* ya *siku kumi mbelle*, ten days ago; *cf.* كَمَا, *sicuti, prout*.

KÁMA, *v. a.*, to milk; *ku kama* *gnombe masiwa*.

KAMIA, *v. obj.*, to milk for one.

KÁMOA, *v. p.*, to be milked.

KAMA MANGA, *s.*, a pomegranate.

KÁMÁSA, *s.* (*nnapata kámasa*), something beautiful?

KÁMÁSI, *s.* (ya, pl. ma—) (*Kin.* *mamára*), mucus from the nose; *ku fíta kámási*, to blow or wipe one's nose; *yuna makámási mangi kama kondó*, he has much running at the nose like a sheep; *ku shikoa ni mafúu ya kámási*, to take cold; *siwézi kámási*, I am ill from a cold.

KAMÁTA, *v. a.*, to catch (e.g., *muifi*), to arrest, to take, to seize; to be distinguished from *ku gáya*, *ku kábithi*, *ku shika*, *ku suia*, *ku kuta*; *ku guya*, to catch a beast; *katika mtámbo*, in a trip; *ku kábithi máli*; *kábithi maliyangu usi-po mata*, take or keep my property, do not give it to any

man; ku shika, to take it into one's hand; ku zua, to seize or keep back; namua fethayako, short mliepe Mkamba sobabu ya deni, I keep back your money to pay the Mkamba your debt; ku kuta = ku ona, nime-m-kuta mtu huyu niumbani mangu, I found him in my house.

KAMATANA, v. rec., to grapple, to seize one another.

KAMATIA, v. obj. (kamatia kuku).

KAMATO, v. p.

KAMBA, s. (la, pl. ma—), the cell-comb of a bee; makamba ya niuki ndio yalio na asuli, yalio kamuliwa, ikatolewa asuli (vid. jana, s.).

KAMBA, s. (wa, pl. za), a shrimp? (a large shrimp is called mkamba, pl. mikamba), a crayfish.

KAMBA, s. (va, pl. za), rope; kamba ya makumbi ya mazi, the husk of a cocoa-nut softened in water and beaten, and then twisted into ropes, strings, or cords. The kamba ya makumbi (from the fibres of cocoa-nut shells) is to be distinguished from the ukamba, a rope made of mia or gnongo (pl. kambā za mia), and kamba alayiti, a European or hempen rope, and kambā or kambā, a plaited thong or whip used by school-masters and overlookers.

KAMBA, s. (la, pl. makamba); (1) kamba la kikapu, the twisted handle; (2) kamba la niuki, the honey-cell, which having been squeezed out, is called tapu la niuki (pl. matapu ya niuki).

KAMBO, s., a step-child; baba wa kambo, a step-father; mama wa kambo, a step-mother. Mr. Erh. writes "kambu."

KAMBU, s. (ya, pl. za), a shoot, sprout; e.g., kambu ya mgomba = nite wa mgomba or mña; kambu za mgomba za manawe, but walio kando kando ni kambuzakwo.

KAMU, adj., said of ebbing (R.), quite dried up, utterly barren (St.).

KAMI, s., a bulbous plant with large head of red flowers (St.).

KAMIA, v. a., to reproach, to threaten; ame-m-kamia sana ku-m-piga, he threatened him much to beat him; ji-kamia, to reproach one's-self; (3) to demand something from one, e.g., a creditor from a debtor who always endeavours to evade; na-m-kamia sana; (3) to be resentive.

KAMILI, adj. (Arab. كامل), perfect, whole, complete = kua kamilii; كامل, integer, perfectus fuit.

KAMILIA (TIMILIA), v. n., to be whole or perfect.

KAMILIFU, adj., perfect, wanting nothing.

KAMILIKA, to be perfect.

KAMILISHA, v. a., to make perfect or entire (= timiza); e.g., nime-u-kamilisha mweziwangu, I have made my month full = I have served a full month.

KAMBA, adv. (= kabisa), by no means, not at all, never: e.g., sidaki kitu hiki kamoe, I do not

want this thing at all. Compare the Kikamba expression, kã imoe, one time, once.

KAMU? kaskasi kamu, Ukambani? (R.); probably kumu, rising, travelling to Ukambani.

KAMUA, v. a., to press out by twisting or wringing, to squeeze well; e.g., ku kamua ipu, mafuta jingua, ng'uo, dr. (cfr. tumbua, popotō).

KAMULIA, v. obj.; ku kamulia ndima mullini, to press out lemons and put the juice upon the body.

KAMULIWA, pass., to be pressed or squeezed out.

KAMUS, s., Arabic dictionary.

KANA, s., a tiller (St.).

KANA, conj., if, as, like; vid. kama.

KANA, s., the wooden handle of the rudder (Sp.).

KANA, v. a., to negative, to deny, disown; baba ame-m-kana manawe = baba amesema, si wangu mana huyu; kwanza muifi amekana, sana yuwa mng'ama, the thief formerly denied, but now he confesses.

KANIA, v. obj., to deny or disown in favour of somebody; pror. ku-m-kania muifi, ni muifi yoe; baba ame-m-kania manawe ku iba, the father denied for his son, he said, my son has not committed the theft imputed to him; baba amesema, manangu si muifi, hathubudu ku finia uifi.

KANIA, v. (= ku-m-katiza); mimi ninge kuenda, laken baba ame-ni-kania, I would have gone, but the father refused or prevented me; baba ame-m-kania manawe ku iba, amemkataza, nitendo jambo hili.

KANIKI, v. p. (Er.), to be denied by; muana amekanika, na surayakwe uingine, si ya babai.

KANISHA (or KANIUNHA), v. c. (hakukiri), to make to disown or deny, gainay; solani ame-m-kanisha nduguyo hakiyakwe, a certain man denied his brother's right; mtumke huyu amo ku-kanisha manawako, this woman has denied thee thy child, i.e., she declared she did not get the child from thee, but from another man; she said, mana huyu si wako; ame-m-kanisha = ame-mu-ambia muana huyu si wangu. They say, kanisha, kanusha, kaniusha, kanushia; ku kanisha moyo, to deny one's-self.

KANIWA, v. p.; ku kaniwa ni watu, tujua si muifi, suisui tna-m-kania, hatu-mu-oni siku zote aki-fania kazi hi.

KANADILI (pl. ma—), a little side-chamber in native vessels containing the chũ or water-closet.

KANADINA, vid. darehe (R.)?

KANAMA (= kumbo)? (R.).

KANDA, s. (la, pl. ma—), (1) a great bag made of mia or of ukinda or mfumo leaves. In the Kimrua language kanda is called kitamba. Dr. Steere calls kanda a long narrow matting-bag, broader at the bottom than at the mouth. (2) A thong; ku m-piga kanda, to scourge one.

- KANDA**, *v. a.*, (1) to knead with the hand uga (flour) or udongo (clay in potter's work); (2) to shampoo, to press with the fingers any part of the body which is in pain; ku kanda matumbo kua mafuta. This often gives relief, especially when done by an experienced person.
- KANDAMANA**, *v.*
- KANDAMANTISHA**, *v. c.*
- KANDAMIZA**, *v. a.*, to press upon.
- KANDIKA**, *v. a.*; kua udongo ku kandika niumba, to plaster a house with mud.
- KANDIGIXIA**, *s.* (ya, pl. ma—), a kettle used for boiling water, tea-kettle.
- KANDI**, *s.* (ya, pl. ma—), a great mass or stock of stored things; hujhesabiki, ni kandi, plenty, treasure; kitu kilijo kingi or kámili or kilicho wékoa akiba, kandi ya máli. In the Kiambara language kandi or kande means "food or provision." Kande zika-mu-ishia, wakapatiwa ni ndia; kandi yenu ilipo, nilipo moyowenu nao utakapo kúa, Luke xvii. 31.
- KANDIA**, *dim. of ndia*, a small path; kandia kadogo, a small slightly trodden path.
- KANDIKA**, *v. a.* (cfr. kanda, *v. a.*), to plaster; ku kandika niumba kua udongo, to plaster the wall of a pole-house with mud.
- KANDILI**, *s.* (pl. makandili), a lantern; Arab. قندیل, lucerna, lampas.
- KANDO**, *s.*, a deserted dwelling-place; mahali palipo túmia, ndilo kando (cfr. gofu), narejea kandoni paugu, a house which has fallen. kiwanda? (R.).
- KANDO**, *s.* (ya, pl. za), side, brim, bank, coast, strand; kando ya bahari, kando ya or kando kando ya mto, beside a river or along by the side of a river.
- KANGA**, *s.*; kanga la muázi, the switch-like end of a cocoa branch from which the vidáko (vid. vidáko) shoot forth, and from which the cocoa-liquor is obtained; vid. guma, *v. a.* (cfr. táwi, *s.*).
- KANGA**, *s.* (wa, pl. za), a guinea-fowl; niini wa vitóne tóne.
- KANGA**, *v. a.* (vid. kaunga), to fry, roast, to burn by roasting; ku kanga niima kua gai; kanga ni ku oka kua samli, laken ku oka or oja, ku weka mottóni halisi. Ku oka is to roast the meat on the bare fire, but kanga is to fry with butter or fat or any other substance; ku kanga motto, to warm.
- KANGA**, *v. obj.*; kanga, *v. p.*
- KANGALA**, *s.* (la, pl. ma—), sword-grass in stagnant water.
- KANGAJA**, *s.*, (1) a small mandarin orange (St.); (2) a kind of fish without mamba and a little horn projecting from the head (R.).
- KANGO**, *s.* (pl. makango), vid. saango.
- KANI**, *s.*, energy, potency? cfr. كَانِي, acquiescit.
- KASTA**, *s.*, a medicine applied for the mairi ya mshipa. It is the root of a tree (kama káima).
- KANIA**, *v. obj.* (vid. kana, *v. a.*), to deny a person.
- KANIAGA**, *v. a.*, to tread upon or to trample under one's feet; to be distinguished from ku vioga, which means to tread when walking; eg., ku vioga mtanga or uti; vid. sioga; labuda kuku ana-m-kaniaga, most likely the hen trode upon it (the hen-chicken).
- KANIAGIA**, *v. obj.*; kaniagiwa, *v. p.*
- KANIKI**, *s.*, dark-blue calico, called Nile-stuff, much demanded in East Africa.
- KANISA**, *s.* (ya, pl. ma—), church of the Christians; كنيسة, synagoga Judaeorum, et ecclesia (templum) Christianorum, from كنس, in latibulum se recepit dorcus.
- KANISUA**, *v. p.*, to be persecuted backwards and forwards (R.)?
- KANJA**, *s.* (la), vid. pl. makánja.
- KANJI**, *s.*, arrowroot, starch.
- KANJU**, *s.* (la, pl. ma—), a cashew-apple, a kind of chestnut; mkánju huvia kanju, na kanju likawia dunge, na dunge likipefika huitoa kórúsho. Dunge na kanju hukúa sana sana, hatta kanju likifania uekundu wa ku iba, dunge limekua korosho, na watu wala.
- KANJU**, *s.*, vid. kanzu.
- KANO**, *s.* (la, pl. ma—), sinew of animals (kano la gnombe used for bow-strings) (Sp.); cfr. pambika and upote.
- KANOA**, *s.* (la, pl. ma—), mouth.
- KANSA**, *v. a.*, to warm; kansa motto (vid. kanga), to heat.
- KANSI**, *s.*, a large knoll of a creeper (E.).
- KASTARA**, *s.* (ya) (Arab. قنطرة, pona, altum aedificium), bridge; more generally called dáraja ya m'to, a bridge of a river.
- KANU**, *s.* (wa), weasel (with white tail) (E.), or rather a kind of marten which eats poultry (Sp.).
- KANUDI**?
- KANUNI**, *s.* (cfr. قَانُون, perquisivit; قَانُون, canon, regula), a matter implied by necessity, a necessary condition = yakini, thábidí, hálisi, of necessity, truth; najúa kanúni, I know verity, really.
- KANUSHA**? vid. kanisha.
- KANZI**, *s.* (ya) (cfr. كَنْز, sub terram recondidit thesaurum; كَنْز, thesaurus reconditus sub terram), (1) a treasure; (2) a dish or mass of food prepared of various ingredients (of metals, pojo, biari, meat, pilpilí, samli, &c.) which a Msham-medan bride sends to her lover during the time of the Ramadan in sign of love (áima ya mu-

pendāno), is return for which the bridegroom sends a handsome cloth (kimia joma); kijungu cha kani cha ku-m pelekéa mtumbawakwe adakai ku-mu-ka.

KANZU, s. (ya, pl. za), coat; kanzu ya juma, coat of mail; kanzu is a long shirt-like garment worn both by men and women in Zanzibar. Men's kanzus are white or of a brown yellow colour, with ornamental work in red silk round the neck and down the breast; they reach to the heels, women's kanzus are generally shorter, and made of every variety of stuff, frequently of satin or brocade, but are always bound with red (St.) Kanzu za chuma mbámbele, a coat of mail doubly lined

KALO, s. (lu, pl. makáo) (= máhali akaáo), a place of residence, dwelling place; kaolingu habhai, kikáo, the place where a few men sit and eat together

KAOLELI, s., one whose words are not to be trusted, a double-tongued man (St.)

KALMI, s. (vid. káuma), calumba root

KAPA, s. (pl. ma—), a dress like a coat (ngúo kama kanzu), the sleeves of which are open

KAPI, where is it, referring to the diminutive form ka (kajua).

KAPI, s. (ya, pl. za and makapi), a pulley, roller, kapi ya jomabuni, ya ku penicéa kámha, a wooden block through which ropes run on a native vessel

KAPI (pl. makápi), bran, husks

KAPIKIDÍ ?

KAPU, there is not

KÁPU, s. (lu, pl. ma—), a large basket, kikápu small basket

KAPALI, s., a kind of rice (St.)

KAR, s., a million (Indian expression)

KARAFI MAYITI, camphor (St.) ?

KÁRAMA, s., weight, value, importance; ulimi wa mtu huyu ni karama sana = ni sherifu maneno yakwe yana karama, that which he says has great weight (Sp.)

KARAMA, s., a special gift of God, an honour; كرم, generositate indolis et nobilitate superavit honoravit; كرم, nobilitas, generositas Luke v 29.

KARÁMU, s. (ya), a feast, a festive entertainment in honour of somebody (takrimu) Food and drink is supplied plentifully on such an occasion, e.g., on the arrival of a stranger or friend or on holy days or after a successful journey

KARÁNI, s. (كاتب, legit librum; قارئ, lectioni deditus), a clerk, secretary, lit., a reader.

KARARA, the woody flower-sheath of the cocoa-nut tree (St.).

KARASIA, s., a vessel in which the people of Zanzibar fetch their milk (R.).

KARATA, s., cards (vid. Sp., who mentions the names of some), playing-cards.

KÁRATHA, s. (ya), a loan of money, borrowing, credit, trust without interest given or taken for a short period; nimetoa káratha ya reali má kua Baniani, ya siku setta ku-m-rudisha; nadaka haja, nashikua ni áthuru, ni karathi, beina ya leo na kesho, kesho kútua taku rejea muniewe or taku pa muniewe; قرض. (1) aes alienum contrahit, قرض, aes alienum, debitum, citra certum tempus terminum; (2) retribuit, rependerunt in vicem bonum vel malum, atu-ku-karithi kama ulivio-m-karithi wewe.

KARITHI (or KÁHIMI or KAHATHI, v. n., to borrow money for a short time without interest: ku jipasha deni is "to borrow money upon interest;" e a, to lend money, to accommodate one with money without taking any interest: ku m-pa setha kun karata; ku ji karathi (borrow) or ku toa kun Baniani ya siku sita ku m-rudisha

KARU, s. قريه, mba, pagus, town (old language), kúria zote na mji ilikuwinda kikúndi, all men of towns and villages went en masse

KARUBU, s., a kind of cloth (R.)

KARU, 1) adj, near; 2) come near, come on.

KARUHI (KARABI) s. Arab قريب, pl (أقربا) (ya, pl ya or ákiaba), a relative, a near relative; mtu huyu karibuyangu, this man is my relative; watu hawa karibuzangu or akaribazangu, these men are my relations

KARUHI v. n. Arab قرب, to come near, to approach; vid jongea, karibu na or ya, near to; karibuyangu or kúibu nami, near me; walikuja karibuyangu, pale karibuyankwe, there near him; kúa karibu nni, to be near to one; hivi karibu, atly, lately; makela imakuja karibu ya (na) poshi, the ship came near the cove

KARUWA adj (kúa karibu nai), to come near to one, to draw near to one

KARUWA, v. p

KARUBANA, v. r, to approach each other; kari binau huta ku kúti karibu, to be near to one another

KARUBIKA, v. e, to cause to come near, to invite in, to offer, e.g., jakúla, kúti, &c

KARIMI, adj., liberal, generous; vid karama

KARIPIA (or KALIPIA), v. a., to rebuke, to reprove, to admonish, to scold, to use one roughly, to scold; ku-m tania maneno ya ukali

KARISI, v.

KARISIA, v. ody

KARISHWA, v. a to recite

KARO, s., wages, payment, i.e., but given in natura, in corn, &c; (2) karo (= kano or hadra ya haraka), sudden anger; wa-ni-tania karo mimi, thou art angry with me suddenly (utungu) (Sp.).

KARTANI (or KARATANI), *s.* (vid. kortasi), *paper.*

KAN (or KANIRI), *less; e.g., renli kan robo* (‡) (*cfr.*

Arab. كَمَر, abbreviavit.)

KABA (or rather KAMBA) (wa, *pl. ma—*), *a turtle* (vid. KAMBA).

KABA (or better KABA, *vid.*), *v. a., to strain, to draw, to take strongly, to tighten; ku funga or vuta kitu kua ku kaza hodari, si kua ku legéza, to tie or bind a matter by drawing tight, not by slacking off or loosening; كَز, contractus fuit; kasani or kaseni kidogo, tighten a little the rope of the sail; ku kizoa ni marathi.*

KASABI, *a cloth interwoven with gold; uzi wa kasabu ya fetha na tláhabu, tissue.*

KABAMA, *cfr. hadámu, s.*

KAKANA, *s., vehemence, anger; manono ya kasarani; ku tukilia kasarani, offend (vid. muhali); ku-mtia kasirani moyonimuakwe. Uzi-m-tukulie kasirani moyonimuako, or uzi-m-fanie hasira, or uzi-m-kasirikie, or uzi-m-tukulie tukisiri; all these are synonymous terms, meaning do not be angry.*

KAKARANI, *s., grief, sorrow; cfr. كَسَر, fregit; كَسْرَة, contritio, afflictio.*

KAKANI, *s., revenge, retaliation, vengeance; cfr. قَمَر, rosecuit, retaliavit, coaequavit rationes; قَمَاص, talio, vindicta.*

KAKHA (la, *pl. ma—*), *a chest, a large box. kasha la fetha, money-box.*

KAKHIFI, *v. a., to slander, depreciate (opp. to praise); cfr. كَشَف, detexit, vitia ostendit; كَاهِدَة, res ignominia afficiens.*

KAKUZI, *s. — to the Kikuyu word kapuni.*

KÁZI, *s. (ya, pl. za or ma—), business; vid. kazi; ku fan'a or tenda kazi, to work; kazi gani? what business?*

KASIA, *s. (la, pl. ma—) (cfr. kása), our; ku vuta makasia, to row.*

KASIBA, *s. (Arab. قسيمة) (ya, pl. ma—) (cfr. قسيمة, arundo, tubulus) (kasiba ya binduki), the barrel of a gun.*

KASIDI (or KÁMIDI) (maksudi), *s. and adv. cfr. Arab. قَمَد, intendit, proposuit sibi; قَمَد, propositum, the intention, purpose: adv., intentionally, on purpose.*

KAKIKI, *s. (ya, pl. ma—), a large earthen jar; kasiki ya maji, ya ásili, samli, &c.*

KAKIMBI (KAZIMBI), *s. = kazi mbi or mbáya, hard work or labour; kazi ya ngúvu or sílulu, kazi ngúmu. Prov.: kasimbi si mtesa mema, mtesawe hauna heshima or úgira, hard labour is not good play, playing has no wages, i.e., though*

hard labour is not play, yet a man gets money by it, but by playing, though it be pleasant, he gains nothing; kazimbi ni bora zaidi ya mtesa mema, hard labour is far better than good play.

KAKIMUI (or KAZIMUI), *s. (vid. kaa) (pl. makazi-mui), a dead wood-coal, in opp. to kaa la motto, live-coals which are burning.*

KAKIRANI (= mfundo), *vid. sononeka.*

KASIRI, *s., end; قَمَر, brevitat, finis, extremum: قَمَر, brevis fuit, abbreviavit.*

KASIRI, *v. a., to provoke to anger (ku-m-vunda moyo), to make one angry, to vex one.*

KASIRIWA, *v. p.*

KASIRIKA, *v. n., to get angry, to become vexed — ku ji-tia kasira or kasrani or kiniongo, to take exception at or to.*

KASIRIKIA, *v. obj., to be angry at one; e.g., Saidi ame-wa-kasirikia Wairabu kua kutia ku-m-fuata maenoyákwé, Saidi was angry at the Arabs because they did not follow his words.*

KASIRIKIWA, *v. p.*

KASIRIHA, *v. c., to cause one to be angry, to vex one.*

KASIRIKANA, *v. rec., to provoke each other (or ku tukizana); قَمَر, violenter tractavit; but*

كَسْرَة means "grief."

KASIRI; lasiri kasiri, *from 4 to 5 o'clock p.m., but "jua likiaga miti" is near sunset.*

KAKAZI (KANTANI), *s. (ya), the time of the wind blowing from the north-west; wakati wa jásho na wa ku yabesisha nti, the hot season when the ground dries up from want of rain—in December, January, February, and March; kaskazi mkuba, when it is very strong; kaskazi matope, when there is much rain. The kaskazi is opposed to the kusi (masika) which is the time of rain, coldness and wetness of the soil (wakati wa mvua na beredi, na maisiwa wa nti); kaskazini, in a northern direction, to or from or in the north (= kibula); usowakwe ni kaskazi = unañgifi-ána.*

KASO, *s., sound?*

KASSA, *s. (wa, pl. za), turtle, of which there are various kinds: (1) kassa, (2) gúmba, (3) dúfi, (4) kóu, (5) kóbe. The gamba is of great value on account of its shell, and must be delivered up to Government under penalty. The dúfi is sometimes poisonous, hence the natives rub its oily substance on the hand. If no itching pain be caused, they consider it safe for food. The kassa is caught by means of the tana fish, which the fishermen carry alive with them. When they see a kassa, they let the tana go after it, to stick fast to the kassa. When the tana has seized it,*

the fisherman throws a harpoon and takes the kassa out of the sea, the tana letting go instantly when exposed to the air. Hence, tana avindai kassa, a-m-gandamana, ha-mu-ati.

KASSA (or **KASORO**), less by (cfr. قَسْر, abbreviavit) (rid. kas); reali tano kassa robo, five dollars less a quarter of a dollar.

KARSI, s. (ya, pl. za), twine, linen thread; ku tia or pigia kassi, to twist, to twine, to tighten, to twist or twine thread; mtu alipotia kassi yuwaso-kóta poto (upôte) za ku shonéa ng'io; úzi unangia kassi; ussowakwo unangia kassi or ussowakwowa kassi kassi; ku enda kassi, to rush along (= to go with violence); cfr. قَسَا. durnit, obduravit so; قَامِي, durus; úzi hu umo-u-tia kassi mmo, you made this thread too tight.

KASSIMÉLE, s. (rid. kifumbu), the pure milk of nazi without being mixed with water, the milk pressed from the grated cocoa-nut; tui la kassiméle = maji ya nazi yalio = kamuliwa mbello katika kifumbu, the first water which is pressed out of a cocoa-nut which has been ground on the mbúsi (rid.) and strained in a kifumbo. The first straining of the ground corn-nut; kassi = sito, méle = mbelle (unga wa kassi = ni unga msito, wa ku niumbuka) = tui la kwanza, mtu asitassa tia maji. Tui hili halina maji, ni tui halisi. But the second straining (tui la niumba), which is mixed with water, is first put into the cooking-pot, and at last, when the rice, &c., is nearly boiled, they put in the tui la kassi mele or tui la kwanza, which serves instead of ghee. Kassi mele, the heavy milk-like substance expressed from the ground nazi (Kisogua méle = milk, Kimirina mele, Kimwita maziwa).

KATÁ, s.; kata ya niumba, adjustment of the different apartments or divisions of a house (R).

KÁTA, s.; ku funga káta, to tie on a cloth (cfr. shufu shifu).

KÁT'A, s. (ya, pl. makáta ya or za), drawer of water, scoop, bowl; káta ya ku hoéa maji, a coconut-shell used instead of a tumbler by the natives. This kind of dipper or bowl may hold from a quarter to half a pint.

KÁTÁ, s. (ya, pl. za), a bunch or ring of leaves or grass, &c., which the natives put on their heads to carry a water-pot or a load; kátá ya ku-ji-tuekúa mzigo or kátá ya ku tukulia mzigo.

KATA = ukuráza moja, a leaf of a book, a section, a volume (Sp.).

KÁTÁ, v. a. (Arab. قَطَعَ), to cut; fig., to decide, settle; ku káta shina la mti, to cut the root of a tree; ku káta or tinda maneno, to cut short a matter, to decide upon, to settle it; ku káta ta-más, to despair; ndia ya ku káta, the nearest

way (the shortest way); ku káta nakshi (vid. nak-shi).

KATÁNA, v. rec.; wanakatána kwa visu.

KATIA, v. obj., to cut for —.

KATIANA.

KATIWA, v. pass., to have cut or cut out for one; ni kiazia changu kama nalikatiwa mimi, it is my measure, as if I had been cut out for it.

KATIKIA, v. obj. = fundikin, to cut to or for one.

JI-KATA, v. refl., to cut one's-self.

KU-KATIKA, v. p., to be cut off, to be decided, to break; úgue unakatika felaki amekatiwa hukumnyakwo leo or hukumnyakwo imekatika leo, he has been sentenced, his judgment has been decided; amekatiwa hokumu ya ku wawa, he has been sentenced to death; ku katia ndia mbelle, to strike on the former road; ku katia, to cut off to in an account = to deduct; tufanie hosabu, tukatiane, to strike the balance; kassi ku katika, the N.W. wind is over, lit., cut off.

KU-KATIANA (= ku koleana), to upbraid or taunt each other with a guilt.

KATÁ (or **KATÁA**), v. a., to refuse, to oppose one; wali ame-m-kátá, the governor refused him.

KATALIA, v. obj., to refuse to one, to check one, to refuse credence; ame-m-katalia maneno yákwé, he refused or opposed his word; haku-ya-ponda manenoyákwé neno ukatalialo ni neno gani?

KATALIKA, v. p.

KATÁZA, v. c., to cause one to refuse or omit, to prohibit, to forbid one a thing; wali ame-m-katáza neno hili, the governor forbade this matter.

KATÁZWA, v. p., to be refused (asinende).

KATIANA, v. rec. = iana, to be due or owe each other. I owe him three dollars and he owes me two; tumekatiana ni-pa reali mmoja, zilo mbili zi kuangu.

KÁTABA, v. a., to write (Arab.).

KATA KATA, v. a., to chop up.

KATÁNI (or **KATÁNI** and **KATÁNI**), s. (ya), hemp or linen; úgue wa katáni, string made of hemp or linen which the natives buy from the Europeans. They like it on account of its solidity (úzi wa katáni); cfr. كَتَان, linum; كَتْن, cohaesit.

KATHA, s.; yuna kathu ya damani, he is in hurry, to go in damani; cfr. كَث, pressus negotiis.

KATHA, v. n. = ku nidi, to become too much; kazi iki-ku-kathi (iki-ku-nidi); كَا, gravavit ut bene respirare non posset; safari ikiga katha = karibu sana.

KATHALIKA, adv., likewise; katha wa katha or katha wa katha, this and the like, this and many more, so and so; hili hili, such and such, such

things; Arab. كَدَال, sic, talis, isto modo (compositum ex كَد and ل).

KATHAKI, s., that part of the town of Mombas in which the Mission-house stands; katháni is an old Swahili word instead of the handáki of the ngóme (R.); cfr. قَصَان, incoluit locum.

KATI, s. (ya), inside, the middle or midst, the court within a house; ku súa kati, to bore through, to perforate; kati na kati, in the middle.

KATIBU, s. (wa, pl. ma—), writer, secretary (= karáni) = mwandishi (كَتَبَا, scripsit); kátibu mdái, a quick writer.

KATIBIA, c. obj.

KATIBIWA, v. p., to be written.

KATIKA, prep., in, at, about, as to, among; katika Mvita, at Mombas; katika nti hi, in this land; katika safari ile, on or during that journey; katika kuku huyu, as regards this fowl; sinama katika gonge, to stand as a precipice (E.); katika mumi hi ha-úi tangu, as to this poison it does not kill the ants; hawatarejea katika upotovu, they will not return from their perverseness; námi nimo amalini na katika ku andá, I am in business and in preparing for the war.

KATIKATI, prep., lit., middle, amidst, between, among; katikati ya niunba, in the middle of the house; uta-m-pata manwáko katikati ya watu waliokutana, thou shalt find thy child among the assembled people.

KATI NA KATI, in the middle.

KATIKIA, r. obj. (vid. fundikia, r. obj.), vid. káta, r. a.

KATILI, s. (Arab. قَاتِل) (mtu auwai watu), (1) a man-slayer; (2) one who is brave and courageous in war, and slays a great many enemies; cfr. قَتَلَ, interfecit; قَاتِل, interfecter, persecutor.

KATILI, v. n., vid. kadiri.

KATILI, adv., little (St.).

KATIZA, ku katiza, to put a stop to, to break off, to interrupt (St.).

KATO (la, pl. ma—), a cutting, a breaking off.

KATŪ (or KATTU), s.: kátu ya ku tafunia ughaibu; kattu is a kind of gum brought from Arabia. The natives mix it up with popo, tumbu, tombako, and toka, and chew it with betel. It gives a red colour, as the popo also does. The kattu is also used for plastering the wound caused by the operation of circumcision (vid. uraibu toka, tumbu, tombako, utembe).

KATŪA, r. a., to clean, to polish, brighten (= ku toa or ondóa kútu, e.g., ku — bunduki).

KATUKA, r. p., to be bright, to be polished.

KATULIA, r. obj.; letta kigeregnéna cha ku katulia búnduki, bring a small potsherd to polish or clean the musket (by rubbing it with oil and potsherd).

KATULIWA, r.

KAUKA, r. n., to become or get dry; nti imekakika, imekúa káfu, the country is dry.

KAULI, word; Arab. قَال, dixit; قَرَن, dictum, verbum; kauli i-m-tokáyo mbele, that which comes first into one's mouth.

KÁŪMA, s., (1) calumba root; (2) ni msi wa ubúgu, kana víási, kana mandáno, ni dawa ya mshipa, ni utungu.

KÁŪMU, s. (ya, pl. za); kaumu ya Muhammedi, contemporary of Muhammed; قَوْم, populus, quidam, aliquot; pl. wakáumu, people; akwamu, soldiers.

KAURI, a covry.

KÁŪSHA, r. c., to cause or make dry; ku fánia káfu.

KÁWA, r. n. (vid. káa, r. n.), to be delayed, to remain, to stay out, to tarry; amekáwa hatta jua limefika vitoáni, he tarried till the sun arrived over the head, i.e., till midday; kesho ku endu ku kawa jua, to-morrow there will be fair weather.

KAWIA, v. a., to delay one.

KAWILIA, r. n., to remain long, to be late, to make delay, to loiter about a business.

KAWISHA (or KAWIKA), to cause to stay, to keep, to detain, to put one off; ku-m-weka mno lililo-n-kawisha neno gani?

KAWILISA, r. a., to delay one.

KÁWISHA, r. c., to cause one to tarry, to cause him delay, to put him off = ku-m-wéka mno.

KÁWA, s. (la, pl. ma—), (1) a plaited cover made of mūu in the shape of a pyramid; kidúdo cha ku finikia wali. The cover is used to protect food from dust, &c. The natives use this word also for the European millhopper, as the kawa has the form of a funnel. (2) Mildew, spots of mould; ku fania —, to get mildewed or mouldy (St.).

KAWÁDI, s. (pl. ma—), a bad man (a term of reproach).

KAWÁIDA, s. (ya) (Arab. قَوْل, pl. قَوَائِد), necessity, conjecture, supposition (cfr. kiasi); neno asiloli-óna wala asilo-ambiwa, yuwatalia tháná baasi nafsi-ninuakwe, certainty which rests only upon guessing; nimo-m-pa kawaida ya pishi ya mtelle, sikupima, laken natháni (عَلَى, opinatus fuit) ni pishi or saua saua na pishi, I gave him a measure of rice, but I did not measure it, but I think it is one pishi or equal to one pishi; ku fuaia kawaida ya kita hiki, kiwa saua saua, to hit this matter right by guessing, so that it be equal to what it should be by measuring.

KÁWE, s. (ya, pl. za), a pebble (ya jiwe or jangawe); ka-iwe = contr. káwe, little stone. The kawe is to be distinguished from dongó (la, pl. madóngó ya) udongo, which is a jiwe la udongo lililotimboa katika nti ya udongo or madóngo.

- KAWILI**, v. n., *oid.* kawa, v. n.
- KAYA**, s. (la, pl. makaya), a kind of shell-fish.
- KAYE**, s. (ya), the chief place, the residence, meeting-place of the Wunika; the kaya is usually fortified in case of sudden war.
- KAYAMBA**, s. (la, pl. ma—), (1) stalks of mtama which the people fill inside with grains, to cause a noise. It is used in dancing, and when the evil spirit is expelled from a sick man (*oid.* punga pepo). (2) A sort of rattle or sieve.
- KAZA**, v. a., to fix, to tighten; ku kaza mbio, to run quick or hard; ku kazana, to fix one another, to hold together tightly; kazika, to become tight or fixed.
- KAZANA**, v. r., to adhere firmly; kitu hiki kina-kazana na muenziwe, this thing adheres to the other.
- KAZIA**, v. obj.
- KAZI**, s., work, labour, business, employment; kazi mbi si mtézo muema? is not poor work as good as good play?
- KAZIMBI**, a dead wood-coal, in oppos. to the living coal.
- KAZO**, s. (la), pressing tight, nipping.
- KE**, female; m'ke, kike, wake, ke is the ground-syllable of this word; butia jike, a female duck; mabata muke, female ducks.
- KEBABA**, s. (cha, pl. za), a measure, usually the fourth part of a pishi, but some natives use the kebaba cha utátu, not cha nne, therefore one must always ask in buying, "Have you a kebaba cha utátu = cha ku pimia vitátu kuu pishi ku timia pishi kamili, or have you a kebaba cha nne?" in order to guard against deception. The people of Mombasa say "kebaba," but those of Kijomfu and Changamwe say "kigunda."
- KEBI**, s.; mufi kobi na mniagi (R.)?
- KEBU**, s., a lathe, a machine for turning.
- KÉPIA KÉPIA**, v. a. (*vid.* nionionea, v. a.), to treat with contempt, to tease, to put in low spirits.
- KEFU**; si kifu wewe (R.) (?), perhaps pro' pefu.
- KÉFULE** *vid.* kafule!
- KWHELELE**, s., a shout; ku piga —, to shout, to make merry.
- KÉKE**, s. (ya, pl. za), (1) a drill, native borer; kidude cha ku sulia mti; the iron is called kehée, the wood in which it is fixed mukano, the handle in which it turns jivu, and the bow by which it is turned uta (St.); (2) round bracelet of silver, which the native women wear on the arm; kekao ya fetha ya ku vā mikomoni watwāko; each bracelet costs usually two dollars; *ofr.* furungu, s.
- KÉKÉVU**, s. (ya, pl. za), hiccup, occasioned by the kungua cha moyo (*vid.*).
- KÉKÉ** (or *kóké*), s., a weed (Kin. pékú).
- KÉKÉ**, c. n. (pro *kili*) (kée) (in Kinika kale), to be, to exist; e.g., yúkákí, better yúkákí bei, he is alive; yúkéle, he is; perhaps contracted from ku and ele = kolo (R.); wa kolo ku ji-taabisha, ku kolo uniku, it is still night.
- KELÉA**, v. a. (*ofr.* keréza) (= ku káta kua mau-méno), to saw into, to jag, to turn, to notch in order to fit, &c.
- KELERA**, v. c. (*ofr.*, muotto); kenga cha ku kele-zéa muotto.
- KELÉLE**, s. (ya, pl. makéléle), noise, alarm, outcry, shouting; ku ji-inulin sana kua keléle, ku zi-toléa n'de, to raise a great outcry, so that it is heard far; ku sema kua keléle (ku piga sumi), to talk aloud; mui-ni-woké keléle; kana lélélé, he is not noisy (in Kinika).
- KÉLETTI**, v. n. (Kin.), to sit.
- KELIKA**, v. (*vid.* hajiri), to be habitable? = kutika.
- KEMÁ**, v. a. (Kiamu) = ku isha, mália.
- KEMA**, v. a., to use one roughly, rebuke, to scream (ku piga kelele).
- KEMBA**, v. a., to pour out into; kidude cha ku kembéa.
- KEMBEME**, s., hairs standing on end from cold or fever.
- KEMÉA**, v. a., to snub one, to use him roughly, to scold (= humu), to bounce out in speech.
- KÉNDÁ**, adj., card. number, nine (Arab. نَعْ, novem); *oid.* num., wa kenda, the ninth.
- KENDÁ**, v. n. = ku enda, to go; kendápi for ku enda wapi? (going where?) where are you going?
- KENDE**, s. (la, pl. ma—), scrotum, testicle; koko za makende.
- KENENE**, s.?
- KÉNUA**, v. a.; Kinika and Kimrima language pro dangania or susua, to deceive, to cheat, de-fraud.
- KENUANA**, v. r. = danganiāna, to deceive each other.
- KENUA**, v. p.
- KENGE**, s., a large water-lizard with slender body and long limbs and tail (St.).
- KENGUA**, s. (ya, pl. za), the blade of a sword, knife, &c. (without a handle); kongo or kongen ya upanga usio kipini.
- KENGUE**, s.; (1) kengé ya júa, the disk of the sun, used of the sun in the morning and evening, when his glare blinds or dazzles the eyes; (2) kengé ya mléli wa mbuni, &c.: kengé ndio mashina ulipoondoa mléli. Mléli are the large feathers of the ostrich or cock, of which the natives make the kiru, a tuft of feathers which they tie around their heads in battle or on other solemn occasions. After all the hairy part has been removed from the feather, it is called kengé.
- KENGÉLE**, s., a bell; ku piga kengéle, to ring a

KHELUBU (KHELUBIKA) = ku-m-fania hadi.

KHEMA (vid. hema), a tent.

KHUKI, v. a. (vid. hini), betray; خَانَ, decepit.

KHITARI, v. a. (vid. hitari, v. a.), to choose.

KHITIMA NIMA, a complete copy of the Quran (Hitima); cfr. Juzuu.

KHOFISHA, v. c., to frighten; vid. hofisha.

KHOFU, s., fear, danger; vid. hofu; ku tia khofu, to frighten; kungiwa na khofu or kúa na khofu, to be afraid.

KHOROJ, s., a pad used as a saddle for donkeys.

KHUBARI, v., vid. hubiri and habari.

KHUSUMA, s. (vid. husumu), enmity.

KHUTUBU, v. a. (vid. hutubu), to preach.

KHUZURUGI (or HUTHURENGI), a stuff of a brown-yellow colour, of which men's best kanzus are made (St.).

Ki (see Dr. Steere's remarks, page 293).

KIA, s. (cha, pl. via) (Kimrimu); (1) a kind of latch; kia cha mlango (cha fungia mlango), the wooden bolt of the door, to shut from within; oppos. to komo, the bolt which shuts the door from without; akiisha kia kisingiti, as noon as he steps over the threshold he forgets it; (2) kia cha (pl. via via) mishi = flesh.

KIA, v. a. (= kiika, v. a.) (Kimrimu), to step over; e.g., ku kia (or kiika) gogo, to step over a trunk of a tree (ku tupa kua magu); ku kia, e.g., ants in the road.

KIWA, v. p.: isiikiwa, impassable.

KIA, s., a kind of latch (St.).

KIADA, s., slowly, distinctly; cfr. قَا, (1) tardum habuit incessum, (2) vocem katá katá edidit avis: katha?

KIAFIA, s., that which comes into one's nose and causes sneezing; e.g., yuwaenda kiafia cha ku jemua; roho ya kiafia, a changeable being? (It.).

KIAGANO, s. (1) promise, (2) place agreed upon for meeting; but maagano is agreement.

KIALI, s.: kiali cha motto (cfr. kitete), a spark of fire; kiali cha barudi, rocket? cfr. muali wa muotto.

KIALIO, s. (cha, pl. visio), (1) corn requisite for preparing the food taken in the evening; supper; ukisha kula kialio, utalila; in Kipemba kijio = jakula cha jioni; Kin. kilario; kialio cha mvua, rain with which one goes to sleep; (2) crows' pieces put in a cooking-pot to prevent the meat touching the bottom and burning (St.).

KIAMA, s. (ja), (1) overflowing, inundation of the whole earth. The Muhammedan Suahili believe that at the end of the world the whole earth will be overflowed by water, after which will be the resurrection of the dead; (2) قَامَ, stetit, erectus stit; قِيَامَ resurrection, resurrection of the

dead in Arabic. Kiama kimetuka, uti imehari-bika, watu wote wamekufa, the deluge has overflowed everything (tuka = ghariki), the earth is spoiled and men have died.

KIAMAMBA, v. n., to become too dry by long exposure to the sun; intello hu unakiambaba sana, unaito ku kiamamba (yabesika) hantakuja ku sagika wama, this rice has become too dry, do not let it be dried too much, it will not be well ground, it will be difficult to grind it.

KIAMBA, s. (cha) (muamba indogo), a small rock in a river or at sea.

KIAMBAZA, s., (vid. kiwambaza cha niumba), the side-wall of a house made of poles and plastered with mud; to be distinguished from kiwambaza chamlia na cha ngao; pembe (pepe) ya kiambaza? jiwa la kitaa cha kiambaza, corner-stone, Eph. ii. 20.

KIAMBUKIMO mimi, wewe, yeye, muiui, nuigui wao, that which I say, &c.: kiambilecho wewe somo = hayo unenayo (It.).

KIAMBO, s. (Kip.) = muando.

KIAMO (or KIAMO), s. (cha) (= dagna); maziwa ya muanzo ku via gnombe, beatings; tupike kiamo tulo; when a cow calves for the first time she has a great quantity of beatings, which grows less with each calf.

KIAXA, s. (cha, pl. viana) (Kin. kibia cha kibia wali, the lid of a pot.

KIAXA, s. (cha, pl. vi) (vid. muanga), clear weather or sky after the fall of rain; ikipusa mvua, ni kianga cha juu: mvua hi ukomo wa ku filiza siku mbili hizi, siku ya tatu itatoka kianga cha juu, the coming out of the sun after rain; kianga cha mgema (vid. masu). Though all other work may be interrupted in consequence of rain, yet the Lord will grant at last the kianga cha mgema (vid. gema); inafania kianga cha mgema, a short interval of sunshine during the rainy season which the mgema (the tapper of the palm-tree) uses for his work.

KIANZI, s., vid. muanzi.

KIANZI, s. (cha); ku piga kianzi cha ubincha?

KIAPIO (pl. viapio), cry of jubilee.

KIAPU, s., cha, pl. viapo, an oath, an ordeal; ku la or fania kiapo, to eat, or to take one's oath = ku upa; (2) the sign of oath put up in the plantations to frighten thieves; ku-m-tilia or pigisha kiapo, to cause one to take an oath; vid. afia, v. c.

KIARA, s.: ku rusha kiara?

KIARABI, adj., Arabic; Muarabu, an Arab; maeno ya Kiarabu, Arabic words, Arabic language.

KIASA NGEC, ni dana for the homma ku ji-paka.

KIASI, s. (Arab. قياس) (cha, pl. vi-) = kipimo, measure; kiasi cha barudi ya ramia moja, or simply kiasi cha bunduki, the measure of gun-powder requisite for one charge, a cartridge;

kiasi gani? *how much?* muegui kiasi, *a temperate man*; neno hili linaanza kiasi, *long ago*, long since; kiasi gani unakūza, *at how much do you sell?*

KIATU, *s.* (pl. vi—), *orphan?* (alioṭa).

KIATI, *s.* (pl. vi—), *a squib, cracker* (of firework) (Er.).

KIATU, *s.* (cha, pl. viatu), *shoe, a sandal* (of the natives); viatu via mti, *a sort of tall wooden clog worn in the house, and especially by women. They are held on by grasping a sort of button* (msuruki) *between the great and second toe* (St.).

KIATUNU (or JIATUNU), *s.*; kitu cha tunu, kitu kisi cho kuuṁo katika mti, *kikipelēka kum rafiki wa mbali ku-m-tuukia, a desert of sweet pastry, any curiosity of food or other matter which is sent to a distant friend to please him with something which is not found in his own country or town, e.g., bongo* (the fruit of a tree) *is found at Mombas, but not at Zanzibar.*

KIAWANO, *s.* (pl. vi—), *measure* (pishi, kebabu); — cha ku gawania (Sp.).

KIAZI, *s.* (cha, pl. viazi), *a sweet potato*; kiazzi manga or kiazzi kikū, pl. viazi vikū, *yams, various kinds*, (1) kiazzi jēauppe, (2) kiāzi cha badāda (of red colour), (3) kiāzi cha mribā (big, short, and white); kiāzi kikū, pl. viazi vikuu, *yam*; kiazzi cha Kizangu, *European potatoes.*

KIBABA, *s.* (cha, pl. vi— or za) (vid. kebāba), *a measure which is about a pint-basin full, about a pound and a half* (St.), *fourth part.*

KIBAGADA, *s.*, *dim.* of pagada (R.)?

KIBAGO, *s.* (cha, vi—), *footstool*; (1) kipānde cha mti cha ku kalia or wekēa mūgū, or cha ku ketia, *a kind of footstool, any piece of wood to sit upon* (e.g., kibāgo cha mbūzi) *or to put the feet upon*; (2) kibāgo cha ngūzi ya ku kuelēa, *the round of a ladder or step of a staircase*; (3) kibāgo cha kisingiti cha ju na cha tini, *the lintel and sill of a door.*

KIBAGU KIBAGU, *vid.* kipupū.

KIBAKU, *s.* (cha, pl. vi—), *spot, stain, any mark which a sore or the small-pox, or the ghee spilt upon a cloth, leaves behind*; mūhali pa alāma ioneke nāyo katika muili au ngūo, &c.; kibaku cha jua, *the spot where the sunbeams fall into the room?* cfr. kipāra or dōa doa or nsora.

KIBAKULI, *s.*, *a kind of nitama.*

KIBALI, *c. n.*, *to prosper* (St.).

KIBAMBA (rectius KIPAMBA), *s.* (pl. vi—); (1) *a little cotton dipped in oil and applied to* (Er.); (2) cha mūā = makumbi ya mūā kada miba (bamba la mūā); kibamba cha niama, kibamba cha mafuta, *fat, grease.*

KIBANAWAZI, *vid.* kipanawazi.

KIBANDA, *s.* (cha, pl. vi—) (vid. bānda), *a little*

shed to shelter from the rain and sun, a bowl, a hut; (2) kibanda cha uso, *the forehead, which is also called kijunchu or kigomo cha uso*; cfr. kihōma, ulingu, and dūngu.

KIBANDE cha sakafu, *vid.* kipānde.

KIBANZI, *s.* (pl. vi—), *a splitter*; kibanzi cha ukuni cha ruka ukuni ukipāssuliwa, *a piece of wood split.*

KIBAO, *s.* (cha, pl. vi—), *a small board or plank, a shelf*; *a large plank is called ubāo, pl. mbāo*; in Tunbatu *a chair is called kibao* (St.).

KIBAPARA, *a destitute man, a pauper* (an insulting epithet) (St.).

KIBARABARA, *a long fish*; trop., *a talker, prattler.*

KIBARANGA, *s.*, *a cudgel, club.*

KIBARANGO, *s.* (cha, pl. vi—), *a small heavy stick*; simbo nēne ilio fupi (kipigi in Pemba), *a small cudgel*; mbarāngo *is a large club.*

KIBARARE, *dim.* of barare.

KIBARAZA, *s.* (cha, pl. vi—), *a small seat of stone* (cfr. baraza).

KIBARRA, *s.*, *a little wilderness*; kibarra cha Makupa, *between Changanue and Makupa* (near Mombas).

KIBARUA, *s.* (cha, pl. vi—), *a ticket, a note* (cfr. bārua or bāron); Dr. Steere says, "Kibaru is now used in Zanzibar to denote a person hired by the day, from the custom of giving such persons a ticket, to be delivered up when they are paid."

KIBATA (vid. mbāta, s.); kibāta cha kidāzi hiki ni kibāta, *hakikuniki kua mbūsi, chasukūka katika kifufu, this little cocoa-nut has no water, it is dry inside, haina tui.*

KIBATO NARO, *s.* (cha, pl. vi—), *the various colours of a leopard or a cow, &c., white, black, red, &c.* (marakaraka), *vid.* bato bato (la, pl. ma—), *variation of colours in general.*

KIBATU, *s.*, *vessels of tin, plates of tin.*

KIBAURO, *s.* (vid. madoro), *miserable talk.*

KIBAWA CHA KANGA, *a kind of serpent, resembling the guinea-fowl in colour.*

KIBAYA, *adj.*, *bad* (physically); *vid.* bāya.

KIBE, *s.*; ku-m-tia kibe katika mateso ya tūngūja za mitune; cfr. mademi and kodue; cfr. kodue.

KIBEBERU, *ndifu, ya mbāzi mume* (vid. bebere).

KIBERAMU, *s.*, *vid.* beramu, *s.*

KIBETE, *s.*, *a small foot*; e.g., kuku huyu yuna mūgū mafupi kama batta, *this hen has small feet like a duck*; ndio kuku kibete.

KIBETI, *s.*, *a dwarf* (?).

KIBIA, *s.* (cha, pl. vi—) (kibia cha ku anika wali), *a dish* (not glazed and of clay, to cover the boiled rice, an earthen pot-lid) (cfr. kibungu, kibungu); Kimw. kiba = diana (in Kilindini).

KIBULIBILI, *s.*; gushe la kibilibili, *the usual*

woollen hair, in contradistinction from gnette in
ginga (vid. singa).

KIMBUU (cha, pl. vi—), a person bent by age and
infirmity (kibóbu).

KIRIKI, s., vid. birika.

KIBIRITI (or **KIBERITI**), s. (Arab كبريت), via
kibriti, sulphur; ^{pl} viberiti, matches

KINTI, adj., fresh, green (vid. biri)

KIBOA, s. (pl. vi—), vid. jiboa, a dog

KIBÓBU, s. (cha, pl. vi—), a piece of cloth tied
round the loins by women when working or
dancing; ku jikaza or ku jilunga kibóbu o
mkumbú or ngúo pána kinúni ku pata ngúv
za mulli katika kazi This has reference to
piece of cloth which the women tie round their
loins when they pound corn in a mortar or per-
form other hard work. It serves to fasten their
dress and strengthen them in their work. Ki-
bóbu is to be distinguished from mkápa w
mfázi afungai matumbo na kitámbi kichúu, ya-
kúe makúba. A Swahili woman, after parturition
is bandaged with a long piece of cloth, to preserve
her form The Wauka woman, who do not ob-
serve this Kiswahili custom, are much distressed

KIBÓBU, s., a little piece of wood with which
rope is drawn tight.

KIBÓU (or rather **KIBÓU**), adj., bad (morally and
physically), decaying, worn eaten.

KIBÓU, s. (ja); kibóu cha gnombe, &c., (1) bla-
der; (2) the crop of a bird (H)?

KIBÓUENI, s. (cha, pl. vi—), (1) kifuko cha ngúfi, a
small skin or leather bag for money or powder;
(2) kibogóshi cha ku kama (vid. kama) maziwa
The Galla make fine bags from ropes capable of
holding milk.

KIBÓKO, s. (cha, pl. vi—), a hippopotamus (mfu in
Kikika), niama mkúba aketi majini na ju ya baina

KIBÓNDUE, s. (cha, pl. vi—), rice ground with water,
anything which is only pounded, not cooked, e.g.,
pounded mawelle and scraped nazi, kibóndue
cha mawelle; mawelle mbivú yatavundon
yakisha vúndoa, yapépéto, sitóke kumfi, zilipo-
tóka kumfi, mtu avunda názi akúna, akissha
kuna, atia na takizáwe, akapónda tena hatta
ku tangamána nazi na mtoto wa mawelle; ma-
tangamáno haya ndicho kibóndue (cf. bámbú).

KIBÓNGO, s.?

KIBÓNGE (pl. vi—), glass-beads (E).

KIBRÁNI, s. (ya) (= leida) (vid. jibráni), profit, ad-
vantage; ^{pl} benefecit; ^{pl} beneficium; lactitis.

KIRIKI, v. n.; ku pata seida, to obtain profit.

KIRIKI (= ku-m-pa or ku-m-patia seida), to
make one obtain profit.

KIBIRITI, s. (cha, pl. vi—) (vid. kiberiti), (1) sul-
phur; (2) match, pl. vi—, matches.

KIBUETA (KIDAUATI), s. (cha, pl. vibusta) (vid.
búeta), a little den, box, canister

KIBÓGU, s.; ku umika kibógu mnanini, to hang
the kibógu to a cocoa-nut tree for tapping cocoa-
nut liquor (vid. ku goma).

KIBUGUNA, s. (vid. kipukuma), disease among cattle

KIBÓHUDI, s., grief (= sumázi, sigitiko); kibóhud
kime m-gia rohóni; ameshirikiki kibóhudi, grie-
f overtaken him, and he took it deeply to heart; ^{pl}
موت, molosa fuit res, graves afflicto.

KIBULA (and **KIBILI** or **KIBLA** or **KEBILA**), s., the
point towards which Muhammedans turn in
prayer, viz., in the direction of Mecca, which is
situated nearly north of the Swahili coast, where
for kibula means "north" in general; ku lokén
kibula, to turn to the north; ^{pl} قبة, tractus
antiorsum oppositus, per quo quis se dirigit inter
precandum, regio templi Hierosol; mitani vel Me-
caui, amni ndie kútubu subhúli na kobia, find
rules south and north

KIBUWA, s. (cha) (dim of bumba) (la, pl. mu—,
a small case or box of anything; cha tómbako
kibúmba, packet of tobacco; tómbako hulúna
(kátoa), ikissha katon ikaiton ku pata juu tobu
ya saa, ikauondolwa ikakatoa na mauni ya
magómba, yakutandikoa mahali pamoja, ika
toaliwa tombako, ikawekoa iote, ikatoliwa ma-
gomba mangino yakafuikoa tombako, kuamba
ispate beredi ikaharibika, ikatoliwa na magóga
ikawíkoa juu, ku lomáza hatta siku ya tatu, siku
ya tatu ikauondolwa tombako, ikawisha isa,
makúsa nikúndu, ikafungoa juu ya mumba isto nu
motto, walitokua na bori di sana, ikakúka, ikishu
kauka iki iondolwa ikakuagniliwa (ku kuagnika
ikatungoa mabumba kwa miá, ikatiwa gandamu
hilitiwa mballe maji ya póani, ikafungoa ika-
lowakéwa hatti Wabaniwa wakija wakimúsa kua
dóu na fetia, k bumba cha ná, clew of thread;
niuki wanakú kibúmba, the bees sit in clusters
when they swarm; kibumba cha udongo, ki-
bumba or kitopa cha mashúke ya mtáma, the
head of ripe maize (vid. kitopa), kibumba cha
unga, lump of flour

KIBUACHU, s., a large tress-work (containing ginili
mbili) for preserving corn.

KIBUACHU, s. (bungú la udongo la ku pozá uji);
kibungú cha ku pakulia wali, a dish of clay for
boiling boiled rice; kikángo cha ku tania mtúzi.

KIBUANI, s. (cha?), the end of the year (Neruni).
گور, Pers., primus anni di-a apud Persas, novi
anni principium, et temporis illius festum (ku tía
siku za kibuni).

KIBUANI, s. = kibunsi

KIBURE, s., bronze wing-dove (H).

KIBURI (or **KEBURI**), s. (ya), pride (cf. Arab. كبر,
magnitudo, superbia), haughtiness; ku enenda
nashii or kiburi.

KIBURIPEME, s. a native bird (St.).

KIBU?U ?

KIBUYU, *s.* (*dim.* of buyu), *used in ku gema; ku umika kibúyu* (R.), *to hang up kibuyu.*

KIBUYU MIMBA, *s.*, *supposed pregnancy* (Sp.).

KIBUZI, *s.* (KIUZE) (*dim.* mbuzi), *a kid; nina kibuzi changu na kúsa.*

KICHAA, *s.*, *lunacy; muegni kichaa, a lunatic.*

KICHÁKA, *s.* (*cha*, *pl.* vi—) (*cf.* kitáka), *a heap of wood or sticks, a thicket.*

KICHÁLA, *s.* (*cha*, *pl.* vi—), *a bunch; kichála cha mzebibu, a bunch of grapes.*

KICHEKO, *s.* (*chê*, *pl.* ki—) (*vid.* kitêko), *a laugh, a giggle.*

KICHIKICI, *s.* (*cha*, *pl.* vi—), *the small nuts contained in the fruit of the palm-oil tree* (St.).

KICHILEMA (*cha*, *pl.* vi—), *the heart of the growing part of the cocoa-nut tree, which is eaten as salad and in various ways* (St.).

KICHU, *s.* (*cha*, *pl.* vi—), *a fear, danger.*

KICHÁ (*for* KIROA), *s.* (*cha*, *pl.* vitoa), *head* (*in Kiang*).

KICHOSHE, *s.*, *an instrument for pushing wood farther into the fire, the act of pushing.*

KICHOSHO, *s.* (*cha*, *pl.* vi—), *a very narrow passage generally left between the hunses in Zanzibar* (St.).

KIDÁKA, *s.* (*cha*, *pl.* vi—), (1) *the cocoa nut in its first stage of growth. 1, Kidáka, 2, kitále, 3, dáfu, 4, kóroma, 5, nazi. These are the different stages of the cocoa-nut. At first it is very small (kidáka), then it gets water (kitále), after that it gets flesh and agreeable water (dáfu, la, pl. ma—), then the water becomes sour and the flesh hard (kóroma), at last it becomes nazi, when it is only sought for cooking, not for drinking.* (2) *Kidáka* (*cha*, *pl.* vi—) *cha nimba, a niche or recess in the wall of a house; (3) kidáka cha kanoa? (cf. kirinda masira in Kinyasa).*

KIDÁKO, *s.* (*cha*, *pl.* vi—), (1) *hemorrhoidal piles; kidáko ni shina la or uwindu wa úme, which, if destroyed by continual sensuality, the evacuations and urine do pass involuntarily; (2) kidáko is the suture between the anus and the penis; mtu akitoka kidáko, ni mgónjwa; huyu anatoka kidáko.*

KIDÁNGA, *s.* (*cha*, *pl.* vi—); *limáu jánga lianzálo vialiwa, hálina maji, a young juiceless lemon; émbé kidánga, lianzálo toka uáni; émbé hili ni kidanga, the mango just after the blossom. When it is a little larger, it is called ombé jánga (vid. njanga); ndógo linakúa kana i la kuku, linakúa rika, it is grown as large as the egg of a hen, neither large nor small, but middle-sized; ma-ámbe vidanga or vidanga via macmbe.*

KIDANGU, *s.*; *ku piga kidangu cha máa (cf. furari).*

KIDANGU (or KIDANGU) (*obscene*).

KIDARO; *kidápo cha homma, shivering from fever; vid. kitapo.*

KIDARI, *s.* (*cha*, *pl.* vi—), *the breast-bone, sternum, chest, breast of meat* (E.); *kidari is used of men and animals, but kifúsa refers to men only.*

KIDÁTA (KITÁTA), *s.* (*pl.* vi—), (1) *a bandage; (2) pounded simsim, which when squeezed is called shudu (also utata); kidúta cha mafista, oil-cake when not fully expressed.*

KIDAU, *s.* (*cha*, *pl.* vidau), *a small vessel (or boat); hence kidau cha wino, an inkstand.*

KIDAUATI, *s.*, *a little box, case* (*cf.* kibueta), *a band-box; cf. كِبْزَة, atramentarium.*

KIDAWATI, *said of vessels or instruments for making bricks?* (R.).

KIDAZI, *vid. kibata.*

KIDÉU (or KIDÉU), *s.* (*cha*), *chin and beard on the chin; ndévu, beard in general (or kiléfu).*

KIDÉMBE (or KILIMI), *s.*, *speaking with the tongue always on the teeth; mtu huyu yuna kidémbé, yuwafumba manéno ulimi, hainúi ulimi, yuwatafina or zuia ulimi kua meno.*

KIDÉRE, *s.* (*cha*) (*Kimrima*), *vid. kisafu (kando ya tumbo lililo na máfi), the large intestines; vid. kisafu and tumbo.*

KIDÉRI, *s.* (*cha*); *ni makúngo or mārathi ya kúku, disease of poultry and cattle, from which they die suddenly.*

KIDÉTE, *s.* (*cha*), *a little four-footed animal, the size of a rat, with a long tail, weasel?*

KIDI, *r. n.*, *to be enough or sufficient; cf. كَدَى, قَدَى, sufficient mihi.*

KIDIA, *c.* (*vid. kifia or toshéa*), *to satisfy one.*

KIDIKU, *s.*, (1) *a certain precious stone from Jagga* (R.); (2) *something broken, e.g., kisuchangu kinakatika, ni kidiku; cf. Kinyasa kidúka.*

KIDIMBU (*cha*, *pl.* vi—), *a pool left on the beach by the falling tide* (St.).

KIDIMU; *kuku wa kidimu or wa kibaráwa or kuku kidimu, a fowl with naturally ruffled feathers* (R.). *In Kis. kuku wa kibarawa (malaika-yakwo yasimama).*

KIDINGA POPO, *s.*, *the dengue fever* (St.).

KIDISIKITI, *s.*, *a small poisonous fish — muegni in Kinika* (R.).

KIDOGO, *adj. and adv.*, *little, small, a morsel, crumb.*

KIDÓKO, *s.* (*cha*), *smacking with the tongue, a click; to smack or clap with the tongue into the ear of one's wife, to invite her for embrace (an expression of conjugal mysteries, wherefore this word must not be used in common language); ku piga or ku-m-pigia kidóko.*

KIDÓLE, *s.* (*cha*), *the little finger (vid. ulele) (cf. udóle); kidóle, a finger, a toe; kidóle cha gumba, the dumb.*

KIDÓNDA DÓNDA (*pl.* vidonda denda); *ku fania (—) tondóka mure, to get many sores* (*cf. tondóka, a small sore, a scound.*

KIDÓNDÓ, *s.* (cha) (cha kúni), *thin sticks which one collects in the vicinity of his house to kindle a fire quickly, twig, sprig* (kijidondo, fuel).

KIDÓWEZ, *s.* (cha, pl. vi—), *a very small round thing, a pill, a lump in flour; kidóngu cha daua; kidongo cha úzi = kibumba, dew of throat.*

KIDONGÓ, *s.*, *a small clod of clay* (vid. dongón, madongón) *as hard as stone. The land where such clay is found is called nti ya ndongo. The Swahili like to plant rice on such land; vid. mgagnando.*

KIDÓTO, *s.* (cha), *a piece of cloth or mat tied over the eyes of camels while turning the oil-mill, to prevent them from seeing and drinking the oil; kidóto cha ku finikia mato ya ngamia, wasiúno mafúta ya kinúni, wasiúno; ku funga vidóto, to blindfold; ndia ya kidotóni.*

KIDÓVE, *s.* (dim. of dude), *a little thing.*

KIDÓVU, *s.*, *confusion or perplexity about a way which one at other times knew well; ku shikoa ni kidundu* (E.), *to be perplexed.*

KIDÓWANI; *pembe ya kungu ya ku lindia unguú usiku mashambulani asile mahindi; ku piga.*

KIDÓGU, *s.*; *kidúgu kimoja* (vid. ndugu) (ku penda na kidúgu).

KIDÓLU (or **KILEDU**), *velvet?*

KIDUXÁNI, *s.*; *mpunga wa kidunári, this sort of rice is short and broad* (mbón ya gassi), *opp. to mpunga wa msindano, which is thin; mpunga wa kinika, red and not very good; ndio uhisa-biwao damu* (R.).

KIDÚNDU, *s.* (cha) (= kitóma), (1) *a cadubash. The Lamu people use the word kidúndu for the Mombasian expression "kitóma" and "kibori" in Kigúnia; kibundú in Kúmirina.* (2) *Kidúndu cha uso = kikómo, the forehead, brow; dim. of tundu* (a hole), *vid.*

KIDUNGA, *s.*, *dim. of dungu* (= dsenkua ya kuuha in Kúniassa), *a broad-edged basket.*

KIDZIU, *s.*, *a small knife* (dim. of kisu).

KIDZO, *adj.*, *referring to the Wanika, who are called Wadzoi* (siyu, Mdzoi) *by the Wakamba.*

KIELEA and **MUELEA** NA MAGONDE (on a net), *of the mgosa and mbawa tree* (R.) ??

KIELEZO (or **KIELELEZO** or **KIELELEZI**), *s.* (cha, pl. viélézo), *a pattern; ku elekiza kazi, to imitate any work from a pattern; ku toháma na ku suáa; but ku endeleza* (from endelea, to go on, to spread about), *to spread about, so that the matter runs farther, e.g., ku endeleza keléle* (vid. kiendelezo, s.).

KIEMBE, *s.* (cha, pl. viembe), *a small mango* (vid. émbé).

KIEMBE (or **JEMBE**), *s.* (cha), *the triangular point or head of the kigumba, which is that part of the arrow which is of iron fixed into the wood.*

KIENDELEZO, *s.* (cha) (cfr. kielezo, s.), *progress*

kianno or janno, the beginning and progress of a work, e.g., ukianza utendeleza mbelle kua ku suka alupátu; kiendelezo cha kazi, the progress of the work.

KIENGU, *s.* (cha, pl. viengu); *kiengu cha motto, a bunch of dried cocoa-leaf* (makúti), *to set anything on fire, e.g., in destroying the viáfu, a kind of ants, but kingu cha motto is a firebrand, a piece of wood burning.*

KIENZU, *s.*, *a rude kind of beer or litter.*

KIGVU, *s.*, *vid. kidófu or kidóvu.*

KIFÁ, *s.* (cha, pl. vifa); *kifá cha bunduki, the pan of a flintlock* (nipple of a percussion gun ?); *ku tia burudi kifáni.*

KIFADÓRO, *s.* (cha) = kikoházi cha vijána.

KIFÁFA, *s.* (cha) (= kichá), *epilepsy, fits; anepáton or unekamatua ni kifáfa, to be epileptic; Arab. قَفَّ* furtim subduxit surripuitque; قَرَفَ, erecta fuit paco terrore coma; فَتَرَفَ, tremor febrilis.

KIFALÓME, *adj.*; *Tangai anannda jombochakwe kifalome* (or kisultani), *Tangai built his vessel like a king* (in a kingly manner).

KIFAMFANI, *s.* (Kúmirina) (or **FAMANI** or **PANI**) (kama kupá), *an insect* (like the bug) *which stinks dreadfully. It is said to exist at Zanzi-bar. It is a great nuisance in Taita and Usambara and other countries.*

KIFÁNI, *s.*, *the like, a similar thing* (pl. viláni).

KIFÁNO, *s.* (cha, pl. vi—), *image, likeness = sura; kifáno cha mtu, the likeness of a man* (ku fanána).

KIFANÁA, *s.* = *vid. fanáa, v. a.*, *uncovering; kifanáa cha ungo, the uncovering of the sieve; vid. kilinge cha unganga.*

KIFARÁNGA, *s.* (cha, pl. vi—), *a chick, a pullet, which does not yet lay eggs. The various stages of development of a fowl are: (1) kifaránga, (2) póra, (3) metéa, (4) kó, which lays eggs the first time* (yuua mimbu ya kwanza) (kó la kuku). *Reb. takes kifaranga for cockerel.*

KIFARÁSA, *adj.*, *French: manéno ya Kifarasa, the French language; Mfarasa, a Frenchman. The natives distinguish manéno ya Kiengreza* (English), *ya Kispániola* (Spanish), *ya Kiamerikáni* (American), *ya Kiportugu* (Portuguese), *ya Kifarasa* (French).

KIFARASI, *s.* (cha) (Arab. قَرَس with s of comparison), *a little horse, or like a horse, horse-like; yuwénda mbio kifarasi* (= uenénda kua ku ruha, si kua ku fúliza mágú), *he walks quickly like a horse.*

KIFÁRU, *s.* (cha, pl. vi—), *rhinoceros* (= póa, Kín. póra), *a small rhinoceros* (cfr. kalarupfu in Kúniassa).

KIFATUKU, *s.*, *royalty, a kingly kind; ya kifátuko, kingly, royal; anováa ngúu za kifátuko, the more royal garments.*

KIFAUONGO, *s.* (= *Kin.* kifolongo) (R.), a beetle which on being touched feigns death.

KIFFI, *vid.* kivi.

KIFIA, *v.* obj. (كفى, *v.* n.) (كفى, satis fuit, sufficit alicui), to give one sufficient, so that it be enough for one's purpose; e.g., amo-ni kifia hajayangu = kituangu = ame-ni-toshéa or ame-ni-kidia (*vid.* kidi) hajayangu, he has given me enough, so that I need not buy more elsewhere.

KIFIALIA (or rather KIVIALIA), *s.* (cha, pl. vi—), a person, especially a slave, born in the country where he at present resides, in contradistinction to slaves who came by sea and with the beating of the drum; mtu, alievialiwa hapu, usiekuja na goma; kifialia means in general "a native whether he be a slave or free man" (in *Kiamu mazulia*). When a ship arrives with a cargo of slaves, the sailors make a great noise with drums, hence mja na goma = a fresh or new slave or teké (pl. matoléa); mtumia aliekuja na mama maongoni, a slave who arrives by land but is still a young child carried on the mother's back. All fresh slaves are called wajinga (idiots) wasiojia manéno ya huko (taken ákili anázo) (*cf.* kiviao kivialo, *vid.* mpingufu).

KIFIAZI (or KIVIAZI), *s.* (cha), (1) birth, the act of giving birth; kifiazi cha mtunke huyu ni jema, hakusumbuka, amevia marra moja; kifiazichao ni kimoja; kifiazichao cha milangowao, tangu asiliyo wafanáo; kifiazi cha mlango wa watu hawa haikutangamuna na mbeu niengine, imekua mbeu ya Abrahami tupu (R.) (of one kindred); (2) generation, kabila.

KIFIDIO, *s.* (pl. vi—), payment made also in natural products (ku fidilia).

KIFIFU (or KIVIFU), *adj.*, lazy.

KIFIKO, *s.* (cha, pl. vi—), arrival, the end of a journey.

KIFINIKO, *s.*, a coverlet, small cover or covering (*vid.* mfiniko), generally that which covers or stops the mouth or aperture of vessels; kana kibia cha ku finikia wali. It must be distinguished from kisibiko, stopper (cork).

KIFIMI; ku kifiri (= kuenda), to the stool (jóoni), to continue (R.)? *cf.* جَاءَ, secutus fuit vestigia.

KIFIMISI, *adj.*, one who does not wish to have to do anything with another (ufisifai); mambo-yakwe ni ya kifisifai or ufisifai; جَرَّ, recessit ab aliquo.

KIFITOFO, *s.*; mamboyakwe ni ya kifitofito, he endeavours to conceal or hide everything (*vid.* 'ita, *v.* n.), this is his habit (R.).

KIRO, *s.*; hawakuóna kifochakwe alipoknia, they did not see where he died; *vid.* kú fá, to die.

KIRO (or KIVO), *s.*, overplus, surplus, yielding much; from kúvā = ku fura (*cf.* falia, *v.* a.), to

yield much, to swell up; e.g., unga unafuía kifo (= baraka) sana, the flour yields much more than was expected (unga unavā); kifu, kiki chāvū; niama hi haina kivo, this meat (cage) has not yielded as was expected; waliwakwa hana kivo (*cf.* the word n-túpa in *Kinasa*) or haukufuía kifo, his rice did not prove abundant; kifo langu a-ji-fia kwa uongo (R.)?

KIFU, *v.* n., to suffice; كفى, *vid.* kifia.

KIFU ADUGU, (1) the os coccygis, the bone which the Muhammedans say never decays (St.); (2) a pain in the chest in connection with a cough, but without kámasi.

KIFUA, *s.* (cha), (1) breast, chest, cough (?); (2) kifua cha m'ti = kihéro cha mti (kijáno), a small trencher. It is not deep, and is of a circular shape; kifua cha ku oshéa mikono. A large one is called jáno.

KIFUETE, *s.*, squirrel?

KIFUFRU, *s.* (cha, pl. vi—); kifufu cha nazi ilioónua, the hard and empty shell of a cocoa-nut, which has been scraped out; nazi ilioónua is called kisio.

KIFUFU? *adj.*, blue?

KIFUKO, *s.* (cha, pl. vi—), a purse, pocket, a small bag cha ku tufunía ugháibu; kifuko cha ku tiliá fetha, a money purse; (2) a small jar for carrying water (mtunge ndógo wa ku tukulia maji) (*Kimiru*).

KIFULI, *s.*, shade, shadow (cha mtu); ufuli wa mti.

KIFULIFULI, *s.*; fuli ni—

KIFUMÁZI, *s.* (*Kinika*); kifumázi cha Kihindi, a little bell brought from Arabia and India, called njúga in *Kiswahili*. The natives, especially the women, tie it to their loins to attract the attention of people and of lovers especially. It is different from muangalla (*vid.*).

KIFUMBA, *s.* (cha, pl. vifumba) (*vid.* famba, ya, za); kifumba ni jamvi lililopasuliwa ku jista beredi, a mat made up in the form of a bag, with which the sailors, &c., cover their bodies to protect themselves from the cold.

KIFUMBI, *s.*; leo kuna kifumbi cha kaskasi.

KIFUMBU, *s.* (cha, pl. vi—); kifumbu cha kutajia nási, a small round bag or basket made of miá, used for squeezing out the cocoa-nut after it has been scraped on the mbúzi (*vid.*). The thick matter remains behind in the bag, after the milky substance has run through it. This milky substance is boiled together with the rice. It supplies the place of ghee or butter. It looks exactly like cow's milk (*vid.* kashimale, *s.*).

KIFUMFU, *s.* (cha), grief, affliction, dejection.

KIFUMI (or rather KIVUMI), *s.*, (pl. vivumi), humming (e.g., kifumi cha watu wangi waliokutána); kifumi cha ngúma, the sound of a drum; ngúma hi ina kifumi = yafuma sana.

KIRUMO (or **KIVUMO**), *s.*; kifumo cha mgurumo, the rolling sound (mlio) of thunder (*vid.* mtitimo); kifumo cha simba (= mgurumo wa simba), the growling of the lion (with anger, or when he catches his prey), different from mlio wa simba, the roaring of the lion; mshindo wa magu ya simba, the noise of the footsteps of a lion.

KIFUMU WALE, *vid.* mualu.

KIFURDE, *s.*

KIFUNDO, *s.* (cha, *pl.* vi—), knot; (1) kifundo cha ngúo ku fundika kitu, a knot made in the cloth to bind up something, *e.g.*, ku fundika reali nguóni (*vid.* fundo) (kifundio); (2) kifundo cha mguu, the heel (*St.*).

KIFUNDO FUNDO, *cfr.* marugu rugu.

KIFUNGE, *s.* ?

KIFUNGO, *s.* (cha), anything which binds or fastens: (1) a button, *e.g.*, kifungo cha kanzu; (2) a prison, confinement; (3) kifungo cha pingu (mimo), with shackles or fetters of the legs; (4) kifungo cha mkatále, when the legs are put into the stocks; (5) kifungo cha muiú = mkuffu mréfu shengóni, with chains on the neck; (6) kifungo ja dini. The followers of Muhammed represent him as the "button of religion" (kifungo cha dini), as ndumbézi (pro muumbézi) wa kiamáni (the intercessor at the judgment), and as the utúngu wa úmini (the angry one with the faithful). In his letter addressed to Herkal, the Greek governor of Damascus, whom he admonished to adopt the Muhammedan religion, he lays a stress on these qualities.

KIFUNGU, *s.* (*dim.* of fungu, part), small part.

KIFUNGU, *s.*, an opener or unsfastener; *e.g.*, ki fungua kanoa, breakfast, early food; kifungua mlango, a present made by the bridegroom to the kungu of the bride before she allows him to enter the bride's room on the occasion of his first visit (*St.*).

KIFUNGO, a little key.

KIFUNGU, *s.* = kitumbotumbo: ku lala k'funifuni = ku fuma or funamia, to sleep on the belly; *vid.* fuma and wama.

KIFUNIKO (or **KIFINIKO**), *s.*, a cover or lid; *vid.* kiliniko.

KIFUNO, *s.*, harrest (*Rev.* xiv. 15), crop.

KIFUNO, *s.*, *vid.* funua, *v.* a.

KIFUNO (cha, *pl.* vifun), a stick which is stuck in the ground to rip the husk off cocoa-nuts with.

KIFUNO, *s.*, *dim.* of mufun, a bone.

KIFUNO, *adj.* (*vid.* fupi), short; kidogo kua kimo.

KIFUNU, *s.* (cha), something bound or tied up in a cloth, a small packet or parcel, *e.g.*, of rice, flour, &c.; a large one is called furushi.

KIFUNO, *s.*, rubbish found in old buildings.

KIFUNO (cha, *pl.* vi—), a cocoa-nut shell.

KIFUNO, *s.* (*pl.* vi—), a snail (*St.*).

KIGAI (or **KIGAYA** or **KIAYA**), *s.* (*pl.* vigai), a

piece of broken pottery or glass; kigai cha kupalia (pa) motto, a potsherd for taking off or catching fire in (kegorogenza); kigaya is often taken for the tiles of the roof of a palace, *e.g.*, of the house of the Sultan of Zanzibar.

KIGANDA (or **KITANGA**) CHA MUKONO, the palm of the hand; (2) *dim.* of ganda.

KIGANDA (cha), — mukono (*cfr.* kitanga) cha —, palm of the hand.

KIGAI (cha, *pl.* vige)?

KIGAI, *s.*, *vid.* kiléta and kijégo, *s.*

KIGELGELK (*pl.* vi—) (*vid.* kijelejéle), shouting, a shrill scream which is a sign of joy on certain occurrences, *e.g.*, when a governor is appointed or a child is born, &c.; ku piga kigegelole.

KIGERANA, *dim.* of gerana.

KIGERENENZA, *s.* (*pl.* vi—) (kigeregenza cha niungu), a splinter, a very small piece of potsherd about the size of a dollar; kigai is larger.

KIGENO, *s.* (juguko).

KIGEGEU, *s.*, changeable, fickle: maneno haya ni ya kigegeu.

KIGIRI, *s.*, a bribe.

KIGIRI, *s.* (cha kuku) pallet.

KIGIYA, *s.*, *vid.* kigniemi.

KIGIYAGIYU, *s.*, a tickling, a tingling.

KIGIYU (or **KIGIYA**), *s.* (cha mafi), (1) human exertments (máli yalióza); (2) dirt, filth in general; mukonoyakwa yuna kigiye; mafi ya gnombe yafanua kigiya kua kua mengi mno; kigiya hiki mfanicho ni cha nini? Niasi zinajā niumbani, niumbu mfanua kigiya kua taā kua ningi.

KIGIYO, *s.* (*from* kigiya); kigiyo cha ku gniā mafi (*Kiika*). In *Kiua* *vid.* ukundu.

KIGIYOGIYO, *s.*

KIGIYU, *s.*, a trang; ku sema kua puāni, to speak with a trang.

KIGIYU, *s.*, dough, paste (*R.*) ?

KIGIYO, *s.* (*dim.* of ngoi, a skin, hide; a little skin or hide).

KIGIYO, *s.* (*R.*) ?

KIGIYO, *s.* (cha), (1) a short but thick trunk of a tree, a block; (2) the crust of a wound; kionda kina kigigo.

KIGIYO, *s.* (*vid.* ingumba), a small banana-tree.

KIGIYO, *s.*, *dim.*, *vid.* gome.

KIGIYO, *s.* (cha), (1) a club; kigongo cha mti = kibarango or simbo neno; (2) the hump of a humpbacked person; muéni kigongo, a humpback (*St.*).

KIGIYO, *s.* (cha), a bend, a hook; simbo hi ina kigibo, this stick has a hook, curvity; mtu huyu ameteketa motto, amefania kigibo cha mukono, this man burns his hand, he got a curved hand or an arm which cannot be straightened.

KIGOTA, *s.* (pl. vi—), a sweet stalk of mtama which maybe chewed (ku tafuna); nabúa haya ni vigota.

KIGUBA, *s.*, the rolled leaf of the mgaddi tree; *vid.* guba.

KIGUDŪĀ, *s.*, a pitcher; *cf.* kuzi.

KIGŪE (or JŪGUE), *s.* (cha, pl. vi—), cord, string, especially for lacing or bordering a cloth; (1) kigūe cha uzi meauppa, meaussi, muckunda cha ku vaa kiunóni or shengóni, for ornament, a string or little cord of thread of various colours which men wear on the loins or women on the neck for ornament; (2) kigua cha mtámbo cha ku tegēa niáma, a cord used in traps laid for animals.

KIGŪGU, *adv.*, close together; mtama hu ulipanda kigugu, this millet is sown too close together; inawelle haya ni ya kigúgu (*cf.* kigugu in Kúiaasi, and *cf.* also mpada); niumba zile zambúzo kuamba zi karibu karibu, ndizo zina-jengua kigugu or ndizo ziambiwa zo ni pada pada, which is not used for plantations.

KIGUŪMIZA (or KIGUŪMIZI), *s.* (— chū maneno, stammering, faltering of speech); mtu huyu ana —, this man stammers; hawazi ku sema sana.

KIGUŪTA, *s.* (cha) (— cha hindi), the cob of Indian corn when the grains are plucked off; mahindi yamepukúsoa or puiwa.

KIGŪLI, *s.*, horror, fright (anakufia kua kigúli, he died from terror) (*Er.*).

KIGŪMBA, *s.* (cha) = kiembe cha m'fi, the iron barb or head of an arrow. *Pron.* kigumba kua ungúe, kua milimengu kiutúngu. The arrow-head is meant for the wild swine, nobody will mourn when it is killed, but there is great mourning when a dweller of the earth (a man) is killed.

KIGŪMU, *adj.*, hard; *vid.* gumu.

KIGUŪMÁWE, *s.*, a kind of small fish (ni vidago na vigumu).

KIGUNDA, *s.* (*vid.* kungu), an antelope's horn, a war-horn.

KIGUNDU, *s.*; fulani ana kigundu cha juu kiipo dandasika (*R.*) (*cf.* shuri, *s.*).

KIGUNGU (*cf.* kibúngu), refers to the kikombo cha udongo, which is not glazed as in Europe.

KIGUNNI, *s.* (cha, pl. vi—); kigunni cha tendo = kanda la tendo, the small oblong matting-bay in which dates are brought from Arabia for sale on the Suahili coast. A large bag, guni or gunni (la tendo).

KIGUNZI, the day before the siku ya mwa.

KIGŪTA, a grove; ni mahali pegni mizimu.

KIGŪZO, *s.* (*dim.* of ngúzo, support), a little post.

KIHÁLIMU (and MUHÁLIMU)? (*R.*); *cf.* حليم . and حليم .

KIHARURI, *s.*, cramp (*St.*).

KIHÉMA, *s.* (cha) = kibúnda (cha upánde m'ja)

cha ku-jiftia mvua majira akilinda shamba, a little shed which is open in front, to look upon the plantation. It shelters the watchman from rain and heat.

KIHÉRE HÉRE, *s.* (cha moyo), (1) palpitation, trepidation (of the heart); (2) doubt, anxiousness, fear, impatient haste.

KIHINDI, *adj.*, of the Indian kind; maneno ya Kihindi, the Indian language.

KIHÓRI = kidau, a little canoe.

KIINGU, *s.*, a small cloud (*cf.* uvingu).

KIINI, *s.*, (1) the heart or pith of a tree; mýo kati-káti ya m'ti; (2) kiini cha i or yáyi, the yolk of an egg; *cf.* uto.

KIINI CHA YÁYI (Kiung.) or CHA I, the yolk of an egg.

KINIMATO, *s.*, juggling tricks, artfulness.

KINIMATO = kiini cha mato (*cf.* tofúka), spoiled as to the eyes = blind (*cf.* kilimato). A great sorcerer who professes to be able to blind the pupil of the eye, and to render himself invisible. He can carry off a man's property in his presence without his knowing it. Kasimu Angarábu (the name of Kasimu's father in Gassi) was a kiinimato sana, aka-ji-geza kisiki cha mti, wa meida hawa-mu-oni, anaona kisiki tu; mgangu muerévu ana kiinimato, yuwa-ji-gonza kwa uganga. or buge kuba (*cf.* jamba cha jito and kiini).

KINŪA MGÓNGO, *s.*, drink-money, gratuity (*R.*): *vid.* mgóngo.

KISHA (or KIMHA), this being ended, afterwards.

KIUVUVE, *adj.*, ash-coloured.

KIJA (or KICHA), *v. n.*, to dawn; kesho ya súbukhi ku kija tafúnia kazi kéthú wa kéthú, to-morrow at dawn I shall perform this or that business; ku kija = ku anza ku pasua uwingujua; kuna kuja, kuna kwisha kuja; kuna kua kuja, kuna kuja, kuna kwisha kuja. *Opp.* (1) jua latua; (2) linakua latua; (3) jua linatua, the sun sets, has set, is setting.

KIJÁ, *s.* (cha), frenzy, madness; mtu huyu ana kija = yuna wasimu, this man is mad.

KIJAJE (or KICHACHE), *adv.*, a little (*vid.* chache or jaje).

KIJA KAZI, *s.* (cha, pl. vi—), a little slave-girl (*vid.* mjakazi) (anakuja kazi).

KIJALŪBA, *s.* (cha, pl. vi—), a small metal box, also a box made of wood or mūa which the women carry on their breasts; kibúta kidogo cha mūa or kuni, of fetha, &c.; ku tika wanda, sábadí, ambári, toká, popó, &c.

KIJAMÁNDÁ, *s.* (cha, pl. vi—), a small long-shaped box or bag of mūa in which the natives carry the (ughaiibu) betel and areca-nut (*vid.* jamánda, la, pl. ma—).

KIJAMBA, *s.* (pl. vi—), a small rock (*cf.* maamba).

KIJANFI, *vid.* kitanga.

KWANA, *s.*, *dim.* of *muana* (cha, *pl.* vi—), a boy or girl between 7 and 12 years of age; *kijana* *manamhili*, a girl between 10 and 15 years.

KWANGA, *adj.*, unripe, green, young; the various stages: (1) *mana mjanga*, (2) *kijana*, (3) *mana*, (4) *mfufana*, (5) *mtu mzima*, (6) *mzè* or *shāibu*: *kijana jame* or *kike* or *kiūme*.

KWAPI, *s.*, the sign which the people of *Jugya* or *Usambara* make on their foreheads (It.).

KWARANA, *s.* (*pl.* vi—), a small wound or ulcer = *kidonda kidogo* (*vid.* *waraha* or *geraha*); *kijaraha* cha *mbooni*, sores on the penis, *syphilis*, *chancre*.

KWEGO, *s.* (cha, *pl.* vi—) (*cf.* *kileta*) (*vid.* *jégo*), cheek-tooth. Children born with cheek-teeth (upper teeth) already protruding (*mana alielialiwa* na *mono ya jiti*) are considered as bad omens portending distress befalling the country. Hence they are strangled by the pagan *Wanika*, who assert that such a child will become a criminal. But the *Suahili* take them to the mosque and read the *Coran* over them, leaving them in the mosque over night. If the child be found alive in the morning, all very well, but if taken away by an angel (as they suppose), the child would have become a nuisance to the country, therefore God took it away just in time; *u kijego muana wewo*, thou art a villain, reprobate (*timfi*).

KIJELEJELE (or *KIJELEGELE*), *s.*, the cry "elele, elele elele," shouting, exultation (*vid.* *kigelegele*).

KIJENJELE (cha *ajāri*), an acid sauce prepared (for ships) of mango and sweet *tembo*; *kijenjele* ja *ngāo*, a good dress; *kijenjele* has reference to something that is good and excellent.

KIYBOA, *s.* (cha); *nuana wa mboa mdogo*, the son of a dog, a young dog.

KIJBÓKO (*pl.* vi—), a little hippopotamus.

KIJICHO, envy, an envious glance (*St.*); *lit.*, a little eye.

KIJISU (*pl.* vi—), a little leg.

KIJIZI, *s.*, a little torn (*cf.* *mji*). *Acta* v. 16.

KIKIKANGO, *s.* (*vid.* *kikango*); *jungu kidogo cha ku kanga niama*, a small pan for frying meat.

KIKIKIJI, *vid.* *kichikichi*.

KIJIKO, *s.*, a small spoon (a large one *muiko*).

KIJIMBI, *s.* (cha, *pl.* vijimbi), a cockrel.

KIJINGAJINGA (*vid.* *mjinga* or *ujinga*); the *Mon bassians* say that the language of *Zanzibar* is *maneno ya kijingajinga*, i.e., the language of fools.

KIJO, *s.* (cha), the coming, advent. In *Kipemba* *jakula cha jioni* = *kialo kija cha usiku*, the coming of the night.

KIJIRI, *s.* (cha, *pl.* vi—), a bribe given to a judge (*jijiri* or *kikiri*); *ku toa jijiri* = *mali ya ku-m-pa kathi*, *ku pata haki* or *ku amaliwa*, to bribe a judge to obtain his verdict in one's favour.

KIJISAFIRI, *vid.* *mjikasiri*.

KIJISU, *s.* (*dim.* of *kiesu*), little knife.

KIJITANU, *s.*, a very small branch.

KIJITI, *s.* (*pl.* vi—), a small tree, a splinter, a piece of wood, a bush, a shrub.

KIJITO, *s.* (*pl.* vijito), a small stream, a brook (*vid.* *mtu*) (*vid.* *kijito*, a brook, rivulet).

KIJITO (or *KIJICHO*), a small eye (*vid.* *jito* or *jicho*, eye); *yuna kijito cha rohoni* (= *yuna husuda*), he is jealous, he wants all that he sees, he is a covetous man; *hana kijito nawe*, he is not envious of thee; *ana kijito rohoni* = *ku tamāa*, to covet: *kijito ya ku ona kitu cha mtu adaka ku toa*, he wishes all that he sees (*mtu wa roho jaje*); *ku fania kijito*, *lit.*, to make a pinky or little eye, i.e., to envy, to be jealous of —; *kijito*, jealousy.

KIJITOJA, *s.* (*pl.* vi—), a little head; *muigni kijitoa*, a man with a little head.

KIJIVI, *adj.*, thievish (*St.*).

KIJWE, *s.* (*pl.* vi—), a small stone; *vijiwo vijiwe* denotes a slight eruption on the face, especially incidental to young children; in reference to a person who has this eruption, the natives say: "wapendua," "he is loved" (It.).

KILO, *s.* (cha, *pl.* vi—), fear, apprehension, danger (*vid.* *ku ja* or *cha*, to fear).

KILOBUA, a little bunch or cluster (It.).

KILOGO, *s.* ?

KIJOGOO (*pl.* vi—), a mussel, a kind of shell-fish (*St.*).

KIJOLI, *s.*, a band of slaves; *kijoli kimōja*, about six or eight slaves belonging to one master; *kinuimba kimōja tu tumba muōja huvia mja na muungu-āna*, brothers and sisters who have the same father and the same mother (*tumba muōja*).

KIJOMBA, *adj.*, referring to *Suahili*; *maneno ya Kijomba*, the *Suahili* language; *Mjomba*, a *Suahili* man.

KIJOMBO (*dim.* of *jombo*), a little vessel or boat.

KIJONGO, *s.*, *dim.* of *mongo*, back? (the *nombosi* sickness is said to produce *kijongo* or *kidari*; *cf.* *kigongo*), bending, bent, inclining, hump-back; *mtambo unapindamana unafunika kijongo*; *mtu huyu yuna kijongo*, this man is hump-backed.

KIJORORO, *s.* (*kilācho kuku sana*), a wild animal very destructive to fowls (which eats poultry). (very likely a *Kisegua*-word) (R.).

KIJOJO (*dim.* of *moyo*), a heartlet, little heart; *sebu sebu na kijōyo kimāmo*, he refuses a thing, and yet he would fain have it (It.).

KIJUKO, *s.* (*cf.* *kiduku*), a great-grandchild.

KIJUMBA, *s.* (*dim.*), a little house, closet, hotel.

KIJUMAR, *s.* (cha, *pl.* vi—), a go-between (a match-maker, *St.*).

KIJUNGU CHA *USO*, forehead (R.).

KIJUNGU, *s.* (cha), *cf.* *jungu*.

KIJÚNI, *s.* (*dim.* of káni), *a little piece of wood.*

KIJÚNI, *s.*, *a small bird; cfr.* niúni, *bird.*

KIJÚTO, *s.* (*dim.* of mto, *a river*), *a brook, rivulet.*

KIKANGO (or KIKANGO), *s.* (*pl.* vi—), *a small earthen pot for frying with oil or fat or for cooking* — kijungu cha ku ojéa or cha ku pikia mtúzi (*vid.* kibungu, kibia); *dim.* of ukango, *a frying-pot*

KIKÁKA, *s.*, *hastiness; kuani ku fania kikaka cha moyo? why are you so hasty? nimesania kikaka hatta ku seliaú jakúla cha ndia, I was so much in haste that I forgot to take food for the road.*

KIKÁKA, *s.* (káka, *la*, *pl.* ma—), kikáka cha limáu, *the lemon-rind which is thrown away after the lemon has been squeezed out*

KIKÁLE, *adj.* (*vid.* kale), *of old, of the old style or kind; ya kikale, of old times, e.g., niumba ya kikale, a house of the old style, kind, or time*

KIKÁLI, *adj.*, *sharp, acid, sour (vid. kali).*

KIKÁMBI, *adj.*, *referring to the Wakamba people or their language.*

KIKÁNDI, *s.* (*dim.* of kanda), *lit' bag.*

KIKÁNZU, *s.*, *a little shirt; kikánu cha mtóto, a little shirt for children.*

KIKÁO, *s.* (= mahali pa ku keti, makási), (1) *seat, residence or dwelling place; e.g., kikaojangu or inakaojangu ni Rabbai, I reside at Rabbai, there I have my permanent residence, not at Mombasa; (2) a company of men who eat together* (= mesa); (3) *kikao signifies the dignity of a chief; Muegini Ngusi amatoá kikáo cha nduyuvo Shehe, Muegini Ngusi took the chieftancy of his brother Shehe; (4) kikáo = conduct; kikaochakwe vi jema, his conduct is not good (R)*

KIKAPU, *s.* (cha) (*dim.* of kápu), *a small basket (kápu, a large one), a matting-bag.*

KIKAVIKI, *s.* (cha, *p'* vi—), *a small pitcher with a handle and neck for liquids and preserves; kikaviki cha áwili, &c.; kitu kitiwájo or kikaájo siki.*

KIKAVI? (*R.*); *cfr.* mukúto or mukúte (*dim.*)

KIKALFT (or KALFT or KAFU?), *vid.* nocsa and kávu.

KIKAVI, *adj.*, *dry (vid. kavu).*

KIKÁWE, *s.* (*pl.* vi—), *a small pebble (káwe, *vid.*)*

KIKÁWA (cha, *pl.* vi—), *the pieces of wood above the windows of a house, timber over a window or door.*

KIKE, *adj.*, *feminine*

KIKIKI, *s.* ? (*R.*).

KIKETI, *s.*, *a kind of blue bead, especially valued by the Wakamba in the Interior.*

KIKITIKU, *s.* (*vid.* koukou), *a little sobbing; kikoukou cha ku liá.*

KIKIA, *s.* (*dim.* of mkia), *a little tail; wana wa pánia wana vikia.*

KIKIMI, *s.* (*vid.* jijiri or kijiri), *a bribe.*

KIKITHI, *v.* *a.*, *to pull about, to scramble for?*

KIKIMBA, *c.* *a.*, *to speak in broken words; ku soma kua ku kikissa, i.e., kua ku tafita or kua ku tossa júa manono sana; manéno yame-m-kikissa! — hatoléi manéno n'le sana, yuwaséna kua wito; jambo hili lakikissa — halipatikána kua upési.*

KIKO, *s.* (cha, *p'* viko), *a pipe, tobacco-pipe with a nazi. The native pipes consist of a vessel half full of water, with two stems, one leading to the bowl and one to the mouthpiece; the water-vessel is properly the kiko. See the Author's more enlarged description under the word bori, page 28; cfr. wiza, digali, malio, shilamu.*

KIKO, *s.*; (1) *kiko cha mukóno, the elbow-bone; (2) kiko cha muotto (pl. viko), a fire-place out of doors and without meko; watu waasha motto viko vitatu.*

KIKO, *s.* (cha); *kiko cha Wagalla, a Galla market-place; máhuli pa n'de pa ku fánia bikashera. Such a Galla kiko is for instance in Barria (or Béria, in the territory and on the frontier of the Wanika of Kiridama, in the vicinity of the river Sabáki. Galla, Wanika, Wakamba, Wamuhili, and Arabs go there on mercantile business, and live peacefully together for some weeks.*

KIKÓA, *s.* (cha, *p'* vi—), (1) *a banquet among friends given according to agreement by turns (kúla kikóu); chakúla cha shírika; kikóu cha chakúla na muonziwákwe; leo kikoachángu (kúla kikóu); watu wála kikóu majira ya masika hatta mvua kungia. The people save in this manner many expenses and trouble of cookery, especially when victuals are scarce, or before the rainy season. Prov., m'la kikóu asilife ana kipára jeauppe. If a partner in kikóu will not take his turn to give an entertainment when it comes round, his head is shaved in several parts, in order to put him to open shame; chakúla cha shírika; leo kikoachangu kúla. (2) Kikóu ja fetha kú tin katika búnduki or jambia, silver ring on a gun or dagger (mabámba ya fetha) as an ornament.*

KIKÓAKU (or rather KIK'AKU), *s.*: pepo ya kikóaku, *a whirthead.*

KIKOBA, *dim.* of mkoba (*vid.*)

KIKOGI, *s.*, *the inside of the fingers.*

KIKOFI LIAZI (dolu and kidófu)?

KIKOHÓZI, *s.* (cha) (*dim.* of kohózi), *a little cough, a dry cough, constant coughing; kohózi litomoólo is a cough where mucus is vomited; cfr. ukohózi.*

KIKÓI (cha, *pl.* vi—); *ng'nyu ya kikói, a white cloth around the loins with coloured stripes below (near the border).*

KIKÓKA, *the name of a species of grass which grows around heaps of stones.*

KIKOLÓLO, *s.*; *kikolólo cha mtúzi, a sauce made by roasting peas, grinding them, and cooking*

thema waka ocoo-nui milk, &c.; ni mtusi wa mbasi kavu ku kanga, sikasagaa unga sikafanica mtusi (Sp.).

KIKOMBA, *s.* (cha), *a ravenous appetite*; nda ya kikomba or kikomba cha nda or makazo ya nda, *an intense hunger, in which a man eats anything he can find; devouring famine. Erh. takes it for the "hungry evil."*

KIKOMBE, *s.* (cha, pl. vi—), *cup*; kikombe cha kando kahawa, *coffee or tea-cup*; kikombe cha bilauli, *a drinking-glass (vid. kombe)*; kikombe cha nuru, *lustre?*

KIKOMBO (ja), *a little crooked thing (cfr. ukombo)*; kitu kilicho kombo, *kilicho potoka, a curvity; e.g., mti ukisongamana.*

KIKOMO, *s.* (cha, pl. vi—) (ja), (1) *the end, termination; e.g., kikomo cha ndia (ndia ilipokoma), there where the way ends*; (2) *kikomo cha usso, front, projecting forehead, brow; usso ulipokoma, pasipo mea nielle, mbelle ya usso, ju ya mato.*

KIKOMU, *adj.*, *fully ripe (cfr. pofu)*; kikomu is properly a *Kinika* word.

KIKONDÓ, *s.*, *a little sheep; cfr. kondó, sheep.*

KIKONGO (or **KIKUATA**), *s.*, *a large curved thorn.*

KIKONGOMA, *s.*, *a little worm of a red colour (R.) (perhaps Kinika?).*

KIKONGWE, *s.* (pl. vi—), *a very old person (mtumke mzé).*

KIKONIO, *s.* (pl. vi—), *flower and fruit-stalks, the stalks of clove (St.).*

KIKOJO, *s.*; (1) *kikóno cha upanga wa imáni (una vikóno viwili) (vid. kitára)*; (2) *the hand-like prow or beak of a small native vessel (kikóno cha ómo); cfr. gubéti.*

KIKÓPE, *s.*, *the eyelid; vid. kópe.*

KIKOROMBUE, *s.*, *a cry made into the hand by way of signal, a call (St.).*

KIKOSI (or **UKOSI**), *s.* (cha, pl. vi—), *the nape of the neck, the lower part of man's neck from behind, the hollow part of the neck below the back part of the head; niama ya shéngi ni kikosi; kishógo, the dimple or pit of the neck; kógo (occiput), then kishógo, and then kikosi.*

KIKOTAMA, *s.* (vid. kotama); *kissu cha kotama, a long knife.*

KIKÚTO, *s.* (cha), *a kind of whip made of mää (ku suka kua gnongo) ku piga watoto used in schools; overlookers of slaves also use this whip (cfr. fiatia; kikúto?); ku songa or piga vikúto, to fustige (— cha nulle); (2) a bracelet of brass-wire (cfr. vitanga, tsango, miganu in Kinika) (R.).*

KIKÚTUX, *s.*, *a long and flying fish.*

KIKÚZU, *s.*, *a band of men who watch for and way-lay somebody; kikúzi cha watu, kikúzi via watu; kame-ji-funga kikúzi cha watu (kadiri ya watu*

wanane or kumi) na selakhazao, ku-m-gojéa mtu fuláni ndiani, akipita wa-mu-é; ku kati or ku ka kikosini; askari mka kikúzi, sentinel; kikúzi cha askari, a company, party, body of soldiers (cfr. kitúngu).

KIKÚZA, *s.*; *the root of the mlilana tree which grows on the coast; its fruit is called kungarosi (ni kónde za mlilana).*

KIKUÁJU, *s.* (cfr. mkuáju); *ku piga kikuaju is case of the uembézi sickness (R.).*

KIKUÁKÚT, *s.* (cha, pl. vi—) — *pepo za ku sungúka, a gust or puff of wind, a whirlwind (kikulukúlu or kuakui).*

KIKUÁPA, *s.* (cha); *kikuápa cha tómbako, the small leaf growing on the stalk of the tobacco-plant; the kuápa is always cut off, to promote the growth of the shrub*; (2) *kikuapa cha kánoa, the bad smell of the mouth, e.g., fuláni anúka kuapa (R.); (3) the perspiration from the arm-pit.*

KIKUÁST, *s.*, *stumbling-block (from ku kúfa or kuñ, v. n.).*

KIKUÁTA, *s.*, *a large curved thorn (vid. kigongó), mimosa inga et Farnesiana (R.).*

KIKÚBA cha mkúdi, *mti utofu maria moma ya hárufu, watuwako wapenda (vid. mkadi)*; (2) *kikuba cha dnu la mbáo (the name of a boat); (3) great, vid. kuba.*

KIKUÉZO, *s.*, *a ladder, a flight of stairs (R.).*

KIKUI (pl. vikui), *a thousand, ten thousand (chiefly used in poetry). The pl. vikui for vikui is obsolete.*

KIKUÍLI (vid. kuili), *a kind of serpent.*

KIKUJIA, *s.*; *kikujia cha ukúja, (1) a little piece of the root of the nail, a piece torn off from a nail of the fingers or toes; e.g., mtu liuyu amo-ni-úmita kikuchia (pl. vikuchia via) cha chanda cha mukóno, kikuchia cha ukuja kina toka, kinaúna sana; (2) vikuchia via mkéka, the ends of ukiudu which are left to remain on one side (cfr. ku tabúa ukuja).*

KIKUJU, *s.*, *elbow? (cfr. kikúyu cha mukono).*

KIKUKÚ, *s.* (cha, pl. vi—), *an arm-ring of lead (an ornament of women), a bracelet; kikúkú cha ku pandia ferasi, a stirrup; kikuku cha pingu (vid. mli).*

KIKUKÚT, *s.* (dim. of kúkú) = *kitu cha kale, an old matter, something of the old time (R.)?*

KIKULI, *s.*, *cfr. kiwewe.*

KIKÚMBA UNGUÚE, *s.* (lit., *the passing or sweeping by of the hog*), *a small knob of Turkish corn which the wild hog passes by, snatching rather the larger ones (kikumba unguue = kisogere or kimbágue).*

KIKÚMBO, *s.* (cha); *ku-m-piga kikumbo = ku kumba, to thrust or push one aside by with the arm; ku pigana or sukumasa vikumbo, to thrust one another with the arms, to shove-out of the way.*

KIKÚNDA (in Kilindini) = kebaba in Kimv.

KIKÚNDI, s. (cha), a small company of men (from 12 to 20); kuaja kikundi cha watu, there comes a troop of men (cfr. kinungu and kitungu).

KIKÚNDU, s.

KIKÚNGU, s., vid. mfinánsi.

KIKUÓPA, s. (Er.) ?

KIKUTA, s., a small wall of stones (vid. kuta); kikuta cha káburi, tomb, monument.

KIKÚTI, s. (cha) (= nta ya kuti), the top of the kuti, *bough of the cocoa-nut tree*; (1) kumbi, (2) kuti, (3) kikuti, *dim. of kuti*; *fig.*, kikuti jema = bakhti ngema, *happiness*; e.g., nimetia mukono wa mbelle chakulúi, na mtu huyu wakuja kikúti jema, níni mema.

KIKÚTU, s., *tiger* (Sp.); rather mbúa mitu, *jackal*.

KIKÚYU CHA MUKÓNO, s., *elbow*.

KILA, s. (= khófu), *fear, dislike*; rokhoyangu inangia kila, *I am afraid*; Arab. ^٦قل, tremor, or ^٧ج, languor, calamitas.

KILÁLO (or KILALIO) (pl. vi—) (ku lála, v.), a *camping- or sleeping-place on a journey*; kilálo cha kwana, cha pili, cha tatu, &c. Tumelala vilálo kumi hatta tükafika. Kilalo means also a *native sleeping-place made of sticks, which rest on little forked posts fixed into the ground* (kilálo cha mtu).

KILAMO, s., *beetings*.

KILÁNGO, s. (pl. vi—), (1) a *narrow entrance*; kilángo cha bahari, a *strait or straits of the sea*; (2) kilango cha jaha, *the gate of paradise*.

KILE, *pron. demonstr., that, yonder*; kile alichó lalia, *vid. Luke v. 25*.

KILEFI, s. = kidau or kihóri, *small canoe* (kiléfi cha ku tezéa).

KILEFU, s., *vid. kidéfu*, s.

KILEGESAMBUA, *knee-bone, knee-pan* (R.).

KILELE, s. (cha, pl. vi—), a *summit, top, a pointed shoot in a tree or plant, pinnacle*; kilele cha mnázi = nta ya mnázi, *the summit of a cocoa-tree*; Arab. ^٨قل, cacumen rei, vertex montis.

KILELETA, s. (cha), *apex* = kilélo cha nta, *top of tree, pinnacle*.

KILEMA, s. (cha, pl. viloma), a *blemish, a deformed or maimed person*; si woma ku teka (cheka) muegni kilema, *it is wrong to laugh at one who is deformed*; cfr. bunduka in *Kiniassa*; cfr. *Luke xiv. 13*.

KILEMBA, s. (pl. vi—), (1) a *turban, diadem* (given as a present to great men); ku piga kilemba; (2) a *crest, the comb of a cock*.

KILEMBÖE (KILEMBÜ), s.; kilémböe cha titti, *the nipple of the breast* (kilémböe cha mtu na niamu).

KILÉO, s. (cha, pl. vi—), *any intoxicating matter, intoxication* (kitu kiléfiácho) = sákára, uléfi; mtu huyu yuwála viléo; e.g., alúmi, jabang,

tembo, mayúni, winiu, *all these things are viléo*; kiléo kima-m-páta = ameléwa, *he is tipsy*.

KILETA, s., a *child which cuts its upper teeth first*; muegui méno ya ju mbelle (cfr. kijégo). *A child born with the upper front-teeth is taken into the mosque, and the Quran is read over him* (ku soméwa mesgidini) *lest some diestres come upon the country. The Wanika strangle such an unfortunate creature*.

KILETE, s. (pl. viléto), *metal rebocks* (St.), *crutches* ?

KILEVU, s. (vid. kidevu), *the chin*.

KILICHO, *that which*; e.g., kitu kilicho jema, a *thing which is good* (vid. Gram.).

KILIFU (pl. vi—), *the cloth-like envelope of the young cocoa-nut leaves* (St.).

KILIHAFU, s., *first stomach in quadrupeds* (katika tumbo la gnombe), *the maw, belly, paunch* (tumbo kuba).

KILILI, s., a *small bedstead*; *dim. of ulili, bedstead*.

KILIMA, s. (pl. vilima), a *rising ground, a hill, a mountain*.

KILIMANJARO, s., *the mount Njaro, a snowy mountain in the Kijagga country*.

KILIMATO, s., *lit., all eyes*; mganga asai killa mato, *mbelle na niuma na kando, a sorcerer who by means of witchcraft looks in every direction before and behind; his eyes reach everything. The leaders of caravans frequently ascribe such a power to themselves, and their superstitious followers believe firmly in their manifest impositions* (cfr. kiini máto) (cfr. kiwi cha máto). Yana kilimato, *he who covers his eyes or makes people sleep when he wishes to rob them*.

KILIMBILI, s., *the wrist*.

KILIMI, s., *the umula* ?

KILIMIA, s., *the Pleiads*; kilimia cha niota (?)

KILIMO, s. (cha), a *piece of cultivated ground, agriculture, produce*; muaka hu amepata kilimochakwe miso (m'so = 60 pishi) setta mia; muaka hu watu anaongokéwa ni kilimo, mashambanimuao; vilimo vina-wa-ongokéa or vina-wa-vilia (ku via, to burn) havi kuongoka; kilimo cha nini? *what will the crop be or become?* vilimo vipia premices = *first-fruits*.

KILINDI, s., *the deeps, deep water*.

KILINGE, s. (cha), *complicated question, dark or unintelligible language*; maneno ya kilinge ni ku lota neno kwa mifano hiiokua *liko wakati*; cfr. kingói. *Kilinge cha mganga is the cunning and mysterious process through which an mganga goes in curing rheumatic pains of the legs, &c. When a person has this disease, he calls for an mganga, who promises to cure after having received the agiza wa mlini, the magic of calling, which consists of a jamba (various uses). Having*

arrived, he asks where the pain is. When told the pains to be in the leg, he says, "It is an *ámali*," i.e., a secret medicine applied by an enemy who wishes to kill the person by having put nails, needles, &c. into the leg. The *mganga* promises to remove the *ámali*. Then he demands half a dollar and five *pishi* of rice for going to the forest to fetch medicine by digging roots, &c. (*uinda*). Having returned from the forest, he boils the roots, &c. in a kettle, and covers the sick man with a mat, to saturate him with the smoke of the medicine. Then he touches the body until he comes to the place where the *ámali* is hidden. At once he puts his hand to his mouth and sucks, as it were, the *ámali*, and spits it then into another kettle, which he covers quickly with a sieve. After that he requires a hen, which is the fee for the *kifanúa ungo* or the uncovering of the sieve. At last he says, "Now open the kettle," which the people do, and in which they, to their surprise, find an *ámali* or amulet filled with nails, needles, &c. "Now," they say, "we have found the cause of the pains. Some enemy intended to kill the sick man, but the *mganga* has defeated his design by the *uganga*." He then gets one dollar, the sieve and the kettle. But the deceived people do not know that the impostor brought the *ámali* with him, and put it secretly into the kettle. However, the sick man thinks himself cured. (2) *Humbug, trick*; *watu hawa vilingo hivi wa-ni-faniaño ni via nini?*

KILINGO (ja); (1) *ku piga kilingo mti* — *ku tonga kua shoka la tini*, to plane a tree with the hatchet, planing, hewing; (2) *ngáso nno yaliosimikoa shambáni ku lindia niáni wasile mtáma, a shed erected on four pillars and used in guarding a plantation against birds, &c.* It is like a rostrum or balcony. A large one is called *ulingo*.

KILINGO, s., (1) notch (E.), protuberance, prominence, boss; (2) a shed for squaring timber in (*ku linga*, to aim at); *kilingo cha jua*; (3) *ndia ya kilingo ni ya ku zunguka* (*vid.* *ku linga* = *ku dadia*, *dadia*).

KILIZI, s. (cha), a bracelet of beads; *vid.* *kikúku and kingéja*.

KILIO (cha, pl. *vilio*), a cry, wailing, weeping, mourning, lamentations; *kilio cha utungu*, Rev. xviii. 9; *ku niamaa watu kilio*; *ku-m-tia kilio*; *ku-m-kumbusha kilio*.

KILIWA, s., meal; *gr.* *كز*, edit consumat; *كز*, quidquid editur.

KILLA (or *KULLA*), every, all; e.g., *killa kitu*; *killa sendápo, wherever he goes, or every time he goes*; Arab. *كُل*, universitas, omnis.

KILONGOLA (pl. *vil*—), the guide for a journey; *watu hawa ni vilongola* (*ku longola in Kin.* —

ongoa in Kis.); *kilongola huyu ni muema*; *gr.* *ku rongora*, to lead into, to guide (*gr.* *rabani*).

KILUBE (KILUPE?), red and roundish beans? (R.).

KILUDU, s. — *ngúo kádu* (Kis.), a red cloth (*gr.* *kidulu*).

KIMA, s. (cha) (Arab. *كَيْمَاء*, valor, pretium), (1)

price, account, value — *támáni*; *kimaqhakwe ni kadrigáni?* how much is its price? (2) then, afterwards, finally, like *muisho* and *batima*.

KIMA, s. (wa, pl. *sa*), a kind of ape, a monkey with long hair; (1) *kima*; (2) *tumbiri*, baboon; (3) *mbóga*; (4) *niani* (*large*).

KIMÁDA, s., counter of eggs (R.)?

KIMÁDO *ku iba kimádo* (*vid.* *Kiniassa mbádo*), to make an attack for plunder (*kimádo kimádo*).

KIMÁJI, adj., damp.

KIMAKO, s. (R.)?

KIMAMU? (R.) (*gr.* *كَيْمَام*, res quo a domo scopis evolvuntur, quisquilis), sweepings, dirt.

KIMÁNDÁ, s. (cha); *kimánda cha mai ya kuku*, the beating of eggs, to make a kind of omelette; *ku pika kimanda cha mai ya kuku*.

KIMANDÁNO, s., something yellow (*vid.* *mandáno*).

KIMÁNGA, s., (1) a kind of very fine grain like *uimbi* (*vid.*); (2) Arabian, Arabic from *Manya*, Arabia. Hence *ku bádlili Kimangáni kua Kiuahili*, to translate from the Arabic into Kiuahili.

KIMANUO, s.; *tui* or *chui kimangu*, a full-grown leopard.

KIMÁNGO, s. (*vid.* *mango*), (1) a small, round, hard and heavy stone used in grinding flour; (2) a nickname for a hard and avaricious man.

KIMANNI MAWITI, *cfr.* *ukukui*.

KIMASHAMBA, s., belonging to the country, a country dialect (St.); *ya kimashamba*, countrified.

KIMÁTO, s.; *ku lala kimato*, to watch, not to sleep.

KIMBA, s. (cha, pl. *vimba*), carcass, dead body; *nimeóna kimba cha mtu*, I saw the corpse of a dead man; *kinabúgoa kimba* (= *Kiniassa ku fa tumbi*).

KIMBIA, v. n., to flee, escape, to run away, to go quickly — *ku enda mbio*.

KIMBILIA, v. obj., (1) to escape to one or from one; *mtuwangu ame-ni-kimbilia*, my man ran away from me; *ku kimbilia roho*, to flee for one's life; (2) to run, to pursue, to fetch him; *mkimbilie upesi*, go quick to catch him up, to come up with him, to overtake him.

KIMBILIXA, v. p.

KIMBIRIZA, v.; *udongo ukimbiriza uhi maji, uka kuka*, buta-u-weza, prov., beat the iron while it is hot, do thy business in time, do not defer it; *ku kimbiriza ku-li-tumbúa haraka ipa lisilo tassa ku ivúa*.

KIMBIRA, v. c., to cause to flee, to make to run away, to put to flight.

KIMBIZIA, *v. obj.*, to cause to run away from one
amo-ni-kimbizia watumawangu, he caused my
slaves to run away from me.

KIMBILIZA; ku-m-kimbiliza mtu ipu, to open too early
a tumour or swelling, to be too rash in speaking;
wa kimbiliza-ni?

KIMBIZI, *s.*; maji ya kimbizi, when the flow follows
the ebb immediately.

KIMBOSANON, *s.* (cha), a kind of fine red beads which
are polished and highly prized (*vid.* mar-jani).

KIMBÚGUE, *s.* (*Kimar.*) (cha, *pl.* vim—); kimbúgue
cha hindi (= kisegére cha hindi), small Turkish
corn, which is not grown to any extent; hindi
linavia or linaharibika kua jua, gugalalakwo ni
fupi or ndogo, the corn was burned or spoiled by
the sun, therefore, &c.

KIMBUJA, *s.*; maji yakimbuja, i.e., maji yaanza ku
aika or ku kua, kua mangi (*Sp.*).

KIMBURU, *s.*; kipanga kidogo cha ku guya kuku
wadogo na niuni, a vulture, a bird of prey.

KIMBÚYU, *s.*, standstill, stop, cessation; e.g., maji ya
kimbúyu = maji mafu (*lit.*, dead water), neap tide.

KIMELÉA, *s.* (R.), that which is grown of itself, e.g.,
a wild tree which has not been planted; mtambo
wa kimeléa, a trap made of a young tree which
grew on the spot.

KIMÉNE, *s.* = kiburi or kibiri, pride.

KIMÉNTI (or KIMERITI), *s.* (probably for bünduki
ya Merki (*Ameriki*?) = tabanja, a pistol. The
natives speak of a bünduki (1) ya viandi; (2)
ya gumégume; (3) ya slugalo; (4) ya Merki (=
ya mráo, a matchlock gun); (5) bunduki ya
buferokin, a double-barrelled gun; (6) bunduki
ya Sórbocha, a flint gun; (7) Ringu (*vid.*), short
and big (probably a blunderbuss); (8) bunduki
ya pisto (*Arab.* buftak), pistol? (9) kizári bú-
guma, percussion gun (?).

KIMÉTE (KIMÉTA), *s.* (cha, *pl.* vi—), splendour,
sparkling; kimete cha jua, the glare of the sun,
brightness; muoto unafania kiméte.

KIMÉTE MITE, *s.* (cha, *pl.* vi—), a firefly, glow-
worm, an insect flying at night from one bank to
the other on rivers (kimete mete cha mtoni);
mdúdu waku meta, *lit.*, a worm of to glitter, glitter-
ing insect. An mdúdu wa mawā mawili (of two
wings) is an insect of red and black colour. When
it opens the wings the red colour is seen; when it
shuts them, huona kiza, it is dark. The natives
maintain that this insect gives pain under the
nails of man's finger, so that mdúdu wa kidóle
(paronychia or whitlow) will be produced; jua

KIMIA, *s.* (cha, *pl.* vi—), silence, stillness; mtu wa
kimia kimia, a still, quiet man; ku sali kimia
kimia, to pray silently; ku niamása kimia; kimia
kingi ni mshindo mkú (a circular casting-net, *St.*).

KIMIO, *s.* (cha), ulcer of the throat, quinsy, crop, especially with children, who easily die of suffo-
cation (maradi ya ku fura mio); mtu huyu
yuwaugúa maradi ya kimio, this man has an
ulcerated throat, which the natives consider very
dangerous, they therefore very promptly dip
their finger into butter and tear up the ulcer
(kimio ipu la rókho). *Dr. St.* takes this word
for "an enlarged uvula."

KIMISHA, *v. a.*, (1) to be angry at one, to reprove;
(2) to satiate; niama hi ina-ni-kimisha, the meat
will satiate me.

KIMKUMKU, *s.* = urongo, a lie; maneno ya kim-
kumku, lying words (R.).

KIMO, *s.* (cha), stature, size; e.g., kimo cha mtu,
the size of a man; a-ku-pitáye kimo, one who
is greater than thou (*lit.*, one who surpasses thee
in size).

KIMO, it is or was inside.

KIMOA (or KIMUA), *v. n.*, to be tired, weary, dis-
gusted with one's business, not to like it; ku juka
or kúa na udia; tuajun kuamba unakimóa; ku-
m-shibisha haita yume kimóa kua chakúla.

KIMÓJA, one; *vid.* moja.

KIMÓYO MÓYO, fear, apprehension (*Kin.*).

KIMRIMA, *vid.* Mrima.

KIMTUMTU = madarajali (R.).

KIMU, *v. n.*, to be out or stay out above one year.

KIMUA = ana juki, haste, sudden anger (R.).

KIMUGNÚNIE, *s.*, a small kind of gourd resembling
the egg of an ostrich (*cf.* mtóna), a kind of
cucumber.

KIMUI ? (R.); gupulia ju ya kimui?

KIMUMÚNTA, *s.* (Er.) ?

KIMÚNGU (ja, *pl.* vi—), corn-bird, weevil, calender
(katika mtáma, &c.).

KIMUÓNDÓ (pl. vi—), a missile, a shooting star,
because they are said to be thrown by the angels
at the jinns (*St.*).

KIMURIMURI (pl. vi—), a firefly; *cf.* kiméte mâte.

KINA, *v.* (cha, *pl.* vina), depth; kina cha bahari =
shimo kuba la bahari, nanga heisimámi, a depth
of the sea which does not allow anchorage.

KINA, *s.* (ya), genus, family, race, lineage, house,
blood. Watu hawa ni wa kina nani? or ni wa
nani? resp., wa kina Rashidi = ni wa Rashidi,
of whose family are these people? resp., of
Rashid's. Ni hawa kina Rashidi makusha haya
ni ya kina nani or ya nani tawegwewe? or *pl.* ya
kina nani wewgiewe? resp., ni ya kina Rashidi,
to whose family do these boys belong? to the
family of Rashid. *cf.* كِنَا, qui tenet ab hero
possidetur, matre et patre servus.

KINKI, *v. n.*, to be self-contented in a good, but more
especially in a bad sense, to be self-satisfied, to
want nothing from others; mtu huyu amekipali-
kana = ameshiba sana, this man is full of him-

self, surfeited, loathsome, to nauseate, revolt at; mimi nime kinai, *I feel persuaded* (cfr. قَنِى, contentum reddidit, acquisivit); ana-ku-kinai wewe, *he wants it from thee; cfr. also قَنِع, contentus fuit.*

Ji-kinai, to be full of one's-self; e.g., Seidi améji-kinai kua ngúvu, hapána awezai ku pigána námi, Seidi is full of himself on account of his power, for he thinks nobody is able to fight him.

KINAIKA, v. p.

KINAIISHA (KINISHA P), v. c., to make one unable to eat any more, to withhold or take away the desire of —; chakúla hiki kina-ni-kinaiisha rohozi, *this food has satiated me, so that I now loathe it; maneno haya yame-ni-kinaiisha, these words have disgusted me, I cannot any longer endure them, I must express my angry feelings; ata-ku-kinaiisha siku m'moja, he will disgust thee in one day.*

KINAMASSI, s., (1) wet ground; nti ya rishái, nti ilio na maji maji or beredi beredi, palimoápo mpúnga, a moist soil fit for rice-cultivation; mtúnga wa Usambáni una kinamassi — una rútaba, unabizima kua beredi, the soil of Usambáni is moist; (2) curdy matter; e.g., mafúta yamefania kinamassi, the oil has got a crust or become thick (lakayákwé ililogánda).

KINAMIBA, s., stillness of death (E.).

KINAMIZI (or KINAMIZI), s., (1) the stooping or bending of a person to his work, e.g., in slaughtering an animal; niáma ya kinamizi is that portion of meat which is given to the butcher as a kind of wages for his trouble. He receives the shingo. Kinamizi sebabu ya ku ináma akitinda niáma (cfr. matúni ya niáma). (2) An abandoned or deserted place.

KINÁNDÁ, s. (cha, pl. vi—), a stringed instrument, a kind of guitar; uguwákwo ni utúmbo wa mbúzi.

KINAPU; ni kitu jema? (R.), something that is good, agreeable.

KINARA, s. (cha, pl. vi—), (1) a little tower, a candlestick; (2) ku tia vinára, to put in the lower seam of the collar (a tailor's expression); كِنَارَا, oithara.

KINÁYA, s. (ja), want of respect (= usáfíhi, kibúri), pride, self-complacency, insolence (asiejali watu); neno la kinaya kináya.

KINDA (la, pl. ma—), chicken, a young one of fowls and birds in general (kinda la níáni); kinds kibóá, a whelp (used of dogs).

KINDÁRA, v. n., to contradict, to object to, to stand in the way of —; this verb seems not to be truly Swahili.

KINDANIA, v. obj.

KINDI, s. (wa, pl. za), a little animal with a long tail, squirrel; kindi yawála mahindi.

KINDORO, sweet potatoes (in Kipemba) (míókúe in Kis.).

KINDU, s. (la, pl. ma—), the fruit of the mkindu tree (cfr. ukindu).

KINDUGU, s.; mambo ya kindugu, relationship, brotherhood (the abstract of ndúgu).

KINÉMBE, s. (= manióta ya kúma, kana kilima katikati ya kuma), the clitoris in its natural state.

KINÉMI, s.; kinémi cha mvúa, cha mto.

KINÉNA, s. (— cha surúáli), (1) flap of the trousers; (2) mons veneris (Er.), the lengthened clitoris as is the custom with the Waniasa and Wagnindo.

KINENE, adj., big, thick.

KINGA, s. (cha, pl. vinga), (1) a brand; kinga cha motto, a fire-brand, a half-burnt piece of fire-wood, &c.; (2) = bakhti, fate; kingachángu kua Mungu, my fate, misfortune, accident is from God; e.g., guombesangu, mbuzizángu pia wamekuffia, ni kingachangu (bakhtiyangu), nialile, my cows, goats, &c. are all dead, this is my fate, I shall not weep on that account; (3) a limit or stop put to a matter; (4) kinga, s. (chu), a conduit of rain-water running from trees.

KINGA, v. a., to parry, to ward off a stroke by protecting one's-self or by being protected by another with a shield, to obstruct, to protect, preserve, to guard or shield, shelter in general (ku kinga na—); nimekinga muiliwángu kua ngáo, upánga wa Mgalla usi-ni-páte, I protected my body with a shield so that the sword of the Galla could not reach me; kinga, jiwe hili lita-angúka, guard thyself, this stone will fall; Mungu ame-ni-kinga = ame-ni-núsúru or linda, God has preserved, protected me; ngáo ya ku kingia slákha za ádui, a shield for guarding one's-self against the weapons of the enemy; ku kinga mvúa, to put something to catch the rain-water.

KINGÁNA, to protect each other by a shield.

KINGIA, v. obj.

KINGÍKA, v. n. (mkingiko).

KINGIZA, v.; m-kingize apate ku pita palipo watu.

Ji-KINGIZA; ku ji-kingiza invúa or júa.

KINGÁJA, s. (cha, pl. vi—), a string or bracelet of beads, worn by females on the middle of the arm, and mixed with corals.

KINGALINGALI, adv., backward; ku lala kingalin-gali or kitanitani, to sleep or lie on the back (ku tanuka).

KINGÁMA, v. n., to lie across; e.g., gógo linakin-gáma ndiani, sipáti ku pita, a trunk of a tree lies across the road, therefore I cannot pass; mti umekingáma ndiáni, a tree lay across the road; ndia nyingine inakingáma ndia ya kitófu or ndia ya mbelle ilionióka, another way crosses the right way which lies before us.

KINGAMANA, *v.*, to go across to each other; tume-kingamāna mimi nai.

KINGAMIA, *v. obj.*, to lie across before one, to prevent him; e.g., nioka ame-ni-kingamia ndia, sikuwēza ku pita mtu ame-ni-kingamia ndiani, a serpent lay across the road, therefore I could not pass it, a man lay across my way.

KINGAMBIA, *v.*, to cause to lie across = to spoil, thwart, stop; amekingamisha manenoyangu = amepotisha amehāribu, amebātili, amefania kombo, yasimōke, yasitendēke; amekingamaniahioa ni kitu or kitu kime-m-kingamia.

KINGANA, *v. r.*, to protect each other by a shield; *vid.* kinga, *v. a.*

KINGAWA, *s. f*

KINGI, *adj.*, much; kitu kingi, much matter.

KINGILILI CHA MAJI, a groove (?).

KINGINE, *adj.*, another; kitu kingino, another matter.

KINGIZA, *v.*; ku-ji-kingiza kua ku salli salla ndēfu, hawa wataōna hūkumu ya ku sidi ku batilison, Luke xx. 47 (patilison).

KINGO, *s.* (skin, hide); inafunda kingo kando kando (R.).

KINGOJO, *s.* (cha), watch, guard, place or time of watching; ku linda kingojo, to be on the watch or guard = ku kōleti zāmu or ku pāna zāmu; ku ngōja or keti kingōjo, to be upon duty.

KINGOJÉZI, *s.* (cha, pl. vi—), *vid.* kingojo (cfr. mgojési).

KINGOZI, *s.* (ja); (1) manéno ya watu wa kale, old dialect, especially of Malindi and the northern region; (2) manéno ya kirōfu (?) or ya fumbo, mtu mungino asi-li-jūe neno hili, dark and unintelligible talk (*vid.* kilingo); e.g., when a guest or stranger comes to you and it is necessary to treat him most liberally, but wishing to save expenses, you talk to your servant in a somewhat unintelligible language. The stranger, understanding it superficially, thinks that you have given the strictest orders regarding his entertainment, whereas your servant, who understands you, will take great care not to comply with the high expectations of the stranger. You would say to the servant "m'pe, usi-mu-ime (= usi-mime) utukūni (= sokūni) asōnde, wala kitōfo asiōmbe," lit., give him, refuse him not, he must not go to the market (to buy food himself), and as to kitōfo, he shall not be obliged to beg for it. With all these smooth words the Swahili wishes to say, m'pe kidōgo or m'pe kua hādiri, give him a little or give him moderately. In this respect kingōzi is cunning language, and in general a play upon words.

KINGUBUA, *s.*, the spotted hyena (St.).

KINGUNE, *s.* (*vid.* mgine), a small crippled mkōma tree, of a small size; hence mtu huya ni kingune,

hana kimo, ni mtu mpefu, laken ywarunda anafundika fundika ni mfupi, this man is of short stature like the kingune, he is a full-grown person, but he is under-sized. It implies a nickname (neno la ku-m-tharau mtu); e.g., muashi Hamis kingune or kifupi, the mason Hamis, the under-sized (better mfupi).

KINGUO, *s.*, a piece of cloth of a small size (*vid.* ngūo); *prov.* kikulajo kinguonimwako, that which eats or bites thee is in thy own cloth. This expression refers to the bug which is in a man's cloth and bites him. But the proverbial meaning is "you have your enemy in your own house or family, like Judas Iscariot," John vi. 70, 71.

KINI, *s.*, the heart of a tree (pl. vini); (1) the centre or hardest part of a tree; (2) kini (pl. vini) cha mato, pupil of the eyes; (3) kini ni hali za mtu; kinizakwe hasikadiri kani; kiini, yell; kiini cha yāyi, yolk of an egg.

KINI, *v. n.*, to be true or probable; khābari hi yakini, this news is true; yamkini viombo ku vunda, it is probable or rather true, that the ships were broken; hai-m-kini, it is not true to him, he does not believe; hai-m-kini kuja, probably he does not come; cfr. قَنِ perscrutatus fuit, perquisivit.

KINIĀ, *s.*; kiniā cha māfi, human excrements; ndia hi heipitiki kua kiniā cha māfi.

KINIAGO, *s.* (cha, pl. vi—), rhyme, verse; viniago via uimbo; kiniāgo cha ku-m-tesā muāri (*vid.*). The Swahili cut the branch of a tree and fix it into the ground (at no great depth). Then they order the muāri to pull out or draw out the branch, which he cannot do, until the instructors show him the reason. This is a kind of play with the natives. They fix the branch like an anchor in the ground, so that it will not come out. Kiniago signifies also a thing to frighten people, such as a mock ghost, &c. (St.), and a ngoma ya watoto (muāri) (Er.).

KINIEGERE (KINIECHERE), *s.*, a ferocious animal, of which the natives tell many exaggerated stories; felix lynx? It is of the size of a large dog, of an ash colour; it puts to flight bees and mice by the stink emitted from its posterior, eats the honey, and catches the mice; it attacks even man, especially near the privies. One must never mention its name, for in this case a spear musket, &c., will not kill it. It can only be destroyed with clubs. Ku pigoa pigoga hami ni kagolākwa, it jumps high over walls. This is the native account concerning this animal, rather fabulous animal (the Dryteropus?).

KINIEMI, *adj.*, good, pleasant; cfr. nemu, grace.

KINIKA, *v. n.*, to be certain or ascertained, it is credible; ya-m-kinika Seidi ku sidi huko, it is ascertained, it is credible, that Seidi will depart to-morrow; hai-m-kinika hama (mimi ka kani).

some hill; ya-m-kinu or ya-m-kinika ni kuelli; haita-wa-kinu ku-mu-ata; yakini, it is true; lakada ni kuelli.

KINIKI, *adj.*, (1) *belonging or referring to the Wamika, their country, language, and manners*; (2) *to be certain or ascertained about*; *cf.* kinu, to be true.

KINIMATO, *s.*, *playing at hide and seek, taking one's-self away, making one's-self invisible*; *vid.* kilimato and kiinimato.

KININGINA (*pl.* viningina), *great-great-grandchild*.

KINIOA, *s.*, *a drink, or kinioaji*, *s.*, *a beverage*.

KINIONGA, *s.*, *chameleon*.

KINIONGE, *s. and adv.*, *weakness*; ku koti kini-onge (*vid.* kuniata) — *to sit lamenting like a man imploring mercy*.

KINIONGO, *s.* (*dim.* of niongo), *bitterness*; rokbo-yakwe ni suafi, haina kiniongo; ku enda kua kiniongo, or kua kisengesenge.

KINIOMI, *s.*, *name of a sickness from eating nazi* (R.) (*Kin.*).

KINIOKI, *s.*, *a barber (at Zanzibar)*.

KINIUMBA, *s.* (*vid.* kijoli, mbari), *kindred on the mother's side*; (2) *a kept mistress*.

KINIUME (*or* **KINIUMA**), *s. and prep.* (cha), (1) *afterwards, behind, after*; kiniumechangu, *behind or after me*; kua kiniume, *on the contrary*; khabari ya kinifume sijui, *the subsequent (late) news I do not know*; (2) *alteration, an enigmatic way of speaking, in which the last syllable is put first* (St.); kiniume cha ku tumai ameamini kua ku tumai, *Rom. iv. 18*; kinifume nime, *backwards (obsolete), too late*.

KINIUNIA, *s.* (cha, *pl.* vin—), *a kind of bread mixed with honey, flour, tembo, &c.*; sima ya mukato-butiwa asali ya ngizi; (2) *a little cake made to try the quality of the flour* (St.).

KINIUNDO, *s.* (*dim.* of niundo), *a small hammer*.

KINIUNDU, *s.* (*vid.* nundu, a hump), *a little hump*.

KINIUTA, *s.*, *lengthened clitoris* (Et.).

KINJUKUJI, *s.*; ku kata — *to shave all the hair except one long tuft* (St.).

KINOA, *s.* (*pl.* vinoa), *a mouth*; *vid.* kanoa.

KINOAJI, *beverage*; *cf.* ku nōa.

KINOJO, *s.*; maji yanoéwa (hunoéwa) na kinoomatupu yasonga moyo, *this prov. refers to him to whom water is offered, but who is hungry and wants to eat, not to drink* (R.).

KINORU, *s.* (cha niama ?), *cha unga, dough ?*

KINOWO, *s.* (*pl.* vionono), *a falling*.

KINBO (*or* **KINBO**), *s.* (cha, *pl.* vinōo), *whetstone, hone*; jiro la ku nōa; *a large grindstone which is turned like a wheel is called jirohe* (*cf.* nōa and nōo) (ku futa kinō?) (kinō cha mkono).

KINUA, *v. a.*, *to refuse, to negative, to dispute, quarrel about* (ku fania ubishi), *to object, to contradict*.

KINSAANA, *v. rec.*

KINSAITA, *v. obj.*; wa kinansa-ni, *about what do they dispute?* usi-tu-kiss masano, *do not object to our words* (*vid.* ukisani, shindania).

KINU, *s.* (cha, *pl.* vianu), *a mortar for pounding, a mill, oil-mill*; kinu cha ku tuangia; kinu cha juma, *a mortar of iron*; kinu cha nti, *a wooden mortar*; kinu cha ku shindikia, *a mill for pressing oil*; kinu cha moshi, *a steam mill*.

KINUA MCHUMI, *the imperial, the place where the imperial grows* (St.).

KINUBI (*pl.* vin—), *a harp* (St.).

KINUKAMITO, *s.* (R.), *a restless moving about from one place to another*.

KINUNDUNUNDU, *s.* (*only used in the pl.* vi—), *little lumps or knobs of lime or clay formed by water which runs down on the wall*.

KINUNGU, *s.* (*vid.* nungu); — *kikundi kidogo cha watu, a small band or company of men, from 12 to 20*; kinungu cha Wakamba wegni biashara, *a company of Wakamba traders; but nganiwa is a large caravan of 300 or 400 traders*.

KIO (*or* **KIO**), *s.* (cha, *pl.* vio), *a looking-glass, a piece of glass* (kidudo cha ku tezania).

KIO, *s.* (cha, *pl.* vio), *a fish-hook* (cha ku vulia shamsiki).

KIODARI, *s.*; ng'ao ya kiodari, *a checked cloth* (ya marakaraka).

KIOGA, *s.* (cha, *pl.* vio—), *a mushroom*. There are various kinds of mushrooms which the natives eat: (1) *kioga cha kumfi*, (2) *cha mbui*, (3) *cha ndofu*. The last kind is the largest. When a *Swahili* finds a great number of kinga cha ndofu in one place, his superstition considers it a very bad omen. He cries out, throws off his garments so as to become quite naked, and destroys all the mushrooms.

KIOJA, *s.* (cha, *pl.* vio—), *a curiosity, a fearful sight*; vionja vitishafio (*Luke xx. 11*).

KIOKORI (*pl.* vio—), *a reward for finding a lost thing and returning it to the owner*.

KIOMO; kiomo cha nti, *lit., lip of the land, i.e., neck of land*.

KIONDA, *a taster or tasting*; kionda mtūzi, *tasting of gravy*.

KIONDA, *s.* (cha, *pl.* vionda), *a wound*; ku-m-tia kionda, *to wound a person*; nashuku kionda — *uathanni tafania kionda, I suppose or suspect I shall get a wound or sore*; (1) *kitūne ja tonesha* (muanzo wa kionda); (2) *kitoronge, which is about the size of a quarter-dollar*; (3) *kionda kikuba* (large wound) (*vid.* tondoa); kionda ndugu, *an old wound which refuses to be healed*; ku-m-tia vionda vionda, *to bring many wounds upon one*.

KIONGOTO, *s.* — *kung'oa chakula, the time of tanning and eating, from sunset till late at the mtama time*.

ava; gunga lasimama kititi, ku cimika miti kititi
mitima alite nimama kititi, in oppos. to tam-
bamisha.

KIRO, s.; kito cha pite, a red precious stone
 (carneian?) worn in a ring on the little finger
 of the left hand. It comes from Jagga, where it
 is called mboro.

KIROA, s. (cha, pl. vitoa), head.

KIROAKITOA, topey-turoy.

KIROAMONGOMBA, s. (vid. pindo), tumbling, somer-
ault; ku piga kitoamgomba or ku piga kitoa
 pinda or ku pindukia ya kitoa, to tumble over, to
 make a bob (ku enenda vitoa pindu); fig, the
 head hanging downward like the fruit of the
 banana-tree; kitoa tini kana mgomba The
 Wadanga (sing Muanga) of Pemba are reported
 to be celebrated tumblers. There is an abomi-
 nable set of men and women on that island, said
 to go naked in the forest on their statuettes.
 They place themselves on their heels with their
 legs pointed to heaven. They kill persons and
 hang them on a tree, until the corpse is eaten by
 the worms and one piece after the other falls to
 the ground. The last worm is rotated and
 ground, and from that powder they prepare the
 unga wa ndere, which, when eaten, is said to
 destroy man's life to a certainty.

KIROANA, s. (= kijana, kidogo kilijo nunuliwa), a
slave's c;; opp. to kijukazi, slave-girl. A full
 grown slave is mtoana 'rid' (mtu muna) (kitu
 muna = kitoana)

KIROZO, s., vid kitoleo, s.

KIROZI, s., navel; tifu, a large navel such as an
seen protruding with many Wamla and San
kili, &c. It is an hereditary evil in many
families. It protrudes two to three inches
Kitofu lindi? (R.)

KIROJA, s. (ja), the needle-like end of a common
species of grass (of great length) which pricks a
little. The species is called niassi ya m. w. pl
maondo.

KIROKA (or KIROKA), s. (ja), hatchet kiroka cha
ku katia miti, for cutting trees, &c.

KITOLEO (or KITOLEA or KITOLO), s. (cfr. toea or
toelea), some relish with wali, vegetable, herbs,
pulas (= kitu kitijawo katika wali), something
which is put into the boiled rice or utama, &c.,
to make it more relishable, & g., fish, curry, fowl,
meat, ghee, &c. Mboga ya mlangu, ya kundu, ya
Kihindi, ya munguni, &c., are likewise sought
for the kitoleo. The wali is too dry to be re-
lished, there must be some sauce or relish added
to it.

KIROKA, s. (cha), a general name for calabash

made of a small round pumpkin or gourd; hagu
la mtama is the creeper of which the tama is the
fruit. The pumpkin is placed near the fire for
some time, until the (moyo) core is dried. When
the neck of it has been cut off and a little of the
core has been taken out, the natives put hot
ashes into the hollow. Afterwards they take a
long awl of iron and pierce the core until it falls
out little by little, when the calabash will be
ready for water, milk, or grain.

KITONATONA, damu ila ikali kitonatona (R.).

KITONE, s. (1) a drop; (2) kitone cha kionde, a
little wound of the size of a sircence. When it
becomes as large as a quarter-dollar it is called
kitoronga.

KITONUA, s., a chief, great man (with the Wakamba
(= bana in Kia). Hydrocele? (R.).

KITONUR, s. (cha, pl. vi—), food pressed into balls
in the hand and conveyed to the mouth (vid
munia, r a).

KITONGOJI, s., a village (Kiamu)

KITONGOTONGU, s., one eyed, a side (eye), y, mtu
huyu una usafihi yuwa-mi te? (R.) ngotungu,
this man is proud, he looks a (R.)
side he shuts one eye, y, (R.) moja
(mark of contempt)

KITORA, s., the bunch of ripe maize (mta) =
kibumba cha mashiko ya mtama) = cha mu
kuti, tangale (vid kibumba), & inganda.

KIROHA, s. (cha), the fruit of the mtoria tree. It
is edible (kana limu or bungu)

KIROHONAF, s., a bowl larger than kitone (vid);
when the kitoronga gets as large as a quarter
dollar it is called g'ula

KIROHO, s. (kichoch'o in Kiung), a pair of tongs,
ye which a piece of wood (having burned off a
little) is taken and thrust into the fire again (ku
tola vinga via motto = ku song'oa ndani na ku
pep'a motto) Kitoleo ni kol'o ni kuel'o cha
ku totoka motto

KIROHO (pl vi—), (1) a little child, adj., chakish;
kijana kitoto kiumo, kitoto kichanga, a baby; (2)
a narrow space between two houses; ananiba
vitoto, he blocked up the narrow passage; (3, a
small basket

KIROHO, s., a kind of whale fish

KIROHU, s. (vid kitofu), the narul

KITOWEO (pl vitowao), vid kitoleo or kitoleo, a
something to be eaten with the rice in other vege-
table food, a relish (vid. kitoleo).

KIROWA (kishakim) (R.).

KIRO, s. (cha, pl. vitu), a thing, matter (mwigano
yetu hamna waume kitu), ku-m-tatia kita, to

give one one thing after the other, e.g., cloth, gold, silver, &c.

KITŪA, *s.* (pl. vitūa), (1) the shade of a tree; tūa, a large shade of a large tree; hukēti kitūāni, let us sit in the little shade of a shrub which is (tebukūzi) from three to ten feet high; (2) a small shrub or bough, manni ya mti ndio matūa, yasiba jūa. 'Tepukūzi is the shoot, sprig of a tree which though cut off shoots again; kitūa is a small shrub sensu proprio; tūa (la), large shrub (pl. matūa), a bush.

KITŪANA, *s.* (eba, pl. vituana), a boy; mtuana, a youth; tuana (pl. wa), a full-grown youth = mtu mpefu.

KITŪA, *adv.*, alone, solitary; mtu huyu akēti hapa kitūa, this man lives here quite alone; mtu huyu yuna rokho ngūmu, this man is strong-minded, because he is not afraid of living alone.

KITUGŪTA, *s.*, cheek-bone (R.).

KITŪTŪI, *s.*, a small quaking bird on the shore (ni kijūni ch-^ooani, chawinia winia).

KITŪKA, *s.* (pl. vitūka), a body (= manonoyakwe hayana kitūo, jambo, espas).

KITŪKŪKA, *s.* (pl. vitūka), fright, startledness, shrinking back at the sight of a monstrous thing, e.g., of a serpent (cfr. kutūka, v. n.); ku tūa watu vitūko via khōfu, to make people shrink back with fear; mtu huyu yuna kitūko = mtu muōga, a man who is afraid, a timid man; nti hi kuna vitūko or imengiwa ni kitūko, this country is full of fear.

KITŪKŪ (or **KITUKŪ**), *s.*, a great-grandchild; cfr. njukū or mtukū.

KITŪKŪTA (?) *s.* (= ku fūnia kitūko or ku-ji-tuka), to startle.

KITŪLIZO, *s.*, a quieting or soothing thing; cfr. ku tūliza.

KITŪMBA (?) *s.*, cfr. tumba.

KITŪMBI, *s.*, dim. of tumbi, a basket made of green leaves of the cocoa-nut tree.

KITŪMBO, *s.*; kitūmbo cha mfūmo, the bough of an mfūmo tree; (2) dim. of tumbo; muana huyu yuna kitumbo kama mnāra, this boy has a belly like a tower; (3) ali-ni-tia kitumbo maji.

KITUMBOTUMBŌ (kifunifuni), on the belly.

KITUMBŪA, *s.*, a kind of pancake; mukāte mdōgo uliopikwa kwa mafūta, uliotumbuliwa uive (cfr. maandāsi). It is baked in oil, and is perforated, in order to promote its ripening, as they call it. It is made on special days, e.g., at Kibuni. The people of Zanzibar like it.

KITŪMOA, *s.*, cfr. punguāni; anatangamāna na maji ya kitūmoa.

KITUNARI, *s.*; mpunga wa kitanari; a kind of rice,

short and broad (mbū ya gani); opp. to mpunga wa msindano (thin); ndio ukashikwa damu, laken mpunga wa Kimika is red and not so good.

KITŪNDA, *s.*, a chess-pawn (St.).

KITŪNDU, *s.*, a water-jar (Tumbatu).

KITUNGA, *s.*, a small round earthen dish.

KITŪNGU, *s.*, a little heap (tūnga, large heap); e.g., ku weka niāma iliatiādos kitungu vitungu, to put up the meat of a slaughtered animal in little heaps for dividing amongst the people; (2) kitungu cha watu = kikundi, a little heap of men (a little troop); watu wana simama kitungu (cfr. kundi, kikundi); cfr. kifungu, kikosi, here a company, there a company of men.

KITŪNGU (or **KITUNGU**), *s.*, an onion (pl. vitungu).

KITUNGULE, *s.*, a hare; (1) kitungile wa māgū manne, yuwakēti mitūni; (2) kitungile ndogo wa māgū mangi hutamba viambazani, a spider.

KITUNZI, *s.*, a large fish which devours men when they are bathing or diving in the sea; kitunzi ame-m-tūnka mtu, the kitunzi has swallowed a man (vid. yūnuka). The natives believe that a ghost or Sajan sits in the fish and instigates him to swallow a man.

KITŪO, *s.*, (1) a resting-place or encampment on the road, usually under a large tree, &c.; mahali paipo na uvūli wa mti, watu wapumakāpo; huondāke sasa kitūni, hushike safari, tuende-zetu; mtumke huyu hapa kituo, this woman is never quiet at home, she always goes about to others; (2) hana kituo, he is unstable; hasubothu mtu kutu (vid. kitukizi); Kiswahili hakina kituo, the Swahili language is not settled; (3) section or paragraph of a book (chapter?).

KITŪPA, *s.*, a little bottle, a vial (vid. tupa).

KITUSHI (pl. vitushi) (R.).

KITUTANI, *s.*, environs (R.); Rabbi na kitutani-chakwo, Rabbi and its environs.

KITUTUMI, *s.* (E. ?), little horn (tu tūmi).

KITWA, *vid.* kitoa, head.

KITWANGOMBA, a somersault; *vid.* kitwamgomba.

KIU (cha) (niod'a), thirst; nina kiu, rokofoyangu imekaūka, nadāka maji, I have thirst, my spirit or throat has got dry, I want water; kua na kiu, to be thirsty; ku ona kiu, to feel thirst.

KIŪA, *s.*, the name of a fish.

KIŪAJI, a thing which kills; cfr. mēaji.

KIŪKA, *v. n.*, to step over (vid. kiu, s.).

KIUKIA, *v.* (krokia).

KIUMA, *s.*, a fork.

KIUMA MBŪI, a small, dark-colored lizard (St.).

KIUMAKU, *s.*, a little meat which is eaten, e.g., kiumakū (ku ūma n'ni) ni adai wa n'ni.

KIUMBE, *s.* (cha, pl. viumbe), a creature, that which is created (ku umbu); kiumbe kinali ku ūmbu, a creature is subjected to

continuous changes till it dies; *kiimba* cha *mana* Adam or *viimba* via wana Adam, human creatures (*vid.* *umbo*).

Kiimba, *s.*, beating of the drum accompanied by the song "Shetani ndo, tupigane timbo"

Kiimba, *adj.*, male (*vid.* *ume*), askari ndume bora, very heroic soldiers.

Kiimba, *s.*, a certain trap (*R.*) ?

Kiimba, *s.* (*cha*, *pl.* *vi—*) (*Pers.* *bustān*), (1) a plantation of fruit-trees; *kiunga* ni mahali pa ku ya *minazi*, *miembe*, *mitenezi*, *midāni*, *maji-ngo*, *migoma*, &c.; *kiunga* is different from *shamba* (*vid.*); (2) *kiunga* — a suburb, the outskirts of a town; *kiungan*, near the town.

Kiimba, *s.*, a kind of red fish.

Kiimba, *s.* (*cha*, *pl.* *viungo*), union of various parts, hence (1) joint of the body (*kiungo* cha *imani*, article of faith); (2) condition; *kitu* kikali cha ku *unga* mtizi or *kiungwiyo* mtizi or *kiungamanacho* na mtizi, something acid or sour which is put into the mtizi, *y.g.*, *malimau*, *mtufu*, *siki*, *maembe*, *mabiti*, &c. (*vid.* *dibu*), *samli*, *maliman*, *munu*, &c., *wa* *pl.* to add a uniform and better taste to food, huko *viungo* vina *atāna*, in this region or place, joints leave each other; *maneno* akwe *hai* (*hayana*) *kiungo*; (3) makuti ya *kiungo* or ya *iko*, *yali-shoko* ni watu wako (*vid.* *makanja*).

Kiunguana, *adj.* and *adv.*, noble and free; *maneno* ya *kiunguana*, the language of the free men or nobles, not of slaves, gentlemanly, noble, rare, civilized, courteous, becoming a free man, *ntu huyu yuwana kiunguana* or *kikondō*, this man dies like a nobleman, or like a sheep, which does not cry nor resist; *manamke wa kiunguana*, a lady The *Masru* (the former dynasty of Mombasa) were like sheep, they died nobly (as becomes great men) when they were expelled (by Said-Said); *Masru* ni *kikondō*, wana *kiunguana*.

Kiunguana, *adj.*, referring to matters or to the language of Zanzibar.

Kiunguana, *s.* (*kiunguana* cha *moyo*), rising of the stomach, eruption, rumbling, a breaking of wind, heartburn; *n'afania* or *n'na* *kiunguana* cha *moyo*, *nifambe* *ivu* la *motto*, my stomach rumbles, I have heartburn, let me lick the ashes of fire (which is considered by the natives to be a remedy against eruption); *yfr.* *kekofu*.

Kiunguana, *s.*; *kiungurimo* cha *tū* or *jū*, the growing of a leopard (*vid.* *ku ungurima*).

Kiungu (*cha*, *pl.* *vi—*), the loins, the hip; *kiāno* cha *mbili*, that part of the trousers which covers the loins.

Kiungu, *s.* (*cha*); *kiāna* ni *uhāo* wa *ku* *sikia* *niāfu* *kāfūni*, the board or plank which is laid over the dead in the grave. The corpse, after having

been carried on the *jamāna* (*vid.*) to the grave, is lowered down to the bottom, where it is covered with the *kiāna*, so that it rests, as it were, in a box. In place of a plank, the *Swahili* put a quantity of branches over the corpse, and then fill the grave with earth. Coffins are not used.

Kiungu, *s.*; *kiāna* cha *maneno* ya *kiāna* *niāmo* or *maneno* ya *kiāna*, the turning or contortion of the words, so that they are not naturally pronounced, the last syllables being spoken first; *e.g.*, *maji* they pronounce *jima*, *wali* they spell *liwa*, *tupa* — *patu*, *mafuta* — *tamāfu*, *mkeba* — *bemke*, *nenoma* — *maneno*.

Kiungu, *s.*, an edifice of wood; *ku unda* — to build a ship (*chom*) *kiungu*.

Kiungu, *adj.*, bitter, acid; *kitu* hiki *kiungu*, *hakitāmu*, *hakiliki*, *kana* *shibiri*, this is bitter, it is not sweet, it cannot be eaten, it is like aloes.

Kiungu, *s.*, killing, murderous, deadly; *niāma* *kiuwaji* (*pl.* *viuwaji*), a wild beast (ku *ua*, to kill), in general everything which kills, like *sumu*, *bundu*, &c.

Kiungu, *s.*; *maneno* haya *nda* *kiungu* — *kiniume* *niūme* — *maneno* ya *fumbo* (*R.*), *ndia* *maneno* ya *kiūme* *niūme*.

Kiungu, *s.*, the elbow

Kiungu, *s.* (*vid.* *kiungu*, the girth of a tree), the circumference

Kiungu (or *kiungu*), a ferry, a ford, a crossing-place (*vid.* *vuka*)

Kiungu (*pl.* *viungu*), a shade, shadow (a ghost).

Kiungu (*pl.* *vi—*), a roaring, howling sound (ku *vūma*, to roar), or noise.

Kiungu (or *kiungu*), *s.*; *kiungu* cha *nuelle*, long hair; *yuwana* *kiungu* cha *nuelle*, *hazini* *niāni* *kana* *intōro*, he lets his hair grow, does not shave it as the *robba* do. The *Wanika* let the hair grow in time of mourning.

Kiungu, *kiyāzi*, *kiāho*, the bearing (child), birth; *vid.* *kiāho*, *kiāzi*.

Kiungu, *muana* *kiungu* *ulimi* wa *kiungu*; *unasema* na *ulimi* wa *kiungu*

Kiungu, *adv.*; *ku angāka—*, to fall side wards.

Kiungu, *s.* *vid.* *kiungu*, *s.*

Kiungu (or *kiungu* or *kiungu*), *s.*, a mud wall; *kiungu* cha *uāfu* wa *niūma*, the side wall (*chi*) wall of a native mud house (*uāfu*, *pl.* *mbāfu*, *vid.*); *kiungu* cha *kati*, the middle wall; *kiungu* cha *ngāo* ya *mbelle*, the front wall; *kiungu* cha *ngāo* ya *niāma*, the hind wall. The whole figure of these architectural expressions is taken from the human body; *kiungu* *uāfu*, side, rib (*pl.* *mbāfu*), forms the outside or out-wall of the human body; *ngāo* ya *mbili* is its front and hind wall; *ya* *ku* *mbili* *ndani* (to cover the interior of the body).

KIWÁMBO, *s.* (ni kitu cha) ku ámbisha na kitu kingine ku gnyána, anything fitted for overlaying, covering, or joining a thing together with another, to hold fast; e.g., kiwámbo cha ngóma, ngófi ilioambiwa ngóma, ku amba ngófi ngoma, to cover a drum with a skin, to put a skin upon it, in order that it may give a powerful sound, something strained tightly over a frame, like the skin of a drum; kiwámbo cha makuti; kiwámbo cha kitanda, overlaying with leaves of the cocoa-nut tree, overlaying of a bedstead.

KIWÁNDA (KIWANJA), *s.* (1) an open place within a town, village, or house, a yard; (2) kiwanda cha mabunzi or ya ku fulia juma, a shed under which the native blacksmiths do their work, a workshop; uwanda, a free place around the house (a yard); (3) mawali pa ku jong'a niumba, building ground or lot; hi ilikua niumba, inavundika, sasa ni kiwa ada tti.

KIWÁNGO, *s.* (cha) (cfr. ku wanga, *v. a.*, to count, to number), (1) a number; kiwango kadiri za watu mia, about 100 men in number (wali-pita viwango via ku fin); ku pita viwango, to exceed the number; deraja, degree, position in the world, etc.; ni kiwangochangu, ku sema hivio, a degree or dignity requires that I should speak thus to thy superior; si kiwango cha mtuina ku sema hivio na mungu, it does not belong to the slave, is not his degree, to speak in such a manner to a free man.

KIWÁNGO, *s.* (in Kin. mtori), a kind of snail on the sea-coast, from the shells of which the Shuhili make ornaments which they sell to the Wakamba. At first they separate the upper part of the shell by burning, then they rub the kitako cha kiwango on a stone, afterwards they perforate and put a string into it, to wear it on their necks, or breasts. The Wakamba call it mavuo, and say a fowl for two pieces.

KIWÁNIO (not KIWÁNI), any slip of wood used as a wedge to fasten with, a little wedge (K).

KIWALO, *s.*, a great feast (Tumbatu) (St.)

KIWÁVI, *s.* (pl. viwávi), a nettle, a sea-nettle (St.).

KIWÁVU CHÁNA, ribs.

KIWU, *s.* (pl. viwe); kiwe cha usso, a kind of pimple on the face. The viwe will also rise on the hind part of the head, when a man is shaved for the first time; aliekunua nuelle hizi haja ku nioa, ndipo ukafania viwe katika usso.

KIWÉKO, *s.*; kiwéko cha mukono, the arm from the shoulder to the elbow, the wrist.

KIWELLE, *s.* (cha), the udder; vid. maziwa.

KIWÉO, *s.* (cha); kiweo cha asamu, the upper part of the thigh (vid. maenga engu, *s.*) (Kimrimu); Kimv. kiweo, thigh, refers to animals, but paja to men (paja, la, pl. ma—); Kinika, kiga.

KIWÉRE, *s.*, lame, the loss of the use of the legs from rheumatism, a cripple who cannot walk.

KIWÉWE, *s.* (cfr. wewedeka), amusement; Kiwéwe kilikua, kina-m-shika, Luke v. 9 (Kung'wa ni kiwéwe); kiwéwe hika-wa-jia wote.

KIWI, *adj.*, (1) shy, bad — kibaya, si jema, kitu hiki kiwi (Kinika); (2) dazing, dazzled, dimness; kiwi cha mato, shyness from weakness of sight; mtu akiona mtana usiku hasini, ana kiwi. Br. states that the Muegwi kiwi cha mato sees more at night than in daytime, and that kiwi is the transition to the grey cataract.

KIWIALIA or **KIVIALIA** (pl. viwialia), or **KIWILIO** or **KIVILIO** (pl. viwilio), *s.*, a native of a place, one who is born in a certain place or country; mtu huyu ni kiwilio cha Mvita, this man is a native of Mombas; mimi ni kiwilio or kiwialia cha Usunguni, I am a home-bred or native of Europe (kiwilio cha nti hi, a native of this country); Kiwialia or kiwilio cha Pemba amokua sasa mtu wa M^{na}, the man who was born at or who was a native of Pemba has become a native of Mombas; mkasi wa Mvita, a dweller at Mvita. Ise ni m'ja na m'aji, he came by sea, he is a free man, not m'ja na goma, who is a slave.

KIWIDA, *s.*, the hole in the beam into which the mast of a vessel is fixed.

KIWIEWIE, *s.*; mbuba za kiwiewie.

KIWIFU, *adj.*, ready; vid. kisifu, mbifu, kiifu; but kiwifu fifu, vid. kusuru kusuru.

KIWIKO ? kiwiko cha mkono, the wrist; kiwiko cha gũ, the ankle (St.); vid. kiweko.

KIWILIWILI, *s.* (cha), (1) the trunk of the human body, the body without the limbs; (2) the body in general; wangu za chakula jema ni nguvu za kiwiliwili; kiwiliwili ni kipande cha mwili; (3) the circumference of something — unone; una-ka-pima, kiwiliwilihakwo cha pata-ja ?

KIWIMBA (or **KIFIMBA**), *s.* (cha); kiwimba cha mti, the size, bigness, girth, circumference of a tree. Ku wimba, *v. n.*, vid. wimba.

KIWINGU, *s.* (dim. of wingu) (cha, pl. viwingu), a small cloud; kiwingu cha mvua ohagnioniota — chafania mvua ndogo, nti isipate maji sana, the rain-cloud gives only a little rain, so that the land does not get much rain; wingu la mvua, a large black cloud, especially of rain (pl. mawingu ya mvua); uwingu is the blue sky; mbingu, the seven heavens of the Muhammedans (heaven in general). Kiwingu cha usso, forehead.

KIWIXOWINO, *s.* (cha), the shaking of a little child held in one's arms (ku-m-toshia mana); (2) the trembling motion of the buttocks after cohabitation (cfr. ku muniamaia and gniengua).

KIWITI (or **KIMITI**); janni kiwiti, green; nioka ya

jaani kiwiti, a green snake which climbs the coconut trees in quest of tembo (cfr. manni).

KIYAMA, s., the resurrection (vid. kiyama).

KIYAMBABA, vid. kiwambaba.

KIYAMBO (P), neighbourhood (St.).

KIZA, s., darkness; ku tia kiza, to darken, to dim.

KIZAO, s. (pl. vizao), one born in the place, a native.

KIZI, s.; (1) — kizi, birth — cha ku viia watoto; (2) generation.

KIZI, s. and adj., (1) maneno ya kizi, sayings of old people; (2) kizi cha kale, an old woman; (3) kizikiganga, a hag.

KIZIA, s. (P); ku lala vizia — ku otia (vid.)

KIZIRO, s. (pl. viziro), a cork, stopper.

KIZIMU, s., a cage.

KIZINDA, s., a virgin (St.).

KIZINGITI, s., threshold, the top and bottom pieces of a door or window-frame.

KIZINGO, s., windings of a river, bends, &c.

KIZO, s. (pl. vi—), the half of a coconut or of an orange, &c.; kizio cha nazi, kizio cha nazi cha pika kisaga, which wants only half a nazi for cooking (vid. kisaga).

KIZWI (pl. vi—), deaf.

KIZI; kizizi cha mtaa, a room, ²therefore it is morning; kiziki alie na oda haonekani na watu, yuwaketi niumbani basi, asoma kua polepole, ndio kizika, she remains secluded and quiet during her mourning; (2) an evil spirit, e.g., the Portuguese left a kizika, i.e., an image of Mary, at Rabay, when they abandoned Mombasa.

KIZIKA, s. (pl. vi—), (1) mke aliciliwa ni mume, a woman whose husband died ²therefore it is mourning; mtumke huyu ni kizika, this woman is mourning; kizika alie na oda haonekani na watu, yuwaketi niumbani basi, asoma kua polepole, ndio kizika, she remains secluded and quiet during her mourning; (2) an evil spirit, e.g., the Portuguese left a kizika, i.e., an image of Mary, at Rabay, when they abandoned Mombasa.

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KO, s. (la), a projection of the larynx; kō yaukula chakula (Er.)

KO, s. (la, pl. ma—), a mother either in the human or lower creation; kō or goma la mke, la guombe, la mbūzi, la kuku; a woman previously to her becoming a kō was manamwali (a virgin), but the animal was māmā, a cow-calf or heifer (e.g., māmā wa guombe, a cow not yet having given birth); kō la kuku, a laying hen; kō la mbūzi, a breeding goat.

KO, s. (la, pl. makō), (1) kō la fetha (= bamba la fetha), a thin band of silver which wealthy people put on the scabbard of their sword, or on a musket to hold the barrel on the stock; (2) a kind of ornamental ring worn on the legs by females (cfr. turungu; ukua, pl. kua).

KOA, v. a, to bathe one's self (Kikinda) (kuoga in Kima); ku-m kōa maji - ku-ma maji or ku-maji or muaji maji mullini, to wash, sprinkle one or one's body with water.

KO, v. a, of the sun, of fire and salt (Rob.)?

KOA, s. (wa pl makō or with va), a mail. The Sukulu do not cut it, but the Wanika do. The Sukulu make a medicine for the itch from it. Nadaka daua ya viungu mungu (vid. ruungu) magu jamaa yawishi kama pila, majira ya mvua, nkupatu ūte wa kōa nkijipaka maguini, hayawishi tona, I want the medicine for sore legs, they burn me like the itch at the rainy season, if I could get the ute of the mail, and anoint my legs with it, they would burn me no more.

KO, s. (la, pl. ma—), a small land-tortoise. It is eaten neither by the Sukulu nor the Wanika. Only the makōbo ugulu is eaten, and its flesh is agreeable. It is of a large size. The sea-tortoises are: (1) kama, (2) gnamba, (3) dūli.

KO, s.; kobokobo, s. (R)?

KO, adj., concres; ku sania koba (kobu), to be concres; cfr. ku fukuka, to be concave, said of a plank which has been sawn unequally.

KO, s. = kobu?? (R)

KO, s. (pl. ma—), the fruit of a kind of palm; mkoche, the tree.

KO, s. (la, pl. ma—), that part of the master's plantation which belongs to a slave. Shamba pia ni jamba la bana, laken mtama yuna kipanda cha shamba la naniyākwē apāte chakula, asilibe kita cha banawākwē. Well-disposed masters allow their slaves to work for themselves on Wednesday, Thursday, and Friday. Kua siku hizi tatu mtama yuwalima kōdo. On the four remaining days he works for his master (siku za maunguana). The kodo or kipanda cha mtama is all around the master's plantation, which lies in the midst. When the master thus allows his

slave three days of labour for himself, he gives him neither food nor cloth, but the slave is to maintain himself. If he takes from his master's property he is beaten or imprisoned. Besides, the slave is allowed to work for himself on the kodo before sunrise and a little before sunset. Those masters (like the Banians and some others of liberal mind) who do not allow the slave a kodo, give him a daily posho or allowance of rice or Indian corn, and clothes from time to time, but then they require the whole strength and time of their slaves for themselves. Other masters, who are less well-disposed, grant them only two days or only one day of labour for their own maintenance. Hence the slaves will steal and pilfer wherever they can. (2) Kodo (koto) (ku-m-piga mtu kodo), a stroke with the knuckles? (R.), ku lima kua kodo (cfr. koto).

KODŌA, v. p.; ku — mato, to open (one's eyes) wide, to stare at, to have or keep the eyes open like a dead person (ku gnārizā).

KODOLĀ, v., to stare at one, to keep a fixed look upon one (especially as insolent persons do); *keāni ku-ni kodolā muto, wherefore do you fix your eyes upon me?*

KODŪE, s., a kind of game in which little stones are thrown upwards and caught with the hand. If the player does not catch the falling stones, his playfellow yuva m-tia kibe, i.e., takes up the play in his stead (cfr. madessi).

KOLĒO, s. (ya ku kolea), forceps (vid. koléo); koléo kidude cha ku cupula or shikia chuma, a pair of tongs to hold hot iron with.

KOFI (or KOFI), s. (la, pl. ma—), the flat of the hand; ku-m-piga kofi la shikio, to give one a box on the ear with the palm of the hand; ku-m-piga kofi la mavu, to strike the side with the open hand (vid. oya, s.); ku piga makofi, to clap the hands, e.g., in native dances, keeping time with the drum (ngóma); kofi, s., a stroke with the open hand.

KOFIA, s. (ya, pl. ma—), cap, such as the Orientals wear: (1) kofia ya halifia (beautiful and expensive) (probably brought from Aleppo in Syria); (2) kofia niekundu tūruki (the Egyptian or Turkish red cap); (3) kofia nūauppe ya shāmu (the white cap from Syria).

KOFILA, s. (vid. kafilā), a caravan.

KOFU (or KŌVU), s. (ya, pl. za) (cfr. gofu), (1) the scar of a wound or burn; kofu ya kiōnda cha motto, a scar of a brand (cfr. mkofu); kofu la mtama; mtama umengia kofu, mustiness, to become mouldy; (2) kofu (pl. ma—), ruin, ruins, e.g., la, pl. ya nūmba (makofu ya kiōnda).

KOFUA, v. a. (= ku-m-kondēsha kāmā), to enervate, enervate, wear out, waste his strength.

KOFUKA, v. n., to become very meagre (R. gofika), to pine away.

KOFUHA, v. c.; maradi ina-m-kofusha, the sickness has reduced him very much.

KŌFULI, s. (ya, pl. za), a padlock (opp. ufunguo wa kasha, &c.); vid. kufuli, s.

KŌGA (or KŌGA), s. (la, pl. ma—), the dirt which accumulates on a vessel not in use; ngofi ku fania kōga.

KŌGO, s. (la, pl. ma—), the back part of the skull, occiput (= nūma ya kitōa) (vid. kikosi and kishōgo), the hind part of the head; kogo za mato; mtu mwe, ni mato makuba sana (tāmiba kua nene); kōgo za mato, large eyes protruding.

KŌGODO (rotius kokoto), s. (pl. ma—), a small stone? (R.).

KŌHO, s., a large bird of prey; cfr. tai, firikomba, pungu, kipunga.

KŌHŌA, v. n., to cough.

KŌHOZA, v. a.

Ji kŌHŌZA v. r., to cough on purpose to attract the observation of him with whom one wishes to speak.

KŌHOZI, s. (ya, pl. ma—), expectorations, phlegm (vid. kikohōzi). The native doctors prescribe moydāno (vid.) ground in a kibia, and mixed with uji of mtama flour, and drunk as a remedy against expectoration.

KŌIKOI, s. (pl. ma—), a sort of evil spirit (St.), to be distinguished from hoihoi, cry of joy.

KŌJA, s. (pl. makōja) (R.)?

KŌJŌA, v. n., to make water, micturate = ku toa mikōjo or ku tabāulu or tabānili.

KŌJŌZI, s. (la, pl. ma—), urine; ndizi hizi ni kŌjŌzi, these bananas cause much urine. There is a kind of small banana which has a great effect upon urination.

KŌKA = ku oka, v. a. (cfr.).

KŌKA, v. a. (Kigunia), to set on fire = ku tia motto, ku anza ku fufia, or toma motto tango (Kimbata) (cfr. tange).

KŌKA, v. a., to roast on the fire = ku ōka or ōja = ku weka mottoni hālii, si ku kanga kua samli, to put into the fire really, not to fry with ghee.

KŌKĀ, v. a. (Kigunia); ku kŌkĀ mŏjo = ku tia motto, to set on fire, to bury.

KŌKE, s.; kŏke ya motto, the large fire made of wood on clearing the ground for a new plantation; ku fania kŏke ya mŏjo (Kigunia); ku kŏkĀ motto tango or ku tia or vata (kŏnge ōka kŏke) motto tango, to burn the wood of a new plantation (tango); shamba la tango (new plantation) is opposed to ūm or shamba la kŏle (an old

plantation). When the natives commence a new plantation, they first cut down the trees and shrubs, and only large trees are left standing, after the bark has been peeled off. At the dry season they assemble on an appointed day very early in the morning, each man carrying a red cock and a loaf of bread with him. At first the muallimu (Muhammedan teacher) reads prayers and some portions of the Coran, after which he gives a ~~sign~~ for slaughtering the cocks. The heads of these and a piece of bread having been thrown into the fire, the burning of the shrubs and trees begins. Heaps of dry grass have been previously accumulated in different places, so that, when the wind rises, the fire burns furiously and presents an awful spectacle, for you may then see a tract of country for many miles exposed to the rage of the fiery element. When the fire has done its work all over the tänge, the natives take some extinct firebrands, and fasten them to their bodies, which they bedaub with coal-dust and ashes. Then they return singing and dancing to their homes, where the women meet them with jars of honey-water, to refresh them after the heat to which they were exposed. The blackened firebrands having been suspended to the door of the house, the whole ceremony terminates, and soon afterwards the ploughing of the new plantation begins, after the native fashion, with the little hoe, not with the European plough, which is yet unknown to the East Africans. However, in the colony of Fire Town (near the island of Mombasa), the European plough was introduced in 1878, to the amusement of the natives.

KOKO, s. (ya, pl. za and makoko), stones of fruit, e.g., koko ya koma, ya embe, &c., but kisa (vid.) is the kernel which is in the stone.

KOKO, s., bushes, thickets, brushwood; hunc mbona koko, a roving dog which stays in the bushes and eats all that it can find.

KOKOA, v. a. (vid. pukusa); ku kokoa — ku sona taka; ku kokolewa; mtanga unakokolewa na maji.

KOKOLEA, v. obj. and instrum.; kidúdo ha ku kokolén, ~~tange~~ (vid. koeléo). They use koeléo and koléo.

KOKOMEA, v. a.; ku kokomea jembe, to wedge a hoe, to put a wedge into it.

KOKOMELA, v. n., to vomit or retch violently, to belch out.

KU JI-KOKOMELA (or JI-TAFISHA), v. refl., to cause one's-self to vomit, e.g., by the application of a feather irritating the throat.

KOKOMELA, v. n., to cackle, to be distinguished from the peculiar sound which a hen makes when about to lay her eggs after the cackle the hen yuwat'et'es (cries in travail, káriba na ku viá).

KOKÓBUTA, v. n., to drag on the ground (= kokóta).

KOKÓTA, v. a., to draw, drag, trail, e.g., miba ku vuta sana. Ku enda kua ku ji-kakota, (1) to march away or off like one who has been given a refusal; (2) to protract, to lengthen a speech — ku endelóza; (3) to stammer, to stutter, ku kokóta maneno (to speak slowly) or ku gogóta maneno (to prolong words); (4) ku kokóta káo, to rattle the throat; ku kokóta robo, to breathe hard.

KOKOTELA, v. c., to do anything slowly but carefully.

KOKOTELA, v. n., to tug?

KOKORO, s. (la, pl. ma—), cockle-stones or small pieces of stone put (by beating) into the clay or lime of a wall to make it solid.

KOKU (pl. ma—), nuts, stones of fruits (St.).

KÓLA, v. n. (Kín) (vid. koma, Kíwá), to satiate.

KÓLE (or sháwí) (la, pl. ma—); kile la nazi, the cluster of coconuts (cfr. lann, la).

KOLÉ, v. a., (1) to apprehend somebody for debt, to take forcibly the property of a man (on the road, &c.) on account of the debt of another countryman or of a relation who owes the taker some money, but has not yet paid him. After the real debtor has paid, the property must be restored to its original owner, from whom it was forcibly taken, e.g., (Jahiri ame m-koléa Mnika pembezakwe zotto ndani, Jahiri (a former powerful chief at Mombasa) has taken on the road from an Mnika all his ivory (which the Mnika wished to sell at Mombasa). (2) Ku koléa, to put the proper proportions of ghee, mázi, &c., into the food so as to render it well flavoured; ku kolén samli, nári, &c., katika chakula, lipato la imu (ku tia ndani), koléwa, v. p. Kertási ya ilikén, writing paper (in old language).

KOLEKOLE, s., a kind of hay-fish which the natives catch at sea; kú la pujan na kangája ni utófu wa kolekole.

KOLÉO, s. (la, pl. ma—), tongue; vid. koeléo.

KOLESI, s., apprehending somebody for debt (cfr. kolén); kolesi tupu zinangia nti, hapána mambo ela ku koléa watu.

KOLEA, s., fore-skin; cfr. ~~kolé~~, cortice nudavit, res-cuit praeputium, circumcidit; ~~kolé~~, praeputium.

KÓLÓLA, v. a., to stir.

KOLOKÓLO (KURUKORO?), a turkey.

KÓMA, s. (la, pl. ma—), the fruit of the mkúma tree.

KOMA, v. a., to cease, to end, to leave off (in the languages of Jagga, Uambara, and Pare koma means to die, to kill); utakomá-pi, how far wilt thou go? where wilt you end? koma,

die in the imperative; akomá-po, wherever he stops; koma, usijo, come no farther.

KOMANIA (or KOMAGNIA), v. a., to get, to comprehend; si-m-komanii or komagni, I cannot comprehend him (the active form of koma) (R.).

KOMEA, v. obj., to lock in, to shut up.

KOMELIA.

KOMESHA, v. c., to cause one to cease to do anything = to forbid, prevent one; ku komesha maneno or makelélé, to stop talking or making a noise; nime-m-komesha mtu huyu kuja kuangu, si-m-kubali tena, I have forbidden this man to come to me again; Mungu a-ku-komesha or a-ku-epúshe na maovu, may God prevent you from evil.

KOMA, s. (wa, pl. za), a man who died and who is believed to visit in the grave, whence he sometimes appears to a relative in a dream, in which the koma gives him orders with regard to sacrifices and offerings in order to avoid public calamities. The Suahili are almost as superstitious as the pagans in this point. They believe that the dead care for the living, wherefore the latter must honour the graves of the dead every year.

KOMAA (or KOMA), v. n., to be full grown; fig., to make boys and girls ripe by reproachful names referring to the sexes.

KOMAFI, s., the fruit of the mkomafi tree, a kind of creeper (cf. mkúa, s.).

KOMA MANDIA, s. (la, pl. ma—), pomegranate; Arab. رمان, malum punicum.

KOMAZA, v. a., to mock, to make game of (St.).

KOMANII, s. = ngumu? (Arab. قماش) (R.) (of cloth).

KOMBA, v. a., to hollow out, to chisel out, to shape out, e.g., a trunk, with an instrument of iron, to make a drum or mortar (nkombe wa chuma wa ku kombéa ngoma or winu); ku komba pishi, to hollow a pishi (a certain measure, vid.); to clean, e.g., ku komba dafu, to clean a cocoa-nut; ku-m-komba mtu, to draw away all the money or property of a person by begging, and by showing apparent attachment to him, but when he has spent all his property and has become destitute, to leave him to his fate. There are many Suahili who were once wealthy people, but who lost all their riches by aspiring after greatness, influence, and a large retinue. Watu wame-m-komba maliyakwe pia iote, the people got all his money = wame-m-fukiriha (vid.); dafu la ku komba, a cocoa-nut in which the knotty part is but just forming, which is then reckoned a delicacy (St.).

KOMBKA, v.; maliyakwe pia imakombéka or

imepangusika, all his property is exhausted, to be cleaned out, to have had all one's money got from one.

KOMBA, s., a galago, s. (St.).

KOMBA, s. (wa, za); niamu arukai kama kundi, a kind of squirrel which is very fond of the bananas and of tembo. Erh. takes this animal for a small monkey which is very fond of palm-wine (simia antellus).

KOMBA MIKO (pl. ma—), a creeping insect, cockroach, a kind of beetle (in Kiniasa pemfu na ruma).

KOMBA MÓYO, s. (la, pl. makomba moyo ya), the main rafters or main poles on which the thatched roof (pā) of a native cottage rests.

KOMBATI, s., a framework (of sticks?) for a wall of clay? or only thin poles? (R.).

KOMBE, s. (ya, pl. za); (1) kómbe za poani, cockle or mussel shells of which the natives make a good kind of lime; kombe la nukono, the shoulder-blade (St.); (2) (ya, pl. ma—) a large oval dish, plate (kombe ya udongo, pl. ma—), it is deep and long; kikombe, small plate, coffee-cup; kikombe cha bilauli, a drinking-glass; kombe la ku lia wali (kombe lili), a dish for rice; (4) kombe (ya, pl. za), a shell (kombe za kúnúa vinu, a wineglass, R.); (5) kámbe, a rake, scraper like a little hoe (R.); kombe ya chuma ya ku kunia ngoma, an instrument for hollowing out trees for canoes, mortars, &c.; (6) in Kinika, ukombe (pl. kombe), nail, claw (Kiswahili, kuja, pl. kuja) nanga ya púrua ina makómbe manne, laken paara iya makómbe mawili, vid. nanga.

KOMBE, s., a sling (St.).

KOMBEREKA, v. n., he has been stripped of all his property, he has become a poor man (vid. komba).

KOMBEREKA, v. c.; ku — mtuzi kua wali, to let the sauce be absorbed in the wali, so that there is no more mtuzi in the plate.

KOMBO, s. (ya, pl. ma—), defect, crookedness, curvature, an uncommon projection of the bottom; mtu hu una kombo, this tree has a crookedness, has kunioka, it is not straight; mtu hu una kombo, this tree is crooked; kitu biki kikómbe, this thing is curved or crooked (cf. gosh or gishi); hapana kombo — hapana shaka, there is no dispute; ni kombo nayo, lit., I am crooked with it, cannot reach it. Asie kómbe na tisa, one of the pretended qualities of Muhammad (he who is without crookedness and blemish).

KOMBO, s. (la, pl. ma—), the remainder, residue of food after one has eaten one's fill, scraps; kungo la wali or makómbe ya wali, the remainder of boiled rice left after eating.

KOMBKA, v. a. (= ku tia kímbe), to make crooked;

e.g., mimi nimelekea maneno, nawe umekuja ku-ya-kombōa (= ku ya haribu), *I have settled this affair, but you came and made it crooked (= you thwarted or spoiled it again).*

KOMBŌA, *v. a.*, to redeem, to obtain a person or thing back after having paid a ransom (ku letta ukambōa); mkombōsi, the redeemer; ukombōzi or kombōzi and makombōzi, redemption; ku kombōa mtu alieusoa, to redeem, to buy back a man who was sold.

KOMBŌA, *v. c.*, to redeem.

KOMBOLĒA, *v. obj.*; ame-m-kombolēa udugūyo

KOMBOLĒA, *v. c.*, to cause to redeem.

KOMBOLĒWA, *v. p.*

KOMBŌKA, *v. n.*, to become crooked, curved (= petemāna); *e.g.*, usoo or mukono umekomboka kwa maradi, the face or hand got crooked by a disease; kitanda kina kombōka, the bedstead went asunder; mti umekombōka, the tree became crooked; maneno haya yamokombōka sana, nebabu-hayana shāhidi, na kuamba shāhidi yupo, yangeleka harraka.

KOMBO KOMBO, great crookedness, crooked; mti hu n kombo kombo, this tree is very crooked, in full of curves; yuwaangalia kombo kombo = yuua tongo, he squints.

KOMBŌKA, *s.* (la, pl. ma—), a bomb, shell. The Mombassians felt the power of this missile when the Sultan Saïd of Zanzibar bombarded the town in 1836 (?).

KOMBŌZI, *s.*, a ransom (*vid.* kombōa).

KŌMDA (KUMDA), *s.* (la, pl. ma—), a coffee-pot (dila ya kahawa) (or kōmda ya ku pigia cahawa, coffee-mill ?).

KŌME, *s.* (la poāni) (pl. ma—), (1) a kind of fine mussel (pearl oyster ?), the meat of which is eaten, and its shell sold to Indian traders (Reb writes it gome); (2) kome (ya, pl. za'), the small flag of a caravan-leader.

KOMĒA, *v. a.*, to bar, lock up with a native lock, which, together with the key, is of wood (ku komēa kwa komēo) (*qfr.* kia, *s.*; ku tia kia). Kia or via (old) ja mūili, members of the body.

KOMĒLA, *v.*; mfunguo wa ku komolēa komēo, the key for locking the door.

KOMŌ, *s.* (la, pl. ma—), rail, bolt of a door with a wooden lock, fastened to the outside of the door.

KŌMARA, *v. c.* (*vid.* koma), (1) to stop, to make to cease; *e.g.*, Mahammadi ndio aliekomesha atume, Mahammadi has closed the series of prophets; (2) to send one away roughly, though he was offered to come (*Ex.*).

KŌMŌ, *s.* (kō and mō) (ya), (glottis ?) the camel-horn and that part of the throat through which the water passes in drinking (*qfr.* of men and

animals). Ni mō mīwili, (1) umio ni ndia ya chakula, the oesophagus; (2) komio ni ndia ya maji; umio is sing., mō pl.

KŌMO, *s.*; kōmo la usoo (or ukōmo wa usoo), forehead, front; fulani una kōmo = usoo haya ulitōkēa, or kōmo and kikōmo katika usoo haya, a forehead which projects very much.

KŌMŌE, *v.* (ya, pl. za'), the patch applied to the bottom of a mortar.

KŌMOK, *s.* (la, pl. ma—), fruit of the mkōmoe tree, the seeds of a large climbing plant abundantly furnished with curved thorns; the natives play the game of bao with this fruit (*qfr.* bāo) (*St.*); ku teza bāo na kōmoe or kōrosio, &c.

KŌMU, *s.*; ni komu dafa hili (R.) (?).

KŌMDA, *v. n.*, to become thin (*opp.* ku wānda, to get fat); mūili umekūa mū-mbūmba, the body has got thin.

KŌMDA, *s.*, (1) large beads worn by women; (2) (ya, pl. za') kernel of fruit.

KŌMD, *s.*, a fist; ku pigia moyo kondo, to take heart, to resolve firmly.

KŌMD, *s.* (ya, pl. za'), (1) a cleared spot of land for planting rice, &c. (*Sp.*); (2) stones or kernels of fruits; ukonde, sing.; udani ya ukonde is the kissa (*rid.*).

KŌMDKŌMD, *s.* the bee-eater (*Merops philipensis*) (R.)

KŌMDĒWA (or *ki ji kondiwa*), *v. c.* (*rid.* konda, *v. n.*), to cause to get thin; *e.g.*, kwa ku jiōnea nafsiyako or iohuyako, to be pining with grief, for loss of friends, &c. If one takes poverty, sickness, loss of friends, and other misfortunes too much to heart, akiabiriki haya, he will become thin; ioho haina takāto (neaupe), ina sigitiko bassi, ina kibūhudi or simāsi bassi (*rid.* kibūhudi). Uai-ni-kondēhe, uai-ni-nosee, says a husband to his wife who has maneno mabaya (R.).

KŌMD, *s.* (ya, pl. za'), quarrel, strife, war, enmity (mkōndo, the enemy).

KŌMDŌ, *s.* (wa, pl. za'), a sheep; yuwāfa kikondō, he dies like a sheep, silently.

KŌMDU YA NŪMA (ya infāzi), the after-birth (mji). Prov.: ku viā mana si kazi, laken kōndo ya nūma ndio mambo ya uvizi, i.e., to give birth is no great business, but the difficulty consists in the after-birth, whether that will go off safely. Kōndo ya nūma imesalia, laken mji na mana ametōka.

KŌMGA, *v. n.*; kūs mē, to get old and feeble; mē huyu amekōnga, hawēzi ku fāni kāsī na ku puta chakula (*vid.* mkōngū).

KŌMGEWA, *v. c.*; mtu huyu ni makamu-ai nalle

ulio-m-kongésha (R.), to make old (wabaniani wa hápa wakúa hatta wakakonga hapa).

KONOR, s. (la, pl. ma—), the bark of a fibrous plant (?), which is beaten with clubs until it gets soft, when it is buried in the mud of the sea until it begins to rot; then (watu waponá) the people strip it off and make of it ropes called niáfu, which being twisted several times produce upote (pl. pote) strings. Niáfu ya pote za kóngé (niúgue niembámba yaliosokótca mua ngovi ya kóngé).

KONGO, s.; (1) mñazi kongo, the first quarter of the moon = muandámo; (2) marathi (Er.).

KÓNGO, s.; mnazi kóngó, an old high cocoa-nut tree; mnazi kongo, mñáfu na wa kale; (2) an old forest which grows no longer.

KÓNGO, s. (pl. ukongo); kóngó za mbúba, pain of the joints and eruption produced by the mbúba, small-pox (Kin. franj, ndii); asania kongo za mbubu; uelle wa kongo; mbubu ndizo zi-ku-faniazo kongo; niumba ya kongo (ya muringo kama niumba ya Wakamba), a round house.

KÓNGO, s. (va, pl. za), the fork-like bough or arm of the mkónia tree; kóngó ni panda ya or za mkónia.

KONGÓA, v. a.; ku — meno, to pull out teeth, to take to pieces, to draw out nails; mtu amo-ni-kongóa meno kua simbo.

KONGOLÉWA, v.; nioka amekongoléwa meno, to be pulled out.

KONGOJA, v. n., to totter, to walk with difficulty.

KONGOMÉA (KONGONEWA), v. a.; ku — mifi ? (R.).

KONGOWÉA (or KANGAWÉA), s., an old name of Mombas; other names are Mombasa, Fúladi, Mvita.

KÓNGUE, adj., worn out with age.

KÓNGUE, s. (yu), the lead in singing; ku tóa kóngue, to take the lead in singing; the captain of a boat nakhoda or nakhuda yuwabuága nimbo (sing. uimbo), na wana maji wa-mu-itikia. He sings first, then the sailors respond to him.*

KÓNIA, v. a. (= ku kopa or kongá), to over-reach, defraud one by taking too much for one's share, whereas an equal division of a certain property should take place; ame-ni-kónia nimma (or sawádi), he took more meat for himself than was due to him on a just distribution; (2) to wink with the eyes (Er.), to connive.

KONIEZA (or KONIEHA), v. a.; ku koniéza kua or na mato or na mukono, to make a sign with the eyes or hand, by raising the eyebrows, to wink; ku-m-pigia ukópe, ku pesa pesa mato or

ku fumba mato, to wink at one covertly (ku anu-ita kua íárága).

KONIEZA, s. (la, pl. ma—), the passion-flower?

KONIEZO, s. (la máto, pl. ma—), a wink.

KONIÓA, v. a. (= gobóá), to break off (Indian corn in reaping it), to pluck off, break off fruits from trees or the stalk of plants in passing through a plantation; amekonióá ndizi; ame-ni-konióá hindilangu (ku ondóá mtíni), to break into small pieces, to crumble.

KONIÓKA, v. n., to fall off or down of its own accord, to be off, to have fallen.

KONIÓKEA, v. obj.; mahindi yanakoniókéa, the Indian corn snapped off.

KONIOLÉA, v. obj.

KONKÓKA (KONKOKÉA); keké inakonkokéa mumu or humu; keko ana-i-konkoléa mumu, he left the borer there.

KONO, s. (la, pl. ma—); kono la mtango, la mtono, the offshoot or sprig of the bugu (its hand mukóno), a projecting handle, like that of a saucerpan.

KÓNO, s. (ya, pl. za); kono ya pili, ya tatu, two, three times (Kipemba) = deffe; e.g., amepiga bunduki deffe mbili, he fired the musket twice.

KONÓA, v. a., clear off; e.g., ku konóá mahindi, to break off the cobs of Indian corn (= ku púkúsa mahindi, to clear off cobs of Indian corn); ku konóá tembe za mahindi; ku-m-konoléa mahindi. Reb. takes konóá in the sense "to pound" (only of Indian corn when it is hard?).

KONOLÉA, v. obj.

KONOLÉWA, v. pass.

KONO KONO, s., a snail.

KONZI (or KONZI), s. (ya, pl. za), fist, a fistful; konzi mbili za mtelle, two handful of rice (as much as one can take or grasp in the hand and clinch it, ndio konzi); ku-piga or teka konzi, to scoop up a handful, to rap with the knuckles, to rap one on the knuckles; ku-m-piga konzi, to strike with the fist (Kimrimu, ku-m-piga ngúmi) (vid. oya, s.).

KONZO, s. (la, pl. ma—), (1) a long pole (konzola nati mrefu lililo tóngoa nta, lililotiwa moftoni ku patu ugumu, ku úa nioka), a long pole which has been pointed and hardened in fire to kill serpents with (vid. pindi) (ukonzo, pl. konzo, za); (2) konzo (pl. makónzo), wooden nails applied in pits (marima) (R.).

KÓO, vid. kú (za), (1) thorns; (2) a breeding animal, e.g., kóo la mbúgi; kóo la kuku, a laying hen.

KOÓKDE (pl. ma—), a cultivated land, a piece of plantation allotted to a slave for his own use (vid. kodo).

KOPA, s. (la, pl. ma—) (vid. makópa), a piece of dried mubágy, which has been steeped and cooked.

* See a specimen of marine songs on page 182.

KORA, v. a. (ku kopa — ku vata, *old language*), (1) to take goods on credit, to be returned at a certain period, to borrow; e.g. nimekopa mali kua Baniani kua mda wa miaci miwili, I have taken goods from the Baniian on credit for two months I intend to buy a piece of cloth worth 1½ dollar, but I cannot pay the money immediately; thus the Baniiani says, "I will give you the cloth for 2 dollars, but I do not want the money now, I give you mda (an appointed space of time) of four months. By this means he gains ½ dollar. The man who takes on credit must always pay more than the actual value is at present, but then he has not to pay immediately. Siku-nunua ng'ũo hi, laken nime-i-kopa kua reáli mbili. The merchant gains on account of the mda (2) To cheat, deceive, e.g., if the man who took money or goods on credit escapes to another country, which is frequently the case (mkópi).

KORĒA, v.; e.g., nime-ku-kop'a mali kua Baniani, I have taken goods for you from the Baniian, you would not have got the goods from him, but I got them for you.

KORĒANA, v. c., to lend, to supply a trader with goods on credit; Baniiani anie ni kop'isha mda mizi miwili, the Baniian gave me goods on credit for two months, u ni kop'isha ical mbili, will you lend me 2 dollars?

KORĒWA, v. p.

KOPOL, v. n., to be cheated

KÓPE, s. (la, pl. ma—) (kope la tã) (1) the end of a candle, the snuff of the wick which must be cleared away with the snuffirs; (2) kope za mato, eye lashes (ukópe, pl); kope za mato, the lower eye lashes; the upper lashes are called ushi, pl niushi za mato Kikope (Neb writes kigobe), the eyelid.

KOPĒSA, v. n., to wink?

KÓRO, s. (la, pl. ma—), (1) a cup, a large metal vessel; kopo la maji, (2) ku pigu kopo la, pl ma kopo), to beat on the crossed arms (in dancing).

KORÓA (or **TUBÚA**), v. a., to strip off, to flay; ku top'a magofi ya magú ya kuku, to strip the skin off the feet of a hen (ku-m-kop'a gofi la gu kua ku-m-kaniaga), to drag out of one's hand (chopoa).

KORÓKA, v. n., to be flayed, to slip out of the hand.

KÓRŪE, s. (la, pl. ma—); (1) kópue la mdómo, a can, a tankard which has a snout; kopue la ku noa maji; (2) kópue la maji or mliámu wa maji, the gutter of the roof of a house to carry off the rain-water. It is to be distinguished from mitili (pl. mitili) wa maji, which is only a kuti (cocoa-branch) tied to a tree (ku kinga maji), to convey the rain-water into a jar placed near the

trunk of a tree (mitili mkinga maji, maji yangia mtungini).

KÓRA, v. a. (cfr. **Ĵ**, *lactus evasit*), to sate, fill, satiate one, to seem sweet to, to be loved by; e.g., ohakúla hiki kime-ni-kora, níkasaa, this food has sated me, I left some of it; kúa tolle udáni; (3) to attack one to one's-self; mtumke yunakóroa ni mume mungine, the woman is attacked to another man; mume mungine una-m-kora mtumke = ame ni tin tiamu; (3) ku kora mánza or búnga manza, to commit a hideous crime, e.g., to commit fornication with a king's daughter, for which crime the offender has to atone with his life (vid nianza), ku m kora mtu neno = ku-m-tin kasirani moyonimua kw

KORADÁNI (or **KORODANI** or **KORUDANI**), s. (ya, pl za), a shaft of a pulley, the little wheel or block through which the ropes of the mast of a ship run

KORANI (or **KOROANI** or **KURUANI**), s., the Koran, the Bible of the Muhammadans, cfr. Arab **قُرْآن**

KORANI, s. **قُرْآن**, id quod offertur deo, sacrifice him

KORUGA, v. n., to cackle (Er).

KORI = tungu or dengui (It).

KORJA, s. (ya, pl za), a score, a bale, a commercial expression, probably of Indian origin Korja ya ng'ũo ni 20 doti (vid), i.e., one korja of cloth consists of 20 doti, korja ya lóriti or miti, a korja of poles 20 poles; a korja of beads is 20 hundred or 2,000 little strings.

KÓRŪ, ad. pia, all together, throughout; e.g., wame i ghuagnagnia maliyangu kórŪ, they have stripped me of my property altogether, of my whole property; (2) koro or majonei? asiokua na koro = mkundifu?

KORONĒSA, s. (la, pl. ma—), a male of a gnome, la kondó, la mbuzi, la ferasi gnome kotoobesa

KORODANI, s., nautical term (vid koradáni), a block, pulley

KOROKI, s., a bird of ill omen, a messenger of bad luck (St)

KOROFIKA (or **KOROTIKA**), v. n., to be poor, to be destitute; hana kitu tuna

KORUISHA, v. a., to cause one to arrive at emptiness; — ku m-rusha mali pia = ku-m-tia (= ku-m-tuaha) mali koro kua ureshu, to make poor, to distraint, to strip one of his property, to ruin a man; vid lombu

KORÓUA, v. a. (= ku — máji, ku fánia maji tópe tópe, or ku pigu mfunbi), to make the water muddy (by stirring it with the feet), to stir up; cfr. furunga

KÓROMA, v. n., (1) to groan, to growl, to snarl, to rattle in the throat, to cry like an animal being

slaughtered; gnombe akórúma ukitiandaa, yuwalia kua ku vúma; (2) *to snore* (Fr.)? *cf.* kungúrúma, *to rage*.

KÓBÓMA, *s.* (la, *pl.* ma—), *the fourth and last stage of growth of a nazi*; *vid.* kidáka. *It has ceased to be a dafu, and is not yet a nazi.*

KOROMÁNA? (R.).

KORÓBOU, *s.*, (1) *a crane*; (2) korongo (*pl.* ma—), *a hole dibbled for seed* (St.).

KORONA; ana korona tembo (R.)?

KÓRÓRO, *s.* (la, *pl.* ma—) (Kín kolólo), (1) *the rattling in the throat of a dying man*; (2) —makohózi ku vuta, *to rattle in the throat*; it must be distinguished from ku vuta misóno, *to snore a little, and ku vuta mióno, to snore aloud so as to be heard afar*; (3) *a crested guinea fowl*.

KÓRÓSHO, *s.* (ya, *pl.* za) (la, *pl.* ma—), *cashew nut, the fruit of the mkánju tree. Its taste is like that of a chestnut.* (1) Dúngo, (2) kanju, (3) kórúsho, *are the names of the various stages of the growth of this fruit.*

KÓRÓRA, *r.* (*vid.* kórúta), *to snore*.

KOROWEZA, *r.* *n.*, *to dun*; ku-mu-isa mno; nitambo unakoroweza, *the trap has caught*; niama anakoroweza; watu wakifungoa wanakoroweza.

KORTI, *s.* (ya, *pl.* za); ngúo ya korti, korti ya dóndo, *a kind of chuntz or calico*?

KORU, *s.*, *the waterbuck* (St.).

KOSHIA, *r.* *n.*, *vid.* kossa, *v.* *n.*

KOSHI, *s.* (la) (ya, *pl.* za), *a leather-shoe*; kiátu cha koshi (*pl.* viátu via koshi), *a shoe wholly of leather (like that which the Europeans wear, not of wood)*; letta koshilangu, *bring my shoe (being of a larger size than koshiyangu, la and ya must be well attended to)*, koshi za Kizungu, *European shoes*?

KÓSI, *s.*, *a watchman, a look-out man* — mlinzi; tumowéka kósi — mtu akúeai mti ku angalia ádui.

KÓSI, *s.* (wa, *pl.* makósi), *a large vulture, hawk*; kósi aguyai majimbi.

KOSI RIKU (wa, *pl.* makósi pingu) *is the vulture which carries off sheep, children, &c. It is very large. It resembles (in height) the fúríkombe or fukombe, a large kind of stork, the ádui wa sámaki.*

KOSS (or kossi), *s.* (la, *pl.* ma—), *the vertebrae of the neck*; ku vunda kossi or kikossi, *to break the neck*; anakwisha fundu kossi, *he has really broken his neck, he must die*; yampasha ku-jinika, hawézi ku inika, *he must bend himself, he cannot stand erect*; kossi la shéngo, *thick hind-*

part of the neck, when small kikossi; ku shusha kossi = ku wanda, ku fania nifaa kuba.

KOSSA (or KOSHA), *v.* *n.*, *to err, fail, miss, not reach* mistake, *commit a fault, to offend any one, to wrong, do wrong*; amekossa ndia, *he missed the way*; amepiga búnduki, laken amekossa niama, *he fired his gun, but missed the animal*; ametafuta, laken amekossa katika nti sóta, *he searched in all lands, but failed to find*; ana-ni-kossa sana leo kua vile vibaya alivio-ni-fania, *he has offended me very much to-day by those bad things which he has committed against me.*

KOSSA KOSHA, *v.* *intens.*

KOSHANA (or KOSHANA), *v.* *rec.*, *to miss each other, to fall out, to be at variance with one another.*

KOSHEKA (or KOSHEKA), *v.* *p.*, *the fault is committed*; neno limekosheka, nifautéje? *the fault is done, what shall I do? to prove a failure.*

KOMEKANA, *v.* *n.*, *to be absent, to be missing, not to be there*; ameshóka watu kua makoshekano ya imaniyo or imani kaímo moyonimúo, *he reproved the men on account of the absence of their faith, because there was no faith in their hearts* = he reproved them for their faithlessness or unbelief. Allahu dáima, Mungu wa milele, hakoshekani wala hafi.

KORSHA (or KOSHEKA), *v.* *c.*, *to cause one to fail or to do anything wrong, to lead astray, to cause one to miss or not to obtain what he wanted.*

KOSHA (or KOSHA), *s.* (la, *pl.* ma—), *error, failing, fault*; makosha ni juyáko, *the fault is upon thee*; lile kossa alilo kossa ni lipi?

KOMI DÍA, *v.* *a.*, *rid kusudia, to intend, to purpose.*

KOTA, *s.* (la, *pl.* ma—), *crookedness, a crook*; goti linafania kota or kombo, *the knee is crooked*; yuna kota la matége, *he has large crooked legs* (tége, *pl.* matége, *vid.*); mtu alio-ji-tia kota = kijóngo cha muili.

KOTA, *s.* (*pl.* ma—), (1) *the stalks of a kind of millet which are chewed like sugar-cane* (St.); (2) kungia kota (crooked), alie-ji-tia kota or kijongo, *ku tia mti kota*?

KOTA, *v.* *a.* (= ku sunga nuello)? kotéa? (gota?) Ileb.

KOTA, *s.*, *a crook* (St.).

KOTAMA, *s.* (ya) (kissu cha kotama), *a long knife with a curved point or without any point, used in getting palm-wine (shambaa in Kikumia). Kikotama is a knife used on the island of Pemba. On one side there is a mbái wa ku kusia nani, and on the other an edge. With the mbái the natives grind the pasi secretly, when they are forbidden to do it openly. Rev. xiv. 14, kima cha kotama jegni wakálá*

KOTANA, s. (pl. ma—), the fruit of a kind of palm; *vid. kochu*.

KOTI KOTI (or **KOTI KOTI**), adv., on every side, from all directions; *huko na huko, nothing but, mere*; *ku fania thambi or maovu kote kote, to do nothing but evil*; *kisau kinakata kote kote, the knife cuts on both sides*.

KOTO (kító), s. (la) (*vid. kisingia*) (kító la ku fuliá pápa), a large hook used for catching sharks, &c. The kító is attached to an iron chain, which has at the end an iron ring (kikúku cha chuma kana poto), to which is tied the large fishing line (mshipi mneéne).

KOVO, s. (pl. makóvo), scar.

KÓWE (koe, koi), s., a small red crab eaten by the Wanika. The larger is called *kā* (*Gelasinus vocans*).

KŪ, particle always prefixed to the infinitive, like the English "to," but *ku* is frequently omitted, especially after *ku daka*, *ku penda*, to love; *cf. Dr. Steere's remarks on "ku," page 307*.

KŪ, infy. particle; *ame-ku-penda, he has loved thee. Ku is also used for conjugating impersonal verbs; e.g., kulikua kuaja, &c.; huko niama ta-ku-pata-je? there behind, how get I there? ku pro huko.*

KŪ (or **KŪ** or **KŪA**), adj., great, large; *nti kŭ or kŭa, a great country; kitu kikŭ, a great matter; mtu mkŭ, a great man; great men, watu wakŭa.*

KU AUPE (or **KU EUPE**); moyonimuangu wala si ku supe (R.) (?).

KŪA, v. n. (pro *ku a*, hence *kŭa*), (1) to be, to exist; (2) *ku kŭa, to grow (said of men and animals), to become large*; *nadaka kŭa mema, I wish to be or to become good; ūwe, may he be (optative); pass. ku awa; mvŭa inakŭa yŭa, the rain is coming; kŭa na, to have, to possess; amekŭa na setha, he had money; (3) neno lili lina-m-kulŭa kuba or sito ku-li-fania, this thing was too great for him to do it (lina-m-shinda); kitu ki-wacho chote, whatever it may be; (4) kulŭa, to grow up; muana huyana kulŭa hapa Mvita.*

KULŪA, v. obj. (*cf. mkŭa, Muungu mkua wetu*).

KUA, v. o., (1) to cause to exist; (2) to magnify.

KULIWA, v. (ku fania kazi).

KŪA, prep., by, through, with, from, on account; *kua esebua, kua hujia or ūgili, by reason of, on account of; nimepata kua wali, I got it from the governor (vid. Gram.); Shimboa anakŭa kua mamŭe au kua fulani, Shimboa was at home at his mother's or at such and such one's; kŭa kŭa radikiye, Luke xi.; kua niniui ku sema, ūwe Muungu na-ku-shukuru kua mimi ku ūa kŭa kama watu wangine, Luke xviii. 11; kua*

watu kua wangi, Luke xix. 8; kua hali ya kŭa karibu na, Luke xix. 11; na kua watu ku thamni kuamba ūfalme wa Mungu hamaabudi utabarizi sana hivi; Basi si mwanawe kua-je, Luke xx. 44; muonapo mambo haya yana kuapo, Luke xxi. 31; kuŭni = kua nini, why? kuani or kua nini wewe ku fania hivi, why have you done so? kua-je umenunua, with what have you bought this?

KŪA (pl. mikŭa), the sprouts or shoots which grow out of the roots of the miliana tree (*vid. mipila*).

KUL (or **KUNGUŪA**), v. n. (*vid. kuŭa*), to stumble.

KUA hifio nliŭio sikia uŭyakwo, on account of the report which I heard about him (R.).

KŪĀĀ (or **KUNGUĀĀ**), v. n., to strike the foot, to stumble; e.g., *ku kŭa or kungia na gogo, to stumble at the trunk of a tree which is in the way; (2) to stumble in speaking; e.g., if a man says sāmka pro sāmaki, fish, he corrects himself by saying mbōna nimekŭa? what? I have stumbled, spoken badly; makuŭo or makunguŭo ya manono, stumbling of speech.*

KUĀZA (or **KUAZIHA**), v. c., (1) to cause to stumble; (2) *dau limekuāza mawōni, the boat slipped over rocks with a kind of roaring noise; (3) in eating to bite little stones, to crunch if one (in eating) finds a little stone, &c.*

KUĀZANA, v. rec.; madau yakuzana.

KUAFUKIA, v. a., to snub one so that he trembles and becomes very submissive.

KUĀGUA, a bird which cries with a clicking noise.

KUAGINIŪA, v. a.; *ku kuagniuliwa, vid. kifumba.*

KUĀJA, v.; *kunakŭa kuaja = kunakŭa kŭeipe, nli-mongu (sky) unakŭa mŭeipe or ineipe, it dawns.*

KUĀJA (and **KUAKUJA**); *muili wa-ni-kuja (R.).*

KUĀJA kikundi cha watu, there comes a company of men (R.).

KUĀJE, with what? at what price or amount? umenunua kuŭje?

KUAKIA, v. a., to snatch.

KUAKŪA, s. (ln, pl. ma—), (1) the fruit of the mkuakŭa tree; (2) *kuakŭa, v. a., to snatch away.*

KUAKŪRA, v. a., to tear with claws, lacerate, to claw; *simbu ana-m-kuakŭa mtu = ame-m-piga kuja, aka-mu-ata alipo-in-papŭra, the lion struck his claws into a man, and having torn him to pieces, left him; ukila hapa nde utaknakŭiro ni kingŭa, if you eat here outside you will be clawed by the vulture.*

KUAKUŪA, v. p.

KUAKWE, through him or her (*vid. kua*); *kuŭko, through or with thee, at thy place.*

KUÁLE, *s.*, a partridge? (St.).

KUALIKÚJA; kualikúja jana (not kulikuja) merkabu ya dokháni, yesterday there came a steamer.

KUÁMA, *v. a.*; ku-m-kuama (Kípemba), defile?

KUÁMA, *v. n.*, to be jammed, to be seized or pinched in the hand by the fork-like branch of a tree, so that one cannot free himself; (1) ku sakáma mukóno; (2) ku kuáma; (3) ku angáma (ju ya matúu ya mti); mukonowangu unakuáma (unashikoa) panda ya mti, my hand is squeezed in or pinched in by a panda ya mti.

KUÁMISHA, *v. c.*, to jam, to cause to squeeze the hand (e.g., as a piece of wood may do in being cut or split by one); mti hu umo-ni-kamisha mukono.

KUÁMBA, *conj.* (lit., na-ku-amba, I say thee), to say, to suppose, hence the *conj.*, although, notwithstanding, as if; na kuamba yuwadaka, mimi sita-m-pa, and although he desires it, I shall not give it him. Sometimes the natives say jamba or najamba for kuamba and na kuamba.

KUÁMO; kisicho kuamo, that which is not therein (e.g., in a vessel).

KUÁNGU, with me, through me, or my house.

KUANGÚA, *v. a.*; ku kuangúa maji mtungini or kismani, to draw off the last of the water from a jar or well. It is done carefully, so that the mud is not taken up. Ku kuangúa jungu = ku ondósha ukóko wa jungu ulioshika, to scrape up (vid. ukóko).

KUANGÚLA, *v. a.*, to draw out, to pull (R.)?

KUÁNI? *adv. interrog. conj.*; kuáni pro kua nini? by what? why? kuáni or kua nini wewe ku fania hiwi, why dost thou act in this manner? wherefore? for he himself saw it, kuáni yee muegniwu amo-ki-óna.

KUANIÚA, *v. a.* (= gobón), to break off, to slit, cleave; e.g., nimekuaniúa ndizi lizi mbili (cf. gniukúa) (vianda viwili via ndizi), I have broken off (from the tree) these two bananas; ku kuaníúa or babúa or tabúa makúti (kumbi) to strip off the dry leaves from the cocoa-nut trees. Kuaníulia, *v. obj.*; makuti kuaníulia, I broke off for him, &c.

KUANÚA, *v. c.*, to split down, to tear down (cf. kuaníúa).

KUANIÚKA, *v. n.*, to be split down like the boughs and branches of a tree which some one has been trying to climb by (St.).

KUANÚKA, *v. n.*; kijiko kilikuánúka, probably kilikuaniúka? the teaspoon was broken (R.).

KUANIÚKA, *v. n.*; panda ya mti inakuaniúka kua mtu maito aliekaniuga, the step (ladder) of the tree broke on account of the heavy man who ascended.

KUÁNEA, *t. a.* (cf. anza), to begin, beginning, at first, formerly (kwanea); ya kwanea, first, the first; ngoja kwanea, wait a little.

KU ANELISA, *v. c.*, to begin.

KUAO, *s.* (pl. makúao), a stumbling-block.

KUAO, with them, at their place (vid. kua).

KUAPA, *s.* (la, pl. ma— or ya, pl. za?) (pl. ma-kuapa), the arm-pit, axilla; kuapani, under the arm-pit.

KUÁRA, *s.*, a kind of vulture (R.)?

KUARÚZA, *v. a.*, to scrape along, to ~~scrape~~ over stones at sea with a grating noise; jombo kimekuarúza muamba; mtelle hu wakoarúza wata, wamisa komio (vid. wakuúza wata méno, it spoils the people's teeth), this rice grates in passing down the people's throats, and hurts them, because it is dry and without mtúzi; ku kuarúza, to be coarse in general, opp. to lainika, to be thin, soft to the touch.

KUÁMI, *s.*, name of an animal like ngúwe, it has small horns; Kin. bsho or búasho.

KUASSI, *v. a.*; ku-m-kuassi, to make him rich; vid. mkuasi.

KUÁTA, *s.* (la, pl. ma—), to strike with the hoof, kicking (of man or animal) (= tége, la); punda amo-ni-piga kuenta or teke, the ass kicked at me, or makuata (matége), if he kicks often.

KUATO, *s.* (sing. ukuato, pl. kuato, za), the cloven hoofs of many animals, like cows, &c.; gu la gnombe lina kuato mbili, the foot of a cow has two toes (because cloven), footsteps of hoofed animals (Er.).

KUATÚA, *v. a.*, to rub, e.g., knives, swords, &c., in cleaning them (R.) (cf. kuangúia).

KUAUPE (or KUEUPE), lit., it is white—there is nothing to be had in the market; mvúa hakuna tena, kuaupo or kueupo, there is no more rain, it is all gone; esáúbukhi kuaupo, early in the morning, at twilight.

KUAZA, *v. c.*, to make to stumble; kuasa meno, to jar the teeth like grit in food; vid. kúsa, *v. n.*

KÚBA, *adj.*, great, large (cf. kú or kúu); also an elder, a chief.

KÚBÁLI, *v. a.*, to accept (ku pokéa means to receive), to assent to, to approve, acknowledge (= yidá or shika, e.g., maneno); cf. قبول, acceptably, admit rem.

KUBALIA, *v. obj.*; ku-m-kubalia maneno, to comply with his words; hata-m-kubalia ku enda, he will not consent to his going.

KUBALIWA, *v. p.*

KUBALIWA, *v. r.* (= ku yidiana), to receive one from another.

KUBALISHA, *v. c.*, to cause one to accept; amo-ni-kubalisha maneno kua ngúru.

KUBALIKA, *v. a.*, to be acceptable, to be accepted.

KUBBA, s. (la, pl. ms.—) (= kuta la káburi, pl. ms.—), the vault-like building constructed over the graves of Muhammedan saints or sheikhs; cfr. *concameratum opus, et tale sacellum, tabernaculum*. Kubba la töka katika káburi ku-m-jang'a bahayakwe au mamayakwe, ndio heshima bora, kaburi isipotee. Mana akijsenga kubba, yuwasana hitima, yuwatinda gnombe, apika wali mingi na wanaviöni wasoma koroáni, na munshi yuwa-akika kubba, akisha ku akka, watu wakála chakula wakenda *figo*. From this we see that the act of building a vaulted grave is attended with many solemnities. To cover the grave with a building is considered an act of great piety, since the Muhammedans believe that the koma or deputed person is in or about the grave.

KUBÚA, v. n.; maji yamekubúa = maji yamekúa kutukuta, *ebbing* (R.)

KUCHA (or **KUJA**) (za) (pl. of ukucha), the nail of man's finger, the claw of animals (kuolia za simba, kucha za watu).

KUCHA (or **KUMEKUCHA**), the dawn; usiku kuchi, all night, lit., night till dawning, morning, or sunrise.

KUCHA, v. n., to be afraid (ku cha), to fear; yuwá cha, he is afraid; pusa, yuwachíwa, he is feared.

KUDAMÍKA (or **KADÁNISHI**) (= píkka mbolle), to send before.

KUDI (or **GUDI**?), s., a tin of gunpowder (R) ?

KIDU, s. ? *pox, syphilis* (Sp.)

KUFA, v. n., to go up, to ascend, to climb, e.g., ku kúfa mnanini, to climb a cocoa nut tree

KIKANA, v. rec.

KU-JI-KUFA, to pride, boast.

KUFA, v. a, to cause to ascend — to raise, exalt, ku kúfa ngúo kidógo, to draw up the cloth much or too much

KUEKANA, v. rec. (*obscene*).

KUFLA, v. n.; e.g., kidude cha ku kúfla, a ladder.

KUELKA, v. n., that which can be ascended, ascendable.

KUELKA, v. o.

KUEBOA, v. p.

KURONTÚA (R), to divulge, to tear off.

KÜKÜE (and **FÜKÜE**), s. (ya, pl. za), weed in a plantation.

KUKUA, s. (ya, pl. za); kúka ya wimbi or mawimbi, the rising and falling of a wave or waves. This is not so dangerous as the wimbi la kú úmka, the breakers or surfs which come up with a white foam, and fill the boat with water.

In like manner the wimbi la mkóba is not very dangerous, because it lifts up the boat.

KUMLIO, vid. koolio or kolio, forelegs, pinners.

KUMLI, s. (ya), truth, veracity (si urúgo).

KUEMA, the adj. for the inf. ku; ku-m-sira hako si kuema (R), kuema or kwéma, good, well, it is well there; kufa kuako kwema kutampendana, thy good death will please him.

KIMBE, s., a water-bird with a long bill; vid. domo.

KIMUR s. (wa), a black bird with a large red beak (cf. hondo hondo), cfr. toucan (peppercuter)

KIANDA, *interlop.* → hali, perhaps; e.g., kuenda wanakua ku angika, Rom xi 11 (lit., it might be or go on far), Luke xiii 9, kuenda aha leo, perhaps he comes to day

KIENDI LIZA, cf. tatausha, i a

KIKIKI FLA (R), kisu chaugu chalia kuenkuele, kipapo hapo

KIFANI, s. (wa) a green bird with a curved beak, the parrot (Pittacus)

KIFAI (vid. kua), with you, at your place

KIFAI, i n., ku kúfa, to start out of the way

KIFAI ku kúfa on kasa, e.g., an old door (R) (?)

KIFAI, s. (pl. m), goose?

KIFAI (vid. kua), with us, at our place, by us, at us, mimi mtoka mjini kuitu, mka poteu katika bari

KIFI, *claw* (st) (kwu)

KIFUI, adj., white, kuna kueupe, grey dawn.

KIFA, i e (vid. kúfa, i n), to cause to ascend, to make go up, to raise, exalt; ku-m kúfa jina-lukwa

KIFA (vid. fa, i n, to die), ku fa maji, to be drowned, kú fa m yetu nábili, death is our way.

KUFU, s. (la) — gúga or koga la máji, the green and dirty colour which the water assumes by stagnating and by the decay of various plants; maji yafana or yanangia kúlu or gága or kúga (yamekúfa janni kiwiti) When the green oint has been skimmed off the water can be used for drinking. On the road to Teta the water is generally of this description. Prov. manamaji wa kuali, kufu mafi ni seko

KUFULI, s. (ya), *apudloci*, قَفْل, obseravit portam ei pessulum obdidit; قَفْل, seors, pessulus.

KUFULI, e.g., in a debuan, stripe lengthwise; cfr. mualamu (R)

KUFUR, v. a, to apostatize from God, to become an infidel or to backslide from the Muhammedan

religion; ku āza dini, ku hālisu amri, ku fānia mambo ya-m-tukizāyo Mungu; yuwasema kufuru, *Luke v. 21*; ku-m-taja Musgnizimu kua uovu. KURUWANA, *v. c.*, to consider one an infidel (*vid. makufuru*); *cf. كَرَّ*, to exit rem, abscondit, abnegavit impius fuit, incredulus fuit; *كَفَّرَ*, incredulitas; *كَافَرٌ*, accepta beneficia non agnoscens, infidelis, Muhammedicae religionis dogmata negans.

KURUNYA, *v. 34* (*vid. gnia*), (1) to rain; (2) to evacuate the bowels.

KUGUNTO, *s.*; kugunto la ku tujia nazi, a kind of small sieve used for straining the nazi water. It is made at Zanzibar.

KUGUNI, *s.*, the hartbeest (boselaphus) (St.).

KUHANI, *s.* (*pl. makuhani*) = mkōpi, a swindler, defrauder, deceiver; yulu mkōpi kuhani mkū, hakadiriki (R.).

KULA, *v.*; ku kula ? (R.).

KUJANA, robbing one another.

KUKWE, *s.*, hiccup (St.).

KUULI, *s.*, a kind of serpent; hence kikuili or kiuilikili.

KUISHA, *v. a.* -- kwisha, ku yēsha; nadaka ku isha or kwisha kaziangu; nimeyesha madāfu, ameyesha, umeyesha = nimo-ya-isha, I have finished them, *sc. madāfu*; nime-kwisha = nime-ki-isha, I have finished, *sc. kitu hiki*, shoka linakwisha wēkoa, the axe is already put.

KUUI (or KUUI), *s.* (la), the hungry evil for meat, greediness for meat, *cf. utliu* (= ūju wa kitofo, ku tāmami niāma). The desire one has for meat, after long abstinence from it. One eats then ravenously; *e.g.*, nimeōa kuui leo, nimekūla kua knelli niāma hatta ina-ni-piga moyo (kinai-isha) or hatta ku ona vibaya moyonimoyoni. Sidāki tona, nime kinaiisha roho.

KUJA, *s.* (*sing. ukūja* or ukōmbe, ugāndo; *pl. kūja*, za, kōmbe za), the nail of man's finger, the claws of animals; kuja za watu, za simba (ukombe is a Kinika word).

KUJA (or KUCHA), *v. n.*, to be afraid, to fear (*vid. jā*); he is feared, yuwajēwa.

KUJA, *v. n.*, to come (*vid. jā*); kujia, *v. obj.*

KUJA (or KUCHA), *v. n.*, it dawns, morning-twelight; kunakuja, kunapambasuka, kunapambatika, ukundu umetoka.

KUJUKA ? (R.), songerero ?

KUKE, *adj.* (= kuūke, kike), feminine; mukōno wa kūke or kike, or wa ku shoto, the left hand, oppos., mukōno wa kuāma, or wa ku fili, or wa ku lia, the right hand; kukūni, on the female side.

Kōko, yonder, to yonder, just there; kua kuko, beyond, on yon side; buko.

KUKU, *s.* (wa, *pl. za*), a hen, a fowl, poultry; mwanu wa kuku, a chicken. (1) Kinda la kuku, the pullet of a hen; (2) faranga; (3) mas (*pl. ma-*); (4) pora, larger than faranga; (5) mtatā (*pl. ta-*), the fowl which will soon lay eggs; (6) hū (la), a laying hen. Kuku wa mtāne, the hen of the Prophet (Muhammed), which had a black tuft of hair on the head; kuku mko, kuku kidima, kuku wa mangisi, kipāku ni kuku wa mtāne (*cf. r.*).

KURU, *adj.*, obsolete, old, torn to pieces, worn out; ngūo hi imekūa kukūn or kūkū (imelegēa, ime-rarūka), ngūo hizi zinakūa kūkū; *vid. jākū, v. n.*, Luke v. 36 (*sing. and pl. of kūkū are the same*).

KUKU NA HUKU, backwards and forwards.

KUKURU ? (R.).

KUKUWA, *v. a.* (= ku-m-himiza ku toka), to bid one to depart or leave quickly. To thrust one out of the house in a quarrel, ku-h-eukūma kua ku-m-shika hatta nde.

KUKUTĀ, *v. n.*, to be stiff or hard (hence mkukutufu, wild ?); tokā imekwisha kukutā, the lime is already hardened.

KUKUTA, *v. a.* (= ku kumānga or para kua fimbo), to shake off, to beat out the dust (*e.g.*, ngūo) with a stick, to remove the dust from it, to dust.

KUKUTĀ, *v. n.*, to shrivel, to shrink together (Er. ?)

KUKUTAFU, *adj.*, shrivelled, wrinkled.

KUKUTIKA (or KU KUTIKA MAJI), to dry the body after swimming.

KUKUTIKA, *v. n.*; roho ya-ni-kukutika = ya-ni-piga kua shindo.

KUKUTIKO, apoplexy ?

KUKUTU, *adj.*; maji ni kukutu = kame, the water is quite dried up.

KULĀ, *v. a.* (*vid. lā*), to eat; ame-m-lia chakula-jakwo, he has eaten for him (in his absence) his food, *i.e.*, the food which belonged to another; kula amāni, to eat peace, *vid. amāni*; kula n'na-m-pa, I give him to eat. The infinitive expresses the continuation of the action, chakula would be only once.

KU LIA, *v. obj.*

KU LISHA, *v. c.*, to feed.

KU LIWA, *v. p.*, to be eaten.

KU LIKA, *v. n.*, eatable.

KULĀBU, *s.* (كَلْبَة, calcar, herpess, fascina) (ya, *pl. za*), (1) (kidada cha ku shika ngūo) a hook with which the tailors keep fast the cloth; (2) kulābu ya ku nanāa pia, a hoe (hamba (*vid. nanāa*); letta kulābu ya ku nanāa pia, bring the instrument for putting asunder the chains of a prisoner; (3) a hook used in ship. Kulābu is different from kalibu, which means a furnace for melting metal.

KULAKANA, *s.*, the name of a bird (kulla stars), which is said to go aside and conceal his head with one of its wings when eating? (Reb.).

KULI, *adv.*, *thither, thence, far off* (ni máhali pa kítámbo); *pálé ni hápa káribu* (here near to us) *kutep.* Native song: Mkasi (the name of a person) kúle ndó kuóle kuenda takapata mtoto, kua Mungu kayakule (kaya mbali) wala hakuna jambo sita, usiniúe kua majuto, kana muúá dira (*vid. dira*). Kule barani, Luke iii. 2.

KULI, *gondar, very far off*; kulé kulé, there, just there (*cf. kudali in Kiniansa*).

KULIA, *v. obj.* (ku kúa), to be for one great or hard: anarudia-ni? *reply*, kuna-m-kulia mbali, it was too far to him; neno hili lina-m-kulia kúba or sita (lina-m-shinda) ku li-fania, this matter is too great or hard for him to do (*vid. mifu*) it.

KULIWA, *v. p.*; amekuliwa ku fania kazi hi, amiona kúa kuba, amejóka.

KULI KÚA NA MTU, Luke iv. 33, there was a man; walikus wanetoka.

KULI KUA NA MTUMKE, there was a woman, Luke xiii. 11.

KULIKA MTITIMO; ni ku kulika tu (R.).

KULIKO, where there is or was, to be where is (*cf. ku li in Kiniansa*).

KULIKO (expressing the comparative); niumba hi ni njéna kuliko ile, this house is better than that; mtu huyu ni muema kuliko yule, this man is better than that, *lit.*, good where this man is, and therefore better than that man. Dr. St. remarks rightly (page 308): "Because if a quality becomes evident in anything by putting some other thing beside it, the first must possess the quality in a higher degree than the other."

KULIKONI? particle of interrogation, why? kulikóni ku sema hivio, why speak thus? ku (to) li (to be) ko (where) ni (what?), where is, what or why? mti hu ni mkuba kuliko ule, *lit.*, this tree is large where is that one (*scil. for comparison*), i.e., this tree is larger than that one.

KULIWI, *s.*, a certain insect.

KULLA (or **KILLA**), *adj.*, every one, all, each one; kulla mtu, every man; kulla watu wameukia neno hili, all men have heard this word; kulla mmoja, every one.

KULUKA? (R.).

KULUKWA (?).

KULULA, *v. a.*; ku kulula or ku kula, to take out or from; *fig.*, to undo.

KULUNGU, a kind of antelope.

KUNA, *s.* (ya, pl. ma—), the female pudenda, vagina, vulva.

KUNA MUMBA, *s.*, a mussel in the sea, which, when

troddeu upon, wounds severely. A man taking it for a woman intended to approach it, but was mutilated by it. Hence the name (pl. makuma mamba).

KUMANGA, *v. a.* (Kijomvu), to beat out the dust, e.g., ku kumanga jamvi kua simbo, *vid. ku kumaa*, *v. a.* (ku tóa fumbi) (*cf. kukita*); ngáo hi i-kumange, shake off the dust from this cloth; nima hi yakumangia ?? (R.).

KUMANGANA, *v. rec.*

KUMANI, an abominable nickname; maa kuma nina wo = kuma ya nina (an abominable nickname of a child) (mother), or kumanióko! O thou of the kuma! Oko is a kind of vocative in Kijagga; e.g., mungio! O king! (R.).

KUMBA, *s.* (pl. ma—), a fresh-water fish (ni maji ya pepe).

KUMBA, *v. a.*, (1) to shore, to push away or knock against one in passing (= sukuma); ku-m-pita, ku-m-gussa, ku-mu-ambáa, to touch one in passing; (2) to take off everything; e.g., muvi anakumba maliyangu pia iote akanenda nayo, the thief took away all my property and went off bag and baggage; ku kumba taka or fumbi kua mukouo, ku kúánin, to rake dust or dirt with the hand; ame-ni-kumba kizani, he touched me in darkness &c.

KUMBANA = sukumana, to push one against another unintentionally.

KUMBA, *v. obj.*

KUMBIA KUMBIA, *v. obj.*; muvi ame-ni-kumbia maliyangu pia.

KUMBIZA (or **KUMBIZIA**) (= sukumia, sukumia) neno baya, to charge one with a crime, to lay it upon him; nuno kana adamu amekumbisia mkewe, mkenyato mashaka pekée.

KUMBA MOYO, *s.* (pl. ma—), rafter, pole, stake (*vid. kumba moyo*).

KUMBATI? (ya, pl. za).

KUMBATIA, *v.*, to embrace, to clasp.

KUMBATIANA, *v. rec.*, to embrace each other.

KUMBE is an expression of surprise, a particle like mbóna, what? but now, &c.; e.g., kumbe ndivio aliviofania, why has he acted thus? kumbe huku nenda ku-m-pa Mzungu amanayangu? kumbe anawazimu ndiposa asiwa na akili (kumbe = kumbuka, consider—); kumbe must not always stand at the beginning of the sentence.

KUMBI, *s.* (la, pl. ma—) (= shaha or nta ya mmasi), the top of a cocoa-nut tree, which, when fallen to the ground, is cut off by the natives; ku pata náma ya nta, a kind of white marrow (called palmese in the Seychelles) which is said to be a delicious food.

KUMBI, *s.* (la, pl. ma—), cocoa-nut fibre and the

fibrous mass out of which the leaves grow. The dry skin of a nazi is used (ku palia motto) to fetch or catch fire, as the dry fibres catch fire quickly. The fibres are also used for making ropes. Watu anasika kumbi la nazi katika maji ya tópe, lipáte ku legés; baaden ana-li-gogóta anatoa niuzizakwe auasonga kámba or anapiga or anasuka kámba.

KÚMBI, *s.*, *circumcision* (Mer.).

KÚMBI, *s.* (*sing.* ukúmbi wa nífishi za usso); kúmbi za usso, *the hairs of the upper eyelashes.*

KÚMBI, *s.* (*sing.* ukúmbi, *the ante-chamber*); kúmbi za niumba, *the ante-rooms or ante-chambers of a house, in opp. to jumba, or niumba ya ndani, the inner-room, where nobody is allowed to go without special permission. Ku-m-tia kumbini = ku-m-táhiri, to circumcise one, because he must stay in the ante-chamber until he is healed. Ku-m-tia kumbini is a more noble expression for ku-m-táhiri or ku-m-pasha tohára. There are usually ten or twenty boys circumcised together. They live together in one place.*

KUMBI KUMBI, *s.*, *ants in their flying stage, the white ants or termites, which get wings at the rainy season, when they fly about in large swarms. By roosting on a fire, their wings fall off, and then these insects are considered a delicious food (cfr. mitoa, pl. mitoa). Kumbi kumbi ni mtoa mkúba állo na mbáwa; watúka touni (a hill of clay) majira ya mvúa; niúni na watu wála.*

KÚMBIKA (or KUMBISHA), *v. a.*, *to lay a charge upon another man, to push off upon; vid. kumba, v. a.).*

KUMBIZIA, *v. obj.*, *to lay the charge upon one (ku-m-sukumia or sukumizia); Adam ame-m-kumbizia mkéwe pekée, apato mashaka pekée (ku-m-kumbizia mtu neno bayu).*

KÚMBÚ, *s.* (*pl. za*) (*sing.* ukúmbú), *a girdle, a belt, consisting of a narrow piece of cloth wound round the loins; vid. masonbo.*

KUMBUÁTA, *s.*, *a kind of drum standing on feet; cfr. ngoma; cfr. msóndo and kiwámbo.*

KUMBÚKA, *v. n.*, *to remember (ku tafákari, ku tará-dádi), to recollect, to ponder over.*

KUMBUKIA, *v. obj.*; amo-ni-kumbukia juojangu, *he put me in mind of my book; sikumbukí, I have no recollection of it (viz., of the matter).*

KUMBÚHA, *v. o.*, *to cause one to remember, to remind one of.*

KUMBU KUMBU, *s.*, *a mention, memorial, remembrance (= muenzo wa maneno ya ku-m-kumbukia kitu); e.g., some one spoke of the chúa cha siwáni, frog of the lake, the hearing of the word chúa put me in mind of the word jáo (book), which I*

have forgotten to bring with me, but left it at a certain place. Hence I would say: amo-baya amefánia kumbu kumbu ya juojangu, this man made mention of my book, he put me in mind of it. Kumbu na kumbu (Mr.)?

KUMDA, *s.* (*la, pl. ma—*), *vid. komda.*

KUME KU CHA, *there is dawn, it dawned; vid. ku cha.*

KUMFI (or KUMVI), *s.* (*sing.* ukúmfí, *pl. kumfi*); kumfi za mpúnga or mítama, *etc.* (= wishoa), *husk and bran of rice or millet, etc. As the chaff of Indian corn is larger, the natives call it makúmfí ya mahindi; whereas the empty husk of the mawelle they call kunúnu (la, pl. ma—) (kunúnu la mawelle, because this kind of grain has no wishoa, chaff proper).*

KUMI, (*la, pl. makumi*), *ten; kumi la kwanza, la kati, la kwisha.*

KUMIO? (R.), *roho, mio?*

KUMÓJA, *adv.*, *on one side (kua upande mmoja); cfr. ulimi wa mti.*

KUMUNTA, *v. o.*; ku kumunta, *to shake out or off (St.) (Mer.).*

KUNA, *v. a.*, *to grate, to scratch (one's head); ku kúna (= puua) nazi (vid. mbúsi), ku kuna péle, but they say ku púa sámaki or sándáns, to scrape off the scales of fish (mamba ya samaki), or the clay from the copal.*

KUNA, *there is; kuna santi ya — (Luke iii. 4); kuná-ni? what is the matter? kúna ku ambá-je? what do you say? (Tumbatu) (St.); kuna nini? what do these things mean? (Luke xv. 26); kuna siku sita za makazi ku páshoa ku tendoa (cfr. Luke xiii. 14); kunáye, depending on him (?)*

KUNA KUCHA (*vid. kuja, v.*) (*cfr. mítana*), *there is the dawn; kunafunga mvúa, rain encloses (the sky).*

KUNÁZI, *s.* (*la, pl. ma—*), *the small fruit of the mkunazi tree (a species of thorn), which is eatable, something like a sloe.*

KÚNDA (or KÚNJA), *v. a.*, *to fold up, to wrap, e.g., ngúo; (2) to knit the brows; ku kunda usso (kua ku tukiwa or kua ku fania koro).*

Ji-KUNDA; ku ji-kunda mahá (*la, pl. mahá or mawá*).

KUNDA KUNDA, *v. intense, to crumple (Mr. Rob. writes: kansa and kansa kunda, to crumple, to tumble a cloth).*

KUNDAMÁHA (KUNDAMÁHA), *v. o.*, *to lay in folds; usso unakundamana, the folds better or is laid or sour, frowning; kua-ku-takiwa or kua ku fania koro (koro, anger in Kisika).*

KUNDANA, *v. r.*, *to fold itself; e.g., kua pepe.*

KUNDIKA, *v. p.*, to be folded or capable of being folded; ngúo hi inakundika wema or vibáya, this cloth is folded up well or badly (Reb. to crumple).

KUNDIA, *v. obj.*, to fold for one.

KUNDIA, *v. n.*, to be short and small of stature.

KUNDAMANI, *s.*, a large white, but short snake.

KUNDE, *s.*, beans, haricot beans (ukunde, *wa, sing.*) (*pl. za*), a kind of bean (mkunde, the tree); kundo za Kipemba and za Kitoita are considered best. Various kinds: kúndu, fiwi, chíko, haazi

KUNDI, *s.* (*la, pl. ma—*), a flock, herd, drove, many together; kundi la gnombe, kundi la pitiki, a herd of cows, swarms of bees; kundi la viombo (*vid. pambenisha and masózi*) watu wanasimama makundi makundi.

KUNDU, *adj.*, red (*vid. kiludu*); kundu lamchameka muotto, *vid. muari*.

KUNDÚA, *v. a.*, to unfold, unweave unroll; e.g., ngúo; ku kundúa moyo or usso, to make serene the face or heart.

KUNDÚKA, *v.*, to get unfolded, to grow larger, to expand, to become serene — imekua nieupe; usso unekundúka, the face is or looks serene, cheerful; moyo unekundúka, he is grateful (*Kingasi*); moyo umo-m kundúka; alikun duká roho — mkundúfu, to be serene

KUNDULIA, *v. obj.*, to unfold for one, in his favour, e.g., ngúo, usso.

KUNDULIWA, *v. p.*, to be unfolded; ngúo imo-kunduliwa ni watu

KUNGA, *s.* (*ya, pl. za*) = shiri, mystery; kunga zho na-wa-tambáa (R).

KÚNGA, *v. a.*, to hem a cloth, to make a border to the cloth (ku kungu ngúo), ku kunga utípe, usirarúke haraka; utepo ni mahali pa (mbúmba pa ku rarúka ngúo; ku kunga mshúno, to cushion.

KÚNGUA, *v. p.*, to be hemmed.

KUNGALI NA MAPÉMA RAIMI, while it is not early.

KUNGAMANA, *v.*, to assemble in crowds, to be crowded.

KUNGAMANIHA, *v. a.*

KINGANA, *v.*, to assemble from various quarters, and then depart in numbers to make war; ku toina katika maji, ku enda wiani.

KUKUARI, *s.*, a remedy for a cough

KUNGWA, though, although; kungwa mbei, takuenda, although far off, I shall go.

KÚNGU, *s.*; kúngu wa muáfi, the hard black core of the muáfi tree, the wood of which is so hard that hatchets are unable to cut it.

KÚNGU (KUNGU ? or KÚNGU LA NYI), *s.* (*la, pl. ma—*), the mist rising from the ground, especially

during the rainy season. It must be distinguished from umánde (*vid.*). Kuna kungu leo, it is misty or foggy to-day; kungu yafuka, a fog rises or spreads (F).

KUNGI, *s.* (*la*) = shoha (Efr. v. 1).

KUNGO, *s.* (*pl. za, sing. ukungo*), beams; ku tla maji mtungini hatta ukungoni, to fill the jar with water to the brim; ukungo wa kistima, the edge of a well

KUNGO, *s.* (*ya, pl. za*), the fruit of the mkungo and musáfi trees, used by the potter ku kungia or sugulia (to clean) or lainisha viungu (kungo za mfinanzi), the kernel is agreeable, and tinges the tongue

KUNGÚJA, *v. n.* (*vid. ngúja*), to wait; ku-m-gójéa, to wait for him

KUNGU (KUUNGU), *s.* (*wa, pl. za*), a species of antelope with long horns, of which the natives make vigunda (war-horns) But the kungu mbúwa or female kungu has no horns. Other kinds of antelopes are málu, kurú, which have very long horns.

KÚNGU, *s.* (*wa*), a kind of raven or crow ? (háyu, *pl. hawa*)

KINGUI, *v. n.*, to stumble (*cf. kúda, v. n.*) (with the accusative of the subject), ku-gú ni hari ku kungu gú wafunga kitambú, lama ku kungu ulimi.

KINGUATIMBA

KINGUIZA, *v. c.*, to cause one to stumble

KINGUA, *v. a.*, to pull off or strip off, and hence ransack; ame-m kungúu nguoyakwe, he stripped him of his cloth; ame tu kungúu or toalia vitu víchi víote, he ransacked all our things.

KINGUI, *s.* (*la, pl. makúngui*), the person (male or female) who instructs boys or girls in the mysteries of adult life (*cf. muari and kisinda*) (*vid. gunkui*), huyu ni kungui or gunkui langu; mtu alielewa kijana mambo ya ulumbani.

KUNGUMA (*pl. ma—*), the berry of the mkungúma tree.

KINGU MANGA, *s.*, a nutmeg.

KUNGUNI, *s.* (*wa, pl. za*), bug (which are abundant in native bedsteads)

KUNGU RABU, *s.*, the fruit of the mililana (usio ubilana) The mkurasi or mililana tree is very soft (*vid. kikáa*); it is used for cough (Efr.)

KUNGURU, *s.*, a crow, a bird a little larger than a rook, black, with a white patch on the shoulders and round the neck; it feeds on carrion (St.).

KUNGURUMA, *cf. ku koroma*.

KUNGUSÁ, *v. a.* (= kungú or seppa mppa), to ransack.

KUNG'UTA, *v. a.*, to shake off or out.

KUNGUTO (*pl. ma—*), a kind of basket used as a sieve or strainer.

KUNGUYU, a grey kind of owl?

KUNI, *s.* (*sing. ukúni, pl. kuni za—*), firewood; *ukúni, one piece of wood*; kunizangu una-zi-alia, *hujui kuamba zina masumbúo, you burn my wood, dost thou not know that this causes trouble (to get it again)?*

KUNIA, *v. obj.*, to scrape or scratch with or for (*cf. kuniúa*).

KUNIA, *v. a.*, to raise the eyebrows in contempt.

KÚ NIA, *v. n.*, to ease one's-self (*vid. nia*).

KUNIANÚKA, *v. p.*, to be torn, ragged, lattered?

KUNIÁTA, *v. a.* (= *ku finia usso*), to show a sad anxious face or look, like a condemned man, who, by his melancholy look, seeks to obtain the favour of the judges or the mercy of the people; *ku ji-kuniáta kana mesikini, ku keti kinióngé, ku jiónsa, watu wafúnie hóríma kuniáta, to give an imploring look*; amejikuniata usso, amofinia usso kua ku tukiwa; *ku ji-kuniata kua sumasi or beredi, to draw one's-self together, to shrink from sorrow or coldness.*

KUNIKIA, *v. n.*, to nod (?); *kunikia kua leppe la usingizi, to be droozy.*

KUNIÚA (or KUNIÚLA or KUNIÚRA), *v. a.*, to scratch the skin so that blood flows, to hurt, injure, or wound one's-self by rubbing; *e.g., nimekuniua jandajangu hatia ku toka damu, I scratched my finger until the blood came (sheri ku umiza, by rubbing or touching).* Dr. Steere, page 309, says that this verb means "to touch secretly (with a scratching motion) by way of signal or of calling attention privately, to make a scratch on the skin."

KUNIULIWA, *v. n.*; *kuniuliwa ni mti, to be scratched by a tree, and lose blood.*

KUNIÚKA, *v. n.*, to bleed from a scratch; *nimekuniúka kua mti, I lost blood from a tree having scratched my skin on passing by it.*

KUNIÚRA, *v. a.*, (1) to graze, to touch one slightly; (2) = *ku-m-niúkúra kua ku-m-niúkúu, to call one (out of an assembly of men) by touching him — giving thereby a secret sign, watu wasitambúo.*

KUNJA, *v. a.*, to wrap up, to fold or furl (*cf. kunda, v. a.*); *kunja uzi, to wind thread*; *kunja usso (or ku kunja vipaji), to knit the brows, to frown.*

KUNJAKA, *v. n.*, to fold together, to wrinkle, dwindle.

JI-KUNJA, *v. ref.*, to shrink, to flinch.

KUNJAMANA, *v. med.*, *vid. kundamána.*

KUNJIA, *v. obj.*, to fold for.

KUNJIKI, *v. n.*, to become folded, to be creased.

KUNJE (*vid. kunge*), mist, fog.

KUNJÚ, *s.*, a kind of awanga (*vid.*) which is eaten in a time of famine.

KUNJÚA, *v. a.* (*vid. kundúu*), to unfold; *ku kunjúa magú or migú, to stretch one's legs*; *ku kunjúa, to become unfolded, to spread over*; *ku kunjuliwa, to be opened or unfolded.*

KUNRATHI (*for kun rathi*) (*in Arab. كوني راضي*), be thou ready, give your consent, excuse, pardon, do not be offended.

KÚNSUI (*Kir.*).

KUNUKIA.

KUNÚNU, *s.*, *vid. kumfi.*

KÚO, *s.* (*ya, pl. za*), the measured tract of land within which a slave has to labour on a plantation; *kúo ni pombe or kando ya shamba, wátúma wakilíma; kulla mmoja afúte kuoyákwé iliolekéza kua muúle. When the slaves begin to break up with the native hos (ku lima) the ground of a plantation, the master or overseer measures out with a long stick (muúle) the tract or extent of land which every slave has to work at. This portion of land is called kíto. Bana ameniúsha kíto, the master has laid out or measured out the kuo sana sana. Mtáma asióngéze wala asipungúze kúo ya mpáka. (2) Niama ya mitu (Fr.).*

KUPÁ, *s.* (*pl. ma—*), a lock made of wood. *Kupá la mlango = kométo, the bar; ufungúu, the key.*

KUPA, *s.* (*kupa unagundama na gnombe, ywáwúu damu*), an insect vering cattle, a cattle tick.

KÚPA, *s.* (*la, pl. makúpa*); *kuti, pl. makúti, ya miá ya wimbúu niúmba, the thatch (of the houses) made of miá, which is stronger than that which is made of the cocoa-leaves. Kupa la ku fungia kuni, ndilo úgne wa miá, the wood-felling women tie up their bundles with miá.*

KUPÉ, *s.*, a tick, a cattle tick (*St.*); probably for kupa.

KÚPIA, *vid. pia.*

KUPÚA, *v. a.*; *ku kupúa mtáma, to pour the mtáma on the ground (= ku mwaya nti)*; (2) *ku kupúa kofíni? to shake off one's dress; ku kupúka, to fall away or off, to drop off.*

KUPULIA, *v. obj.*; *ku kupulia mlánga nti (vid. mtáma).*

KUPUKIA, *v. obj.*; *ina ku kupukia otte (R.).*

KURA, *s.* (*ya, pl. za*), lot, fortune; *fulani anapata kura; ku piga kura, to cast lots; ku fúria or piga or túpa kura.*

KURÁKU, *s.*, a preparation of tobacco, sugar, and honey after Indian fashion (*kuráku ni Kibúndi?*); *haiúúfi tabia.*

KURASA (sing. ukirisa wa kurasai, pl. kurasa za —), a leaf of paper; *cf.* كُرْسَى, pars libri.

KURUSA ? wanakurisa makasha ndani ? (R.).

KURU, *s.* (vid. kungu), kind of antelope.

KURUWA, *s.*, cloous.

KURUBIA (or **KAMBIA**); kurubia kúa karibu, to come near, approach.

KURUBIKA (or **KARUBIKA**) = ku funia karibu, to bring near.

KURUDIKA, *v.* **كُرِدَا**; anakurudika ? (R.).

KURUMBISA, *s.* (**Kimu**) (**Kimima**, jüpi), a bird which sings a long and curious tune.

KURURU, *s.* (koi mūēpe poani, apendai kula mafi mmo kūruru), little white orabs on the beach which are fond of dung (*cf.* ká uifu and ka dono).

KURURUSI, *s.* ? kururusi la ghombe, an ox ? ?

KURUBI WA OMOMBE, a bullock; *vid.* nsáu.

KUSA (**KUEZA**), *v. a.*, to exalt, to make great, to magnify. Mangu amo-m-kusa Seidi, amo-m-pn mali, watu, &c., apáte kúa mkúba.

KUSA, *v. a.*, to make to grow (from kú or kuba, great), to make great, to exalt (kueza), to magnify; ku kusa jina = kn-m-kúza jina, likáwa kuba or refu, or ku ongéza jina, to increase, *lit.*, to exalt one's name. Muungu amo-m-kusa Saidi, amo-m-pa mali, watu, &c., apate kúa mkuba. The father of my servant Kisúso was called Ngóme, hence the son was named Kisuso wa Ngóme, but the people added to his name and called him Babe Ngomo, hence the servant is called by some simply Kisúso, by others Ilabe Ngóme (Kisuso). The father of the present Imam of Mascat was called Said-Sultani (Ben-Imámu), hence the son (who is the present Imam) is in Kiswahili called Ilabe Sultani Saidi (or in Arabic, Said-Said-Ben Sultan).

KUSA (or **KUBA**), *v. a.*, to sell; *lit.*, ku uza or úliza, to ask, sell, a price, to ask people to buy what is exposed for sale. Hence kúza na kúa pro ku uza na ku nunú, to sell and to buy, *i. e.*, trade, traffic, commerce in general; *lit.*, ku úliza na kú kúa-kú kújo úzoa kinakúa kikúba, kinaviá feida nengi-ndia biáshara ya kúza na kúa, *e. g.*, robo inakúa reali. Nadáka fiza or ku uza kiti biki, I wish to sell this thing; nāmo-ki-za, I have sold it, or nimekúza kú-úza; na-ki-za sasa, I sell it now; mea na kua, the trader.

KUSANA (or **USANA** or **USANA**), *v. rec.*; watu wame-usana or wamekusana, the people sold to each other or bartered.

KUSA, *v. a.* (**Kin**), to assemble.

KUSANA, *v. rec.*

KUSANIA, *v. a.*, to gather, to collect; ku kusania mahali pamoja, to assemble at one place.

KUSANIWA, *v. p.*

KUSANIANA, *v. rec.*, to assemble (one with another), *i. e.*, kua nafisáo.

KUSANIKA, *v. n.*, to be assembled, to meet together or gathered, to be capable of; kundi la watu linakusanika pahali pamoja = linakutana.

KUSANIKANA = dirikana.

KUSHOTO, *adv.*, on the left (*vid.* kuke and kuume); mukono wa kushoto, the left hand.

KUSHULU, *v. a.*; kúshulu kansu; *cf.* كُشْلُ, lovi et latiore sutura consuit vestom.

KESI (or **KUMI**), *s.* (la, pl. ma—) (kúai la maji), an earthen pitcher with a handle and a narrow neck for carrying water. The kusi is larger than the gadúia, is porous, and brought from Egypt generally.

KUSHIKANI (or **KUZIKANI**), a funeral.

KUSIMU (or **KUMIMU**), under the earth, in the grave (*cf.* tungulia).

KUSHA, *v. a.* (*cf.* kuta); ku-m-kusha masháka, to trouble one, to vex (*cf.* sononeha).

KUSHI, *s.* (ya) (= pepo ya shangáui or subéli), the south or south-east wind, blowing from April or May till October. Kushi yavuma tangu Damáni hatta karibu ya Msimu or Músimu. The south-east wind blows from Damani (from the end of August, when the south wind blows more gently, until near the Mosimu. Pron. kushi m'já na mtáma, kusházi mja na sūi (sūmaki), *i. e.*, with the south wind the boats carry corn to Arabia, but with the north wind they carry fish (dry fish) from Arabia to the Suahili coast. Kussini, southerly, in the direction of kushi = shangani and subéli.

KUTUBANI, *s.* (yn), a thimble (tondó ?).

KUTUBARRA, *s.*, coriander seed, used in curry-powder (*cf.* gilgilan), name of an Indian spice (or kurubasa ?).

KUTUDI (or **KAMUDI**, or **MAKHUDI** or **MAK'UDU**), *s.*, intention, design, purpose; *adv.*, intentionally, on purpose; kua kusudi; *cf.* كُتْدِي, intendit; proposuit sibi; *vid.* kavidi.

KUDUFA, *v. a.* (= ku kúlia), to intend, purpose, determine.

KUSURU, *v. a.* (= kn pungúza), to diminish, make short; كُصْرُ, brevis fuit, abbreviavit.

KUSU or **KUSURU**, *s.*; *e. g.*, kazi ya kúsuru kúsuru, work badly done = kazi ya kivifu vifu = uvifu.

KUT, *s.* (ya) (Arabic pro ngóme), castle, fortress.

KUTA, *s.* (la, pl. ma—), wall; kuta zima, a large wall (*cf.* kikuta) (sing. ukúta).

KUTA, *v. a.*, (1) to see, to find, to happen, to befall, to be in travail or to suffer pain in giving birth; kaku anakuta, alipo kuta amebaga or ametóka, the fowl is in travail, and after travail she brought forth or cast down an egg = laid an

egg; kuku amekuta mui (cfr. t'a); hujui ikum-kuta, you do not know what will happen to him; (2) ku kuta mashaka, to be troubled (= ku ūna udia or mashaka), to meet with trouble; kum-kushia mashaka, to worry one; ku-ji-kusha mashaka, to trouble one's-self, to toil; (3) ku kuta or ku songa mikuto ya nuelle.

KUTIA, v. obj., to happen to him.

AMEKUTIWA, v. p.; amepatika ni mauti (cfr. mauti).

KUTA, v. a.; ku kuta watu = ku kusania watu, to assemble people, but with the accessory notion; kua ku tafuta.

KU KUTIWA, v. p., c.g., na mvua.

KUTANA, v. roc., to assemble, to meet, convene, to come together.

KUTANIA, v. a.; ku — niuzi, to bring together the strings, to equalize the dimazi (It.).

KUTANIA, v., to assemble in behalf of one, or around one who speaks, &c.

KUTANIKA, v., to become assembled; watu wamokutanika kulisha sadaka.

KUTANISHA, v. c., to cause to come together or to assemble, to bring together (men or things).

MAKUTANIKIO, s., tumult.

KUTAKUA, v. (there will be); na kilio na ku ūma meno, Luke xiii. 28.

KUTA KUTA, v. a. (e.g., ku kuta kuta nguo fumbini), to shake out the dust from a cloth; ku futa fumbi means to strip off or strike off the dust by smoothing the cloth with the hand (cfr. mkuto).

KUTANDA CHA KITUNGULE, a spider's web (Sp.).

KUTAONI (or KUDAONI) ? (R.).

KUTI, s. (ln, pl. makuti) (cfr. kikutu), (1) the green or dry branch of a cocoa-tree; (2) the plaited cocoa-nut leaves used for thatching the native cottages (ku suka makuti).

KUTO, s. (ln, pl. ma—) (cfr. mkuto); kuto la nuelle, a ringlet (of hair).

KUTU, s. (ln, pl. za), rust; e.g., kutu ya juma, rust of iron; kutu ya muezzi, rust of the moon, i.e., spot, speck of the moon, which the Suahili think has been created by God for the purpose of lessening the brightness of the moonshine, which otherwise would split a man's head, as is the case with cocoa-nuts, which they say are split by the moon.

KUTUA, adv., the whole day, from morning till sunset; usiku kucha, the whole night, till the dawning of the day; kutua, to be dark or black (R.).

KUTUA, v. a.; ku kutua baridi (by labour), nenda nika kutua baridi; ku kutuka; ku-ji-kutua rohoyo.

KUTUBU, s.; jahi na kutuba, expressions refer-

ring to the company (R.), or to a pair of compasses; ku kutuba, to write; vid. katiu, p. 152.

KUTUKA, v. n. (Kiurima, ku jekuka kua khesha), to be struck with fear, to be frightened at the sudden appearance of a thing, to be startled; mimi nimekutuka or jekuka, or nimegetuka nikiona nioka, I was affrighted or shrank back at the sight of a serpent.

KUTUKIA, v. obj.

KUTUKUTU, s.; kutukutu za mitu (= mitu mjana), a young forest or copse of underwood, bushes, budding wood.

KUTUSHA, v. c. (Kim. jekua), to affright suddenly, to startle, to alarm suddenly.

KUU (or KU), great; e.g., mumba ku, a great house; ana maku, he is vain, lit., he has greatness or pride; mkuba, a chief, a noble (mtu mkuba).

KUUKENI, adv., on the female or mother's side; mtu huyu ni mkubala (= mbari) kua ūko, kua upando wa ūko (cfr. kumoja), wa kuukeni nami, this is a relation of mine on the mother's side (vid. kuko).

KUUKUNI ? (R.).

KUUMENI, adv., on the male or father's side; mukono wa kuume or mukono wa kuvuli, the right hand (vid. kuko) (jina la kuumeni —); kuumeni mwa or kua sultani, at the right of the king.

KUVE (or KUWE in Kin.), a field-rat (?).

KUVULI, adv.; mukono wa ku —, the right hand (cfr. fuli).

KUWILI, twice over, in two ways.

KUYU ?

KUZIMU, lit., into cold, i.e., into the grave; vid. gisikafiri.

KWANZA = ku anza, to begin; kwanza, first, at first, formerly; ya kwanza, the first; ngoja kwanza, wait a little or a bit.

KU ANZILIZA, vid. anza, to begin.

KWIRHA, v. a., vid. ku isha, to finish, to complete.

KWIU, vid. kuia, s.; cfr. uju.

SPECIMEN OF MARINE SONGS.

(Ad vocem "Kóna" p. 170.)

1. The Captain sings first the following strain:

Mama alipo-ni-via, jina aka-ni-tia
Aka-ni-tia gikuku vikaka ng'ũũũ
Ni mbari, zina bakhti, kwamba aka-ni
Ningalijo ? kuna kijani jaliapi ?

2. The Sailors respond:

Jalia ng'ambo kua Mnatime-bayawe.

A Lover's Song.

(A)

Kuna kortasi ya shamani, tumishi mwenzi ajiba,
 Mwakampe salamu, mana msuri haiba (haya)
 Umu-sikwa afhamu, mapenziyangu mahaba
 Wala asidanni mingine, moyo asitio rakhuba
 (sumasi)

Kuani? ndio matilaba (milla), ku penda kiniwi-
 sajo, (ku wisa - penda, kinipendaji).

(B)

Recap. of the Bride.

Mimi nna wasia wa baba, moja sitiliwi kijo,
 Moyoni sine msiba, furaha nongi, si habu,
 Wala asidanni mingine, moyo sitio rakhuba
 Kuani? ndio matilaba ku penda kikuisajo.

(The Captain sings A and the Sailors B.)

Killed mkata jombo
 Benderi sitangamue
 Nakhuda mdaka jombo
 Si-m-jengo safari.

(Translation.)

In the Killed Bay a man is cutting wood for a vessel.

(1) harbour, do not meddle with him.

A captain is desiring a vessel,

Do not build him (help) a voyage.

L

LA, adv. (in Arabic), no, not; Kis. sivo; Arab. non, minime.

LĀ, v. a., kŭ lā, to eat, to consume, to spend; amekŭla, he has eaten; yuwŭla, he eats now, he is eating; atakŭla, he shall or will eat; simba amŭm-la gnombe, the lion has eaten the cow; cfr. Arab. أَكَلَ, edit, consumsit (the first and second letter having fallen off in Kiswahili); kŭ la ufundo, to eat rotten meat; kŭm-la utŭto, to defile a girl? amekŭla fethayŭkwe, he has spent his money; ŭle kŭdiri ndakŭvio, eat as much as you like.

LĀNA, v. rec., to eat one another.

LĀA, v. obj. and instrum.; kijiko cha ku lĀa, a small spoon for eating; sŭhani ya ku lĀa wŭli, a plate in which to eat boiled rice; mukŭno wa ku lĀa, the hand with which one eats, i.e., the right hand (opp. to mukŭno wa ku wŭto, the left hand), for the right hand is used to eat with; jumba cha ku lĀa, the eating-room, the room to eat in; amŭm-lĀa waliwŭkwo, he ate (to him) his rice, i.e., he ate his portion of rice in his (the other's) absence.

LĀKA, v., to be satiable, to be eaten; kitu hiki hakifiki, this cannot be eaten; kitu hiki chalikwa, kitu kina kinakwa = kina kwa kidogo.

LĀLIA, vid. ŭa.

JĀ-LĀA, v. ref.; mwanne amekŭlĀa ŭali ya baba, the child has eaten up his father's property.

LĀANA, v. r.; kufĀana, to eat in turn; vid. kĭ-kŭa, s.

LĀNNA, v. c., to cease to eat, to give one food (vid.

posho), to cause to graze (e.g., a herd of cows), to lead to the pasturage.

LĀABU, v. n., to sport, to play with; Arab. لَعَبَ, salivavit ore, ludit.

LĀANA (yn, pl. malaana), s. (لَعْنٌ), abegit et procul esse jussit, male dixit; لَعْنٌ, maledictio, a curse.

LĀANI, v. a., to curse, to damn.

LĀANISHA, v. c., to bring a curse upon somebody.

LĀBEKA (or LEBEKA, LEBEK) (shortened into ebho or bee), yes; the humble manner of answering when called by the master or somebody else; Arab.

لَبَيْكَ, paratus consisto ad gerendum tibi morem, ecce adsum et obedio.

LĀBI LABI, vid. ushairi.

LĀBŪDA (or LĀRŪDA), adv. (Arab.), perhaps; lāhuda atakuja leo, perhaps he will come to-day; cfr.

لَا, s., haud est evitandum.

LĀDŪ, s. (ya), a native confection in the form of a ball, made of sugar, honey, pepper, and flour of sesame (tangaiisi); it is baked very hard and is useful on a long journey by sea or by land; cfr.

لَدُ, suavo et jucundum comperit.

LĀFĀ, v. a.

JĀLĀFĀ, v. ref.; asiekŭa na haya (vid. pŭjŭka), to be shameless and to want all that one sees.

LĀFŪKA, v. n., never to be satisfied, always to be hungry (roho bakinai); mtu huyu yuwelafika, ni mlāfi, this is a ravenous fellow, a glutton.

LĀFUKA (Kin. lafuka) (?).

LÁFUTHI, *s.*; láfuthi ya maneno tu, si manéno yegni máana or ya kuelli, si kuelli, ni lafuthi ya maneno tu (lafuthiyakwe), *excuse, pretence* (cfr. لاف, jecit, de se ejecit, protulit verba; hence لاف, vox, vocabulum), *senseless or false talk*.

LÁGA, *v. n.*, pro la ága; *e.g.*, júa lága or la ága miti, *the sun takes leave of the trees in the evening when it stands saua saua (equal) or level with the top of the trees, and consequently is about to set* (cfr. aga).

LÁHÁMU, *vi*. lóhému, *s.* (ya), *solder*; cfr. لاهم, firmavit, consolidavit argentum aurumve auri-faber.

LÁHAULA, *s.*, *blasphemy*; usi-tu-tio lahaulani = usi-tu-kufurisha or usi-tu-tie kufurúni, *e.g.*, kua ku-m-taja Muungu kua makossa (R.).

LÁHU, *s.*, a sheet of paper (R.); cfr. لوح, tabula lata, omoplate in quo scriptum est, لوح.

LÁIKA, *s.* (sing. ulaika) (la, pl. ma—), *the short hair growing all over the body except the head*. Ilaika la niúni or malaika ya niuni. *Dr. Steere limits the hair only to the hand or arm*.

LÁINI (LEINI), *adj.* (Arab.), *thin, fine, soft to the touch, not rough or coarse* (vid. kuárúza), delicate, smooth; cfr. لينة (لينة), lenis ac mollis fuit res.

LÁINIKA, *v. n.*, to be soft, thin, without roughness or coarseness.

LÁINISHA, *v. c.*, to cause to be soft, to make smooth.

LÁITI! *oh that! would that! an exclamation of regret, and a wish that things had been otherwise*; natámami niaraka láiti kuamba za-ni-wasilía leo (ni neno udakalo liwe) (cfr. láláula) (vid. Luke xii. 49); cfr. لآيت, utinam; láiti kuamba fulani alikún hapa, neno hili ningalifania, *would that he had been here, I would not have done this matter*.

LÁKEN (= ela or ila), *conj.*, but, yet, nevertheless (Arab.); لكن, sed, attamen.

LÁKI, *v. a.*, to go to meet: Saidi Thuen ali-wa-laki Wababin, *Said-Thuen went to meet the Wahabi* (R.); cfr. لقي, obviam habuit, occurit alicui.

LÁKINI, *vid.* laken, but, however.

LÁKKI, a hundred thousand, a lac (Indian number); lakki kumi, a million.

LÁKNI, *s.*, sealing-wax (Hindustani?) (R.).

LÁKWE (or LAKE), *his, hers, its* (vid. suffices in the Grammar); lako, thy, *vid.* ako.

LÁLA, *v. n.*, (1) to lie down for sleep, to recline, to be in a lying posture, to sleep; (2) = ku ináma or ku wáma, to assume a bending posture; *e.g.*,

niumba inalála nti = imeanguka nti, *the house fell flat on the ground*.

LÁLÁNA, *v. rec.*, to sleep, eat, etc., together, to be on intimate terms.

LÁLÍA, *v. obj.*; *e.g.*, ku-m-lalia or kulia matíaga, to sleep or sit on the sand when mourning.

LÁLIANA, *v. rec.*

LÁLÍKA, *v.*, to be able to be slept upon, to afford convenience for sleeping; kitanda hiki chálíka, hakina kungúni, *this bedstead enables one to sleep (on it), because there are no bugs (in it)*; siku hizi hakulálíki nimbani tena kua harri, *in these days one could not sleep in the house for heat*.

LÁZA, *v. s.*, (1) to cause or bring to sleep; mama yuwa-m-láza manawákwe, *the mother puts her child to sleep*; (2) to put into a horizontal position; ku laza laza maneno = ku takapisa, tongeleza.

LÁZUA (or LAZOA), *v. p.*; alielazua horini, *Luke ii. 16; he was brought in a lying posture*.

KU-JI-LAZA, *v. ref.*, to lie down.

LÁLÁIKA, *v. n.* (= ku umia kua ndá), to starve; kesho ninipopata chakula, talalaika.

LÁLÁMA, *v. n.*, to confess, to cry for mercy, to supplicate, to entreat, to ask pardon promising not to commit the fault any more; muivi yuwaláláma, apáte pona nalsiyakwo; alipoungáma (confessed) muivi yuwaja ku kátoa mukono, sehabu hi yuwaláláma, sitáfania tenn, muipige yámini; siku ya ku láláma miraji, *the annual fast-day*.

LÁLÁMIA, *v.*, to implore pardon from one; ku-m-lalamia wali, to implore the pardon of the governor; mdeni ame-m-lalamia muegni mali ku-m-pa rubu; ana-ku-lalamia nini? *what has he told thee confidentially?* (cfr. angamia).

LÁLÁMISHA, *v. c.*, to cause one to ask pardon; wali amo-m-lalamisha Abdalla, *the governor caused or ordered Abdalla to ask pardon, he said to him "uláláma."*

LÁLÁMIWA, *v. p.*; muegni mali amelalamíwa.

LÁMMI, *s.* (ja), glue or tar (cfr. beréu, *s.*, and shohámi); lámmi ya ku páka jómbó, *a kind of glue or tar, to lay on a ship* (cfr. lálámu).

LÁNA, *v. rec.* (vid. la; kú la, to eat), to be on very intimate terms, so that they give each other everything; they eat each other, as it were; watu hawa walána.

LÁNA, *s.* (properly LÁANA, *vid.*) (la, pl. ma—), curses; malána ya Mungu, *the divine curse, imprecation, malediction*.

LÁNGO, *s.* (la, pl. ma—), gale, gale-gale (cfr. mlango).

LÁNGU, *my* (vid. Grammar), *pron. possess. 1st pers. sing., mine* (la class).

LÁNI (properly LÁANI), *v. a.*, to curse, execrate one; *vid.* lamna.

LAANIKA (or **LAANIKA**), v. n., to be disgraced or cursed, imprecated.

LAANIHA (or **LAANIHA**), v. c., to bring curse upon one; e.g., kua ng'anga.

LAANIWA (or **LAANIWA**), v. p., to be accursed.

Lao, their; vid. *Grummar*.

LAPA (or **RAPA**), v. n., (= ku shiriki ndá káli), to be sharp set with hunger so that one may eat anything obtainable, to be ravenously hungry; mtu huyu yuwálapa kua ndá. Ku lapa roho = or roho kwi-pa mpelle = ku fania or fúta killa kitu roho idakája, to eat quickly and ravenously.

LASIRMALI, s.; amepata lasirmali nengi, he got much property.

LATANIA, v. a., to bring up, i.e., to have the oversight, care, e.g., of a child; perhaps from the Arabic لَتَمَّ, affixus fuit loco, effecit ut alter alteri affixus esset ac continuo adesset (compare also the Arabic لَتَمَّ, fraenavit, instruxit fraeno).

LÁUMA (لَاؤْمَا, reprehensio, vituperium), blame, reproof. *Kathi Ali said to Mr. Reb. that he had no lauma (blame), if the people did not follow him, as he had shown them the right way.*

LÁUMU, v. a. (Arab. لَامَى, reprehendit, culpavit, corripuit aliquem) (= ku shika ku-m-sumbulia), to go to law with one, to inform against one, to blame; e.g., if a man has agreed with a merchant to buy a certain article, to which he took a fancy, but having no money about him, he says to the merchant, "Do not sell the matter, if you do, takuja ku-láumu, i.e., I shall come and summon you." If the merchant sells it in the absence of the other, who is gone to fetch the money, the seller can be accused (ku laumiwa), and must produce the article in question, or pay the value of it. Mr. Er. takes laumu in the sense of "taxing or accusing one falsely" (?). Láumu li ya-nipatia-ni, nimetoa-ni? said a sdejussor to the debtor (B.). Ku láumu, to do one's-self harm by doing wrong (to get maumifu) (R.).

LAUMIWA, v. p.

LÁUNI, a. (ya), likeness, kind, sort, form, species; adv., like; nadáka jáo láuni ya hiki, I want a book like this = gisi ya hiki, or kama hiki, or launiyákwé iwe kama hiki, or mshéba ha ya hiki, or shébihi ya hiki; Arab. لَوْنٌ, conditio rei quæ ab aliâ distinguitur, color.

LAUSHAUNI, adv. = mbalimbali?

LAWA, v. a., to flick, to pilfer, to finger (B.).

LAWAFA, v. a.; ku lawa, to come from (Mrima) (St.).

LAWANA, v. (cf. lauma), to blame or scold (St.);

probably, v. rec., to blame each other?

LEA, v. c., vid. lala.

LAETMA, s. (la, pl. ma—), necessity, surety, bail, responsibility; jambo lililo pasha; natukia láetma, I bail; Arab. لَمَّ, assidens fult, necessarium fult aliovi.

LÁEMU, v. n., to be obligatory upon, to be compelled; wewe ya-ku lásimu ku nanda, thou must go, to bail or answer for; mimi nalasimu fetha ya Kisuse, I answer for the money of Kisuse, I will pay it; tuna-ku-lásimu wawe, we make thee responsible; ni lazimu juyako, thou art responsible.

LAZIMIA, v. obj.

LAZIMIHA, v. c. (1) to compel; mdéni amo-ni-lazimisha fetha ya Kisuse, the lender made me pay the money of Kisuse; (2) to make responsible; uti hi nualazimishua mimi, kadiri litakulo kuja; la heri ama la shúri, táuzua mimi ui Said Majid: "vili knájo?" said Rashid Ben-Salim of Takungu to Mr. Reb.; (3) ku-ji-lazimisha nafsiyákwé na or kua = ku-ji-funga nafsiyákwé na or kua, to devote or give one's-self to.

LEA, v. a. (deric. mlézi, tutor; malézi or ulézi, education), to bring up, to nurse (ku poska); ku-m-lea mana, to bring up a child; ku lea uti, to secure the land? ku leza, to educate (cf. ku reza in Kiniasa).

LEWA, v. p.; (1) muana amoléwa vema, the child is well bred; (2) to be drunk, tipsy, amolewa kua tembo.

LEWEKA, vid. labéka.

LEWIA (or **LEWIA** or **LEWEA**), v. c., to make drunk to intoxicate (vid. kiléa, a.).

LEWA; ku lewa, to be drunk or tipsy.

LEWIALEWIA, v. a., to make giddy.

KU-JI-LEWIA (or **LEWIA**), to make one's-self intoxicated, to get drunk.

LEGEA, v. n. (cf. regéa), to get loose or lax, to yield, to faint, to become soft; muiliwangu umelegéa (or tepotéa) kua homina; úgue umelegéa; ku legea kua ndaa, to flag from hunger; maungo yana-ni-legéa, to be seized with extreme lassitude, to feel an entire prostration of strength.

LEGEA **LEGEA**, v. redupl., to slacken very much, be very loose.

LEGEZA, v. a., to let loose, to cause to become lax, to relax, to loosen; e.g., legeza úgue, usikázo, loosen the rope, do not stretch or strain it; ku legeza udémo.

LEGETI, vid. máegni.

LEHÉMU (or **LÁHÉMU**), s., solder; ku tia léhému, to solder (vid. láhamu).

LEHEMIWA (or **LIHIMIWA**), p.

LEHÉMU, v. a.; ku léhému jambo, to solder a vessel.

LEKKA, v. n. (vid. elekéa), to take into one's eye, to turn toward, to face, to have something before

one, to be opposite to; cfr. قَوِّ , obviam habuit,
occurrit alicui.

LEKEÁNA, *v. rec.*, to be turned opposite to each other, to face each other in sitting or standing; **watu wamelekeána wao kua wao.**

LEKEANISHA (LEKANISHA), *v.*, to place people
fronting or facing one another.

LEKÉZA, v. c., *to cause to have its direction toward, to cause to face or to be turned against*; ku lekéza bándūki, *to level a musket at*; ku lekeza jombo bendarini, *to steer toward the harbour*; ku lekéza janda, *to show*; ku lekéza ndia, *to show the road*.

LEKEZANA, v. t., (1) *to level (e.g., sčlākha) arms against one another*; walipo-onāna wamelekezana bunduki wao kua wao; (2) *to agree, to come to an agreement.*

LELE, a.; *yū lele, he sleeps; amelóle, he slept, scil., usingizi (amelele usingizi) (R.), amelóle, yū nato, he laid himself down, but was watchful, kept awake.*

LELI, a.; usiku loli, *midnight*.

LEMA (or **DEMA**), *s.* (ln, *pl.* ma—), *a* wicker-net, fishing-net or trap of basket; lema la ku fulia sámaki, wicker-work of branches of the cocoa-nut tree.

LEMÁA, s., *disfigurement*; muegni lomáa, *disfigured by disease* (St.); cfr. **لَمَّ**, infortunium?

LEMDA, v. a. (*Kinika*, *cha dūrūma*), to cheat, deceive.

LEMBA, s. (la), *the comb of a rock?* (Er.).

LEMDELEMDE, *adj.*, *running over, fully accumulated or amassed* (R.) ?

LEMBEZI (la, pl. ma—), hail (?) in Kisegua (oid. maji ya balli?).

LEMĚA, v. n., *to lean, repose upon*; *mama ame-leměa mamai, to lie upon or above, to lie heavy upon, to oppress*; *kasha laleměa ju ya kasha lingine, a box lies upon or rather above another.*

LEMEANA, v. r., to lie or lean one upon another ;
fig., to press or harass one another (as *S. Majid* and *Barq. did*).

LEMÉZA, v. c., *to cause a thing to lie or lean upon another thing, to put one upon another, to heap upon; ameleméza makásha jū ya makasha, he placed boxes upon boxes.*

LEMEBANA, v., to press against, to place each other in such a position that both parties lean against each other, to force anything upon another; ku lemebana insiga, to lay a load upon the head or back of each other.

Ji-leméka meigo, to put upon one's-self a load
(frequently taken from another in addition to
one's own).

LĚNGA, v. a., *to take aim*; *ku lenga shébăha*, *to*

shoot at the mark; ku lunga kua bunduki, juwe,
 &c.; *cf.* *linga*, v. a.

LENGANA, v. r., to level (bunduki) against one another.

LENGELENCE, *s.* (la, pl. ma—), a blister, especially one caused by a burn; mukonowangu amefinia lengelenge; natōka malengelenge or natōka ai malengelenge.

LENU, your (*vid. Grammar*), *pron. pers. second pers. plur., your (of the 1a class).* e

Leo, *adv.*, to-day; si leo, *not to-day* = long ago.

LEPPE, s. (la), *drowsiness, snatches of sleep*; *leppe la usingizi, nna-ji-nioha, nnapata leppe leppe la usingizi mema or wema.*

LESĀNI, s. (ٴا), *voice, language* (qfr. sauti); nime-sikia lesaniyako ndiani, *I heard thy voice on the road*; لسان, lingua, loquela, sermo.

LESSO (properly LALESSO), s. (ya, pl. za), a handkerchief; lessu ya ku futia kumasi, a pocket-handkerchief

LESTEKAWA, c/r, kitúko (R.) ?

LIETTA, v. a., to bring, properly to cause to arrive,
to send, to fetch, to convey.

LETTER, *v. obj.*, to bring something to one; ame-ni-lottéa wáraka, *he brought me a letter.*

LETTÉWA, v. p.; nimo (nna) lettéwa wáraka, *a letter was brought to me.*

LETTOA, 22.

LETU, our (*vid. Grammar*), pron. poss. first pers. pl., our (*of the 1a class*).

LIÊU, s. (la, pl. ma—), provision for a journey
(cfr. kú lǎ, to eat).

LEÜLI, s., a cloth worth 80 to 40 dollars (ku pigua kilemba).

LEVÚKA, v. n., *to get sober* (St.).

LEWA, v. n., (1) to become drunk, tipsy (properly, to reel up and down); (2) to be bred, educated (mtu alewa, dau lalewa; dau fililewa, vid. pangana).

LEVIA, v. c., *to cause to be, to indicate.*

KU-JI-LEVIA, to make one's-self drunk, to get drunk; ku levialovia, to be glady.

LEWALEWA (TEWATEWA), v. n. to dangle, to swing or sway about like a drunken man.

LEWÉA, v. obj.; amo-n-lewéa, n. kama mta s-ku-
tozeáye.

LI, it is.

[illegible]

Lia, v. obj. (vid. ku la), to eat for one; singular

LI, *v. n.*, to weep or cry, to cry out (especially used of animals); *ku* *lia* *ng'oa* or *ku* *lia* *uifu*, to weep for jealousy; *ku* *fania* *majunsi* or *kuigitiiko*, to weep for grief, if another person obtains something whilst one gets nothing.

LILA, *v. obj.*, to weep for one, bewail.

LILAWA, *v. p.*

LIMA, *v. c.*

LIMANA, *v. r.*

LIMANGO, *v. p.* — *ngitika* (Er.), but more correctly *ku* *lia* *ng'oa*, to weep for jealousy; *ku* *la* *ng'oa* *yakwo*, *ku* *limia* *ng'oa* *yakwo*, to eat or satisfy his desires; *vid. infra*.

LIONA, *v.*; *ku* *m-liona*, to allow one, Luke iv. 41; *St. Iona*, whether it be, if; *kuamba*.

LIMAMU, *vid. lohemu*, *v. a.*

LIMAMU (or **HATTAMU**), a horse's bit, in distinction from *battamu*, a bridle (*inguamu*).

LIMA (*vid. kila*, to eat), to be eatable.

LIKA, *adj. and s.* (*la*, *pl. ma*—), an equal (*Kin. rika*) (*cf. sono*).

LIKA = *shindika*, *lit.*, to be eaten, to be wasted, to be worn out by use, to be blunted, e.g., *mtaimbo*.

LIMIA, *v. a.*, (1) to dismiss, to give leave to go, to allow, to give holidays to scholars, to release; (2) to prevent, refuse — *ku* *mu* *ashia*, to cause one to leave off, to hinder him, to prohibit or refuse him; *mama ame-m-likiza* *mana* = *hampi titti tona*, *ame-mu* *ashia* *titti*, the mother has refused her child the breast, she has weaned him; *wali ame-ni-likiza* *ku enenda*, the governor kept me from going (*cf. lakiza in Galla*, to leave off, release; *cf. Tutsche's Galla Grammar and Dictionary*, page 155).

LIKO, *s.* (*la*, *pl. ma*—), a ferry, landing-place; *mahali pa vukapo watu*, *na pa ku shusha vitu*.

LILE, **LILILE**, **LILILO** (*vid. Grammar*) (*la class*), *pron. demonst.*; *salihesabu ni lingine kumbe ni lililo lile*, *ni lile lili*, *ni hilo lilo*.

LILIA, *v.*; *ku* *m-lilia*, to weep or mourn for one, to bewail (one who has died); *vid. lia*, *weep*; *niuni ana-m-lilia* *mtama*.

KU LILIAWA, *pass.*

LILA, *v. c.*, to cause to cry or weep, e.g., *mama ame-m-lia* *mana*, *asipo-m-pa titti* (or *kua ku-m-piga*); *ku* *lia* *hindiki* or *fetha*, to cause a gun to make a report, to cause money to ring; *ku* *lia* *ganda* *nyaga*, &c. — *mambayakwe ya-ni-lia*; *maji yalia kismani?* (*vid. rishai*, &c.) (*R.*).

LILANA, *s. rec.*, to weep by turns, e.g., *matangani*; *ku* *lia* *na vilu*, to make one another weep, to cry together.

LIMA, *s.* (— *wali wa harrasi*); *wali wa lima*, *nuptial eating* (*R.*).

LIMA, *v. a.*, to hoe, to cultivate, to till the ground with a native hoe which has a short handle of wood and a blade of iron. In *Ukambani Proper* and other regions of the Interior the natives use a pointed stick of hard wood to till the ground, on the superstitious plea, that the use of an iron hoe would prevent the fall of rain. It is therefore not want of iron (for the *Wakamba* have plenty of iron of a good quality, and their blacksmiths make many curious things), but sheer superstition which has become established by custom from time immemorial. *Ku* *lima* *ma-shara* ? likely *mashahara* ? *mashahara* ? to till the ground for monthly wages ?

LIMIA, *v. obj.*; *jembe cha ku* *limia*, a hoe; *mimi nime-m-limia* *kuoyakwo*, *yee hawosi*.

LIMIKA, *v.*, to be arable.

LIMISHA (or **LIMIKA**), *v. c.*, to cause to till the ground, to make to hoe; e.g., *ukoa yuwa-limisha watima*, the overseer of the slaves makes them till the ground; *maulima yuwa-limisha watu* = *yuwaoniisha watu mahali pa ku* *lima*, by prayer and the reading of the *Quran*.

LIMIWA, *v. p.*

LIMATIA (or **LUMATIA**), *v. n.* (— *ku* *kaa*, *kawa*, *ku* *lia* *usiiri*, *ku* *kawilia mmo*) (*Kil.*), to stay behind, to tarry, to delay, to loiter; *watu hawa wana-limatin katika safari hi* or *safiri hi inalimatia*, these men tarried on the journey or the journey was delayed.

LIMATINA, *v. c.*, to cause one to tarry, to delay him.

LIMATIWA NI WATU (*pass.*) — *ku* *wekoa ni watu*, to be delayed by men.

LIMAU, *s.* (*la*, *pl. malimau*), a lemon, citron; *mli-mau*, the lemon-tree. The natives have: (1) the *ndimu kali*, lime; (2) the *ndimu taniu*, water-orange; (3) *jungua*, orange; (4) *furingu*, a very large kind of citron (?); (5) *jonsa*, of red colour and acid; (6) *danzu*, a kind of orange of agreeable taste. *Pers.* *ليمون*, *malum citrium*.

LIMBA, *v.*, *cf. ulimbo limbo*.

LIMBIA, *v. obj.*

LIMBIA, *v. a.*, to stay for something, to leave till it is fit, to give one's time to —, to wait till it be time for action, to have patience and bear with until —, to allow a fruit to come to full growth (*cf. Kimia*, *ku* *limba*, to be strong, vigorous, perfectly ripe, to exercise patience; *fulani ana* *limbika vita viakwo*, *hatumii barika* or *vibaya*). *Ku* *limbika maji* — *kung'oea maji kismani*, to wait for the water to collect in an exhausted well. In the dry

season the water-carrying women must often wait many hours until the water collects. Ku limbika maneno (= ku fania sáburu), to hold one's peace (not to interfere), although the other should abuse you three or four times, but then at last to speak out with energy and anger. Ku jikáza ku nena siku nengi, laken akinena, yuwanéna kua ukáli, kua koro zotte; huyu mbona hafanii kazi, unaká niumbani tu, gissi gani ku-m-limbika tu, ni kió, si mtu kama suiari; talimbika or tawéka ndizizángu, hatta zipesúke, taúza, nipáto ngúo, I shall not use my bananas until they are ripe, then I shall sell them, to get a cloth; ku limbika nuelle, to allow the hair to grow without interference.

LIMBIKIA, v. obj.; ku-m-limbikia maneno.

LIMBÚA, v. a., to eat the new fruit of a plantation; kúla muanzo wa tunda la shamba; limbúa, properly, to be out or over, to be at an end, to finish waiting by now enjoying the fruits for the first time.

LIMBÚKA, v. n.; watu analimbúka leo vitu via munda, the people eat the first of a new crop to-day, i.e., the things which have been planted this year.

LIMBÚSHA, v. c., to cause one to eat or taste the new fruit of the year, e.g., slaves convey the new fruit to the master; watúma wa-m-limbúsha buana kilimo cha munda.

LIMKI, v. n., to fail, to be out of a supply (R.); fuláni halimki kua kitu fuláni, N. N. is never without such and such a thing (cfr. لَمْ يَجِدْ, gustavit parum). The word is only used in the negative.

LIMÚKA, v. n. (= erofúka), to be intelligent, shrewd.

LIMÚSHA, v. c., to impart intelligence, to play tricks upon, to correct, to over-reach (ku erufusha).

LINDA, v. a., to wait for, to protect, preserve; ku-m-linda mtu ndiani = ku-m-gejéa ndiani, to wait for one on the road (in a good and bad sense); ku linda niúni or ndége = ku linda or fania kingójo, niuni wasilo matunda ya shamba, to guard a plantation, lest birds, &c., should eat the fruit of it; mtu huyu angenáwa, laken Mungu ame-m-linda or sultani ame-m-linda, this man would have been killed, but God protected him.

LINDIA, v. obj.; nime-m-lindia shambalákwé, mueni hapo, I guarded his plantation in his absence.

LINDIWA, v. p.

LINDI, s. (la), pit, depth (in Kimerima = shimo or bopo, Kimwita) (pl. malindi, ya). This term reminds one of the town Makindi, which is probably the Rhapta of the ancients, urbs Rhapta, fluvius Rhaptus, promontorium Rhaptum (at

present Ras Ngoméni). Lindi (pl. ma-) ya ku panda mbeni, little pits for sowing the seed; litufa cha lindi, a navel which forms a little pit.

LINDO, s., a watching-place.

LINGA, v. a., to swing the head round in dancing (St.); ku lingu upepo?

LINGEA, v. obj.

LINGA, v. n. (Kinika), to make to be level or to match, to aim at.

LINGANA, v. n., to be level (= kúu saua saua = ku fannna) with one another; halingani or haikulingani na wasi (cfr. the Kiniasa linga, to think, to consider, to compare, to liken).

LINGANIA, v. a.; (1) lingania mti saua saua, uifunio mashimo mashimo, to make even; ku-ukata (nti) na musmeno; (2) trop. ku lingania katika sherria; ku lingania katika sherria, to be settled after the law.

LINGANIKI, v., to be equal; mpéka umelinganika = umekia saua saua.

LINGANIKANA, v.

LINGANINHA, v. c., to compare or put together two things, to see whether they are of the same size, length, &c.

LINGANIUA, p.

LINGANA, v. a., to call for one when near at hand, when far ku-mu-ita (cfr. Luke xxiii. 13) (in Kiamu, to invite, to call); tabibu hazui ájili roho ikisha linganiua bassi, a physician cannot prevent fate, when the spirit is called it is finished.

LINGINE, adj., another (la clase); kasha lingine, another box; cfr. mungine.

LINI? when? atakuja lini? when will he come?

LIPA, v. a., to pay (a debt, &c.); ha-zi-lipi, e.g., suitcloths which cannot be sold, and are therefore used for patchwork.

LIPIA, v. obj., to pay for one on his behalf, to pay (somebody), to return by revenge.

LIPIKA, payable.

LIPOA, v. p.; ni-ku-lipe leo yale mamayako uliotendéa juzi, let me repay you to-day your kindness of the other day.

LIPISHA (or LIPIZA), v. c., to make one pay, to cause to be paid.

LIPIWA, p.

KU-JI-LIPIZA, v. refl., to repay one's self, to get one's due; ku-ji-lipiza kiasi, to take one's revenge, to avenge one's self; kaskasi leo a-ji-lipiza, the kaskasi (northerly wind) makes amends to-day (as it does not blow to-day).

LISA (or LISA), v. c. (sid. la), to make to weep; hakulia kandi, amekua kuti ku pigwa.

LIMANI, s. (a tailor's expression), a guess? a piece of cloth put in behind an opening, a flap to obviate the effect of gaping at the opening (St.); lit., lingua, sermo, a tongue; لسان; sid. laani.

LISHA, v. a. (*vid. kú lē*, to eat), *cause to eat, to feed or nourish, to pasture*; *ku lisha wema hatta aki-ahiba*, to tend well, to see that all eat to satisfaction.

LISHIRA (or **LISHINKA** or **LISHIRA**), v. c., to *cause to be fed or to give one food*; *ku-m-lishira unga wa udere ku-mu-ša*, to cause him by means of another to eat the flour of udere (*vid.*) to kill him. *Unga wa udere is a magic poison for the secret destruction of life* (*vid. kitom-gomba, s.*).

LIWA, s., the *odoriferous wood of a tree growing in Madagascar. The wood is reduced to powder, mixed with water, and applied as a cosmetic to the body. The women are particularly fond of this perfume, to please their husbands. Iken nándali yapita liwa, but the sandal-wood is superior to the liwa*; *ku tega niama na māmbo wa liwa* (pl. maliwa) (*twisted pieces of wood*).

LIWA, v. p., to be eaten, to be worn away; *vid. la* (kú la), to eat.

LIWALI, s. (pl. maliwali), a *governor* (liwali pro el wali); *والى*, *valde* (Arab. والى), propinquus fuit, praefuit, rexit; *والى*, praefectus provinciae.

LIWATA, v. a.; *ku liwata mafi*, to walk in mud or mire ? to tread upon mud.

LIWIZA, v. n., to be careless.

LIRA, v. c., to sell to.

LIZA, v. c., to make to weep; *lizāna*, to make one another weep; *vid. lia*, weep.

LIZUA (TAKA) (R.) ?

LO ! (or **LOO !**), an exclamation of surprise.

LOGA, v. a.; *ku loga*, to bewitch one (Kimr.).

LOGHA, s. (Arab. لُحَا) (ya, pl. za), *language, dialect*; *logha ya Kianguja na Kimvita ni mballimballi kidogo, the language of Zanzibar and Mombasa is a little different*; *لُحَا*, locutus est; *لُحَا*, voces, vocabulum, dictio.

LO LOTTE, whatever; e.g., *neno or jamboliwalo lotte, whatever matter it may be; hakufānia lo lotte*; he has done nothing at all.

LOMA, s. (la, pl. ma—), a fox ? (Kinika, gojo; *Kiniassa, nengo*), the badger ?

LONIO, s. (ya), *something that one has only for a show, and never for making use of* (R.); *mlioni-oshua lonio ile*.

LÓTTE, all; *vid. ote*.

LÓMI, s. (ya, pl. ma—), *almonds*; *lonimimatunda ya manga ya Maskati, almonds are fruits of Maskat in Arabia* (Manga = Arabia); *لُومِي*, amygdalum.

LUANGA, a kind of bird.

LUGUAMU (cfr. hattamu), *bridle-bit*; *vid. lijamu*.

LÚJA, s. (wa, pl. malúja), a *great thief* (Arab. أَجُورِي); *muivi aliotamhurikana; luja wa nti hasámeho kitu cha mtu*; cfr. *لُجُو*, rixosus, pertinax in litigando.

LÚKUMA = *hálūn, s., bribe ?* (R.); *very likely the Arabic word لُكْمَة*, buccca, buccella; *لُكْمَة*, quod deglutitur buccaeae instar.

LÚLU, s. (ya, pl. ma—), *pearl*; *لُورْلُو*, margarita, unio.

LUMBA, v. a. (*Kijumfu and Kinika*), to make a speech — *ku elúza hábari kua tartilin, muonesíwe aki-mú-itikíla* (ku sunia mlúmbo, *vid.*), to tell or relate news in an orderly manner, one piece of news after the other, whilst one of the reporters responds to him by making the sound "mhu or hū" or by repeating the last word of the sentence. At the end the reporter says "m'būi shío," whereupon all who are present concur by saying, "mhu or hū, which is = amen. When the reporter is too prolix, they say, usifānie mlúmbo mzingi, ukáte, do not make a long speech, cut off."

LUMBİKA, v. p., to gather little by little, to pick up small pieces one by one.

LUMBO, s. ?

LUMBUI, s. (wa), *chameleon. As this little creature proceeds slowly and circumspectly, they call it the sultani ya niama iote* (the king of all animals).

LUTHTHA, s., *flavour, savour* (St.), probably referring to the Arabic word لُثْث, suave et jucundum comperit; *لُثْث*, pl. لُثْثَات, voluptas, delectatio.

LUVA, s., *sandal-wood ?* cfr. liwa, s.

M

MA (or **MAA**), v. n., to be full; cfr. Arab. مَلَأَ, implevit, plenus fuit.

MAADAM (Arab. مَا دَامَ), while, during the time when (St.); *maadama (= baada), then, also, in addition*; *maadamu ku tón kauli* (from adamu), one must keep word.

MAADUL, adj., *favoured, preferred*; *vid. adili*.

MAASA, s. (ya); *maása ana-ni-asia mauti or kufa*

the enemies meditate upon my death — upon killing me; *vid. asa and muala*.

MAAFIKANO, s. (Arab. مَوَافَقَة), *agreement, estimate, bargain* (cfr. afikana); *muáfaka, contract, agreement, is more usual than maafikano*.

MAAFU, s. (ya) (Arab. مَعَاذ), *deliverance from danger or distress, pardon*; *vid. áfu*.

MAAGARO, *s.* (ya), *agreement, contract* (vid. agaro, v.), *covenant*.

MAAGIZO, *s.* (ya) (cfr. ágiza, v. a.), *enjoining upon, charging, commission, recommendation, direction*.

MAAKINI (makini?); hawajakúa na maakini ku daliliana vile vitu (hawadiriki) (R.)?

MAAKÚLI, *s.* (ya) (Arab. مأكول), *food*; letta maakúli, *bring the food, serve it up*; cfr. chakúla).

MAALUM, *adv.* (= kilicho tambulikana, *that which is known*), *to be sure, certainly* (cfr. معلوم, cognitus, certus).

MAAMÚMA, *s.*, *ignorant pagans* (Kiuny.); *all makafiri are maamuma like the Washensi* (vid.).

MAÁMVI (MAAMFI), *s.*, *calumny, slander* (ku amba, to slander).

MAÁM'ZI (UÁMZI), *s.* (ya), *arbitration, judgment*; vid. amúa = ku ngia káti, ku tánia, ku úliza sébabu ya matóto, na ku tánia (maamziyakwe yalio-m-pasha nda ku wawa, R.).

MÁANA, *s.* (ya) (معنا), *meaning, signification, reason, cause, object*; jambo hili maanayakwe nini? *what is the meaning of this?* what does it signify? amo-ni-fumbulia máana ya nuno hili, *he explained to me the meaning of this matter*; aine-ni-fumbulia jambo la fumbo, *he explained to me the dark matter*; ku tia maanáni = ku tia moyóni, akillini or mawazóni, *to take to heart, to think about*; ku fania maarúfu, *to make it sure, known*; máana yakinelón, *if I understand the meaning*.

MAANDAZI, *s.* (ya) (vid. andá, v. a.), *pastry-work consisting of various compounds, and made up in different shapes or forms*; e.g., vitumbú, tambi, sambúza, jígú, mukáto wa juma, &c., *different kinds of bread or cakes, made with spices, pepper* (tangaizi), *ginger, honey, sugar, flour, &c.*

MAANDIKIO, *s.* (vid. ku andiku, v. a.), *serving up*; maandikio ya chakúla, *the place where the food is served up*.

MAANDIKO, *s.* (vid. andika, v. a.), (1) *putting out (food), the act of serving up food*; maandiko ya Kizúngu = ku tandika kama Wazungu; maandiko ya Kiarabu or ya Kisuahili = ku tandika kama Wáarabu or Wasuahili (kua kiti na jano kitini na sáhani, &c., ju ya tano); (2) *writing, things written, description*.

MAANDISHI, *s.* (1) *everything laid upon the native table in eating, as food, dish, plate, knife, cup for water, &c.*; (2) *everything that is written, handwriting, or everything that is put out or set in order for writing*; maandishiyakwe ni mema, ni kama ya fulani (= hatti), *his writing is good, not like that of N. N.*

MAANGALIKI, *s.*, *appearance, apparition, apparition* (according to the explanation of Ketele Ali at Mombas).

MAANGAMIZI, *s.* (angamika, v. n.) (ya), *perdition*; maangamizi ya kesho, *the future perdition*.

MAANGÚKO, *s.*, *falling, fall, ruin, ruins* (ku angika, v. n., to fall).

MAÁPISO, *s.* (vid. ápa, v. n., to swear), *conjuring, making to swear, imprecation, cursing*; fuláni yuna maápisio mabaya.

MAÁRIBU, *a trick*; fuláni yuna maáribu mangi, *N. N. is full of tricks*; fulani maaribuyakwe, *ha-mu-ambii mtu*; أرب, *constrinxit, versutus fuit, intelligens, callidus fuit*; أرب, *astutia, improbitas*.

MAÁRIFA, *s.* (ya) (sing. árifa, *knowledge*; ákili za ueréfu) (Arab. معارف), *all matters worthy of knowing*; cfr. عرف, *novit, cognovit*, سعة, *notitia*; mueléfu wa ku tambú.

MAARÚFU, *adj.* (Arab. معروف), *known, celebrated*; mtu maarúfu, *a celebrated man*; cfr. tangá, v. n.

MAANI (and MAARISIA or MAARISI, *s.* (Arab. مَعْصِيَة), *abandoning, deserting, rebellion, apostasy*; vid. asi or assi, *to abandon one's wife or throw off allegiance to a king*; e.g., wali amefania maassi (uasi) kua sultani, *the governor made a rebellion against the king, or wali amekúa muassi, the governor became a rebel* (هَمِي, *rebellis fuit*); *apostasy, i.e., the omission of our duty to God is rebellion, and therefore a sin* (thambi).

MAAWIO JÚA, *s.*, *sunrise, east, quickly pronounced* = mawio júa; vid. awia.

MAAZAL, *while* (St.)?

MAAZIMO, *s.*, *a loan* (St.)? cfr. آرم (aákma), *operam impendit mercaturae suae*; karatiba.

MARABÚRO BÁBÚRO, *s.*, *scribble, scrawl* (R.)?

MABÁHILI, *s.* (R.)? cfr. mibáhili, *s.*

MARAKIA, *s.* (Arab. مَبَايَا), *that which is left, remnant*.

MABALUNGI (sing. balúngi), *citron*.

MABANIANI (sing. Baniani), *heathen of India*; cfr. Muhindi.

MABARÁWE, *s.* (R.)?

MABATTA (ya kiwa), *s.*, *wild duce*.

MABÁWA, *s.*, (1) *wild beasts larger than majiboa mitu*; (2) *a kind of bear*; yababá, *they ramp upon* (R.).

MARAWÁLE, *s.*, *a kind of house*.

MARAYA, *adj.*, *bad, not good*.

MARÉCA, *s.*, *only used in the plural and instead of maffin*; ku payika mabéca, *to put an abreaction of the shoulder by carrying a heavy load*.

MARBLATINI = tájiri maki (or bokari?); cfr. مكي.

Intelligentia unus est; مَعْرِفَةٌ, abundavit scientia et optima.

MARIGU (or **MARITI**), *adj.* (vid. *biti*), *unripe*.

MARIWI, *s.*, *heaps, rubbish and piles of sticks*.

MARUVU, *adj.* (vid. *ovu*), *rotten, spoiled*.

MARE, *s.* (sing. *bū*), *worms, maggots (in rotten meat)*.

MARITA, *s.* (sing. *būa*), *stalks of mtama or mahindi*.

MARUGU, *s.* (vid. *bugu*), *a kind of thick willow used for binding loads, &c., but marūgu being too big are not used, whereas mbūgu (sing. of abūgu) is a thin kind and therefore very useful; mbugu za mtoro, za mbungu*

MABUMDA, *s.* (sing. *bumda, la*), *a long piece of bread resembling a whetstone in shape. The bread is made of mtama flour and honey, and is taken for a journey; mabūmda nikati mīnifu kana kinū ya kākā safarini*.

MABUNUKI, *adj.* (مَبْرُكٌ), *blessed (= ana bāraka, he has or enjoys a blessing), vid. baraka*

MACHACHE, *few; vid. chache*

MACHELA, *s.*, *a sister, a palanquin (St)*

MACHESO (or **MATESO**), *games*.

MACHO (sing. *jicho*) (*jito*) (*pl. mato*), *eyes; yū macho or mato, he is awake*

MACHUKO (or **MATUKU**), *abomination, disgust, hatred, abhorrence*.

MACHUNGUA (sing. *chingua*), *oranges*

MADABO, *s.* (sing. *dabo*), *vid. tapo*.

MADANDISO, *s.* (*ya*), *cousins, sluffs, subterfuges (Et)?*

MADAPU (*pl.*) (vid. *dafu*, *sing.*), *cocoa nuts not yet quite ripe, when they contain much water, and while the flesh is still tender*

MADABA, *s.* (qfr. *dabo*), *sacrifices*

MADABA, *s.* (*ya*), *a graceful manner; qfr. مَدَامَا, graviter affecit aliquem, versutus et subtili ingenio fuit; madāha mambo kua uvūi ya kumtia mtūmke takatiko la mfyo, ku tania madāha māngi, to assume graceful manner as eating, &c., before a woman, to raise love-thoughts in her mind*.

MADAHIRO, *s.*, *gravity, a grave gait; ku ji tia madāhira, to walk gravely with a measured pace (like the Arabs), to please people or attract their attention*.

MADAKA, *s.* (= *ku daka*), *desiring, desire; madakayangu kulla mtu yuwajūa, everybody knows my desire, that I desired it of my own accord*.

MADAKITA, *s.* (Et.), *leaves which fall off, also straw used for kindling fire, grass, sweepings (rectius mataka tāka)*.

MADAKUA, *s.* (= *ku daka*), *being desired; madakoyangu kulla mtu yuwajūa, everybody knows*

my having been desired, that I was desired &c., kda mtumishi wa Mrungu.

MADANGANIA (or **MADANGIRO**), *s.* *trick, deception; qfr. dangania, v. a., to deceive one*.

MADABA; *kina madāra nami = cha-ni-dura?*

MADARAKA, *s.*, *arrangements, provision (St); qfr.*

مَدْرَكٌ, *associatus fuit, مَدْرَكٌ, fructus qui nascitur ex aliqua re*.

MADAYO, *s.* (*ya*), *tissue of lies, false desires (Mr.)*.

MADENE, *s.*; *maji yalōa madēda (R.) (it refers to wimbi)*

MADIFU, *s.*, *beard*.

MADIGU, *s.*; *ku piga madigu, to kick (in Kis. ku piga ala)*

MADUWI, *s.*, *a kind of game, in which the boys cause the red fruit of tūngija to leap up and catch it with the hand in falling; qfr. kōduo*.

MADUWI, *s.*, *a kind of rice (St)*.

MADHABI, *s.* (*ya*) (مَدْحَبٌ), *a religious party, sect, or faction, of which there are four principal ones among the Muhammedans; viz. (1) madhabu ya Hanbali, (2) ya Shāfi'i, (3) ya Hānafi, (4) ya Māliki. Madhabu = mafuāzo. The expression is, however, not much known among common Swahili*

MADHIBA (rectius **MATILABA**), *s.*, *design, desire, intention; qfr. مَدَّيْنِي, quæsitiv petiit*.

MADINI (**MADINI**), *s.* (*ya*), (1) *metal, or rather the ore of metal; e.g., madini ya fothu; (2) nali mengi, great wealth; ku toa nali mengi, ku tōra madini nougi, to take or derive great wealth or advantage from somebody; qfr. مَدْنٌ, fixit,*

madnit, مَدْنٌ, proprius rei cuiuslibet locus ubi fixit, inde fodina, misera

MADADDA, *adj.*, *spotted*

MADODOKI, *s.* (sing. *dodōki*), *a kind of fruit of a long form, cucurbit (?)*

MADODU, *a kind of drumming used in exorcisms (St)*

MADONGA, *s.* (R.) (= *Kin mazaji*)?

MADONGO, *s.* (*ya*), *a gummy substance adhering to the eyelashes (qfr. mtongotongo); vid. mantongo in Kiniana*

MADONI, *s.*, *misérable talk; ku noma madiro (qfr. kibano)*.

MADU (مَدُّ), *s.*, *scaffolding for building (Rp)*

MADUNGE, *s.*, *vid. dunge, kanju*.

MADUDU, *s.* (*ya*), *progress, advantage = mafaidho, Phil i 25*.

MAREHE, *s.* (*ku enenda, v. n.*), *to go, going, walking, pace, gait, behaviour = marenzi or muendo; marenzi ya polepole, a slow pace (kama muendo wa simba); marenzi ya baraka, a quick pace; mtu huyu yuna marenzi ya upasi, siwazi ku*

faatana nai kua ku nenda mno, *this man has a quick pace, I cannot follow him.*

MAKHO, *s.* (vid. enéa, v. n.), *spreading to, flowing over to.*

MAENZI, *s.*, *distribution* (cfr. enéza, v. a.) *to all persons present, so that every one obtains a little; maenéo ya vitu; vitu vimeenéa watu wote, kulla mtu amepata kidogo; Mungu ni muenéza, yuwa enéza kulla mtu zirikizakwe.*

MAENGA ENGA, *s.*, *that which is neither in the sky above, nor on the earth below, but which is in the midst of both; ju kapo, wala nti kapo (hapo) ni katikati. Thus the fabulous ngóvi ya kiwéo cha Mikedadi is believed to be unengani engani. Ali (the Caliph) strove with his enemy Mikedadi till evening-time, neither of them being able to hurt the other. All at once Ali heard the cry of a raven suggesting to him to put popo, tambu, &c., into his mouth, and spit the red water upon the horse of his enemy, saying, "I have wounded your horse." Mikedadi, bending his neck to look after the horse's wound, got a sabre stroke from Ali, which ran from the neck down to kiwéo or paja, so that he fell from the horse and was helpless, but he threw the skin against Ali and made him bald, for the skin stripped off all the hair of his head. Since that time baldness is in the world. The skin, having thus hurt Ali's head, was then carried up between heaven and earth, and will remain maengani engani till the day of resurrection. When people hear suddenly any noise in the air, they believe that the ngóvi cha Mikedadi has passed by them. Thus says the fanciful story!*

MÁFÁ, *s.* (mil. fáa or fá, v. n., *to be of use*), *use, profit; gnombo hizi hazina máfá, these cows are of no use.*

MÁFA, *s.* (ku fá, v. n., *to die*), *cemetery, burial-ground (mahali pa ku sika watu).*

MAFAPANZI, *s.*, *explanation; cfr. nahau.*

MÁFI (or MÁVI), *s.*, (1) *dung of man and animals, discharge of the bowels; (2) dross, filings, raspings; e.g., mavi ya chuma, dross of iron.*

MAPIÁ, *s.* (wa) (vid. maviá and muámu), *the mother of the husband (in speaking of themselves), but others would say yule ni mamaviáye.*

MAFICHO (or MAFITO), *concealment* (ku fita, *to conceal*).

MAFI MAFI, *s.*, *the flowers of a tree (mmasi masi) which have a foul smell.*

MAFU, *s.*, *death, dead things; maji masu, neap tides.*

MAFÁ, *s.*, *a cold, a catarrh; yunamafá (i.e., yuwa-kohá na kamaasi), he has a cough, influenza, a chest complaint causing a cough, a cold in the*

head, a stoppage in the nose (St.); cfr. kúka, *which is only coughing without kamasi.*

MAFUFIO, *s.* (vid. fufia), *inspiration, 2 Tim. iii. 16.*

MAFUKIZO, *s.* (vid. fúkiza, v. a.), *fumes.*

MAFULI, *s.*, *an umbrella made of the branch of the mfámo tree. The European or Indian umbrella is called musafuli (pl. miasafuli); ufuli, the shade of a tree or umbrella, mti or musafuli unafania ufuli; kifuli, the shadow of a man or animal (musafuli ni mana wa ufuli). The natives boil the mfámo branch in hot water, in order to make it soft; it is opened in folds and put over the head and back in times of rain.*

MAFUMBA, *s.*, *synon. with diba and manukáto. When the various ingredients are not yet ground they are called viungo; vid. diba (R.).*

MAFUMBI, *s.* (vid. fumbi, la), *the hollows or ravines of a hill, which, having usually much moisture and being protected from the sunbeams, are chosen by the natives for plantations of rice, &c. The grass is very luxuriant in such spots. Ku piga mafumbi, to cast to or at a certain place (R.).*

MAFUMBO, *s.*, *lumps in meal-food (R.).*

MAFUMFU MAFUMFU, *clouds entirely covering the sky.*

MAFÚMI, *s.* (rectius MAVÚMI) (sing. fumi), *loud talking and the noise produced by it; ku piga mafumi, watu wasisikie kite cha míasá, to talk loudly, so that the people may not hear the groaning of a woman in labour* (vid. kite, s.).

MAFUMILIO, *s.* (sing. fumilio, la) (vid. fumilia, v. a.) (= máburi ya moyo), *enduring, forbearance, patience; mafumilizi.*

MAFUNDA (or MAVUNDA), *s.* (ya); (1) *mana huyu ni mafunda viombo, this boy breaks everything, he is a destructive fellow (mafundáwe, thou destroyer); (2) distended cheeks, full puffed cheeks.*

MAFUNDE (or MAFUNDEFUNDE), *s.*, *cloudiness; leo ni mafundefunde, to-day the sky is cloudy, overcast by mawingu. The sun is not seen till about ten or eleven o'clock A.M.*

MAFUNDEFUNDE YA MATEPUKU, *the dark shade of shrubs, of which many people are much afraid at night; vid. fundefunde, s. (la); cfr. gubari.*

MAFUNDIFU, *scil. maji — maji masu.*

MAFUNDIKO, *s.*, *the falling, Luke vi. 49* (vid. ku funda).

MAFUNDISHO (or MAFUNDISHA), *s.*, *instruction, direction, precept, doctrine, tradition; 2 Thess. ii. 15, 1 Tim. i. 3, 9.*

MAFUNDO, *s.*, (1) *loops, knots, knots or joints in a cane; (2) a piece of wood which holds the mast erect in a boat or ship* (ku sulia mruongoti).

MAFUNDU FUNDU, s. (*vid.* fundo), the knots or rings which are formed in the growth of a tree (e.g., mafundo fundo ya mña).

MAFUNE, s. (ya), (1) result, consequence (what one reaps), e.g., the pain I had for sometimes in my chest (below the heart) was the mafune of my previous violent cough (ku funa) (R.), (2) coldness, dribbliness, weariness; mufi wafania mafune.

MAFUNGIO (ku funga, r. a.), (1) binding of the cloth over the belly; (2) ya sanda, *vid.* ishara.

MAFUNGULIA GNOMBE (lit., unfastening), the time to lead the cattle to the pasture-ground, about eight or nine o'clock a.m.; majira ya gnombe yafunguliwiyo ku enda kula niassi, umände ulipo kaka kuu jua, yuwata jua hatta likitangamika likawa kali.

MAFUPHUPU, s., *cf.* Kinila.

MAFÜNO (ya) (ku funa, v. a.), harvest, crop; wakati wa mafuno, harvest-time

MAFUNGU, s., teaching, instruction; mtu huyu hangalifania mambo haya, ni mafungu, si akili-zakwe.

MAFUPI, adj., short; viil fupi

MAFURUFURU, s., gloominess, darkness (*vid.* fuiu ngika); *cf.* gũbari.

MAFÜSI, s. (rectius MAVUZI, sing uvūzi) (*vid.* fusi la mukono or bega, pl ma—, the place where the upper arm terminates), (1) the shoulder; (2) the hair of the pubes. The natives dislike to mention the word mavusi (for decency's sake), therefore they generally use the sing (fusi la mukono) when they speak of the shoulder.

MAFUTA, s., oil, fat (*vid.* fūta, s), the greasy or oily substance found in animals and plants, which by melting affords the mafuta (oil). Milk yields first the niagi (butter), which when boiled is termed ghee. The natives know chiefly four shrubs which yield respectable oils: (1) the fruit of the mbono shrub (maluta ya mbono), (2) of the uto plant (Arab semson), (3) of the mutindā, (4) (mafuta ya nāsi) the oil procured from the coconut by grinding the kernel and then boiling it. Mafuta ya uto, semson oil (*vid.* uta); mafuta ya mbono (or ya mbarika, St), castor oil

MAFÜU, adj., crazy, cracked (St.).

MAGADI, s., (1) rough soda; (2) *cf.* gadi or gaddi.

MAGADIRI, s.; ni magadiri sana, it is very dangerous? (R.); khatiri, hatiri?

MAGAMBA, s., the scales of a fish.

MAGANDA, s. (ya), (1) husks, peel; (2) the flesh of the ribs or the white skin on it (R.) (maganda ya mimba).

MAGANDI, s.; magandi ya maziwa, skim-milk.

MAGANGA, s. (*cf.* uganga), the superstitious means and ceremonies applied by native doctors to cure the sick; maganga ya ku-m-ganga mtu

muelle — ku-m-fania dana, ya ku-m-piga dana kua nisingu, to cure a sick person by means of uganga (*vid.*).

MAGANGAO, s., ruin, desolation; mahali pa watu walisio pigana, kisha wakaondoka (Sp.).

MAGANINGO, s. (ya), a treaty.

MAGANO, s. (*cf.* agana), an agreement; magano-yotu ni ya yale yale.

MAGARIBI (pl. of magribi or magārībī or mangaribi) (Arab. مغرب, pl. مغارب), sunset, evening (mangaribi yatangamūna na usiku), the prayers of the Mohammedans at sunset; *cf.* غروب, procul abiit, recessit, occidit sol, in regionem occidentalem venit, مغرب at مغرب, occidentem (matuco ya jua); (2) the West of Northern Africa, Morocco

MAGARIBU (or MAJARIBU), s. (*vid.* garibu, jaribu, r. a.), trial, temptation, experiment; kuna maju ilibu ya upanga? do they make experiments (play) with a sword? majaribu haya aljaribiwa je?

MAGHARAI (or MAJHALI), s., gathered masses of clouds; lit., in Arabic, "mountains."

MAGHARIZI, s., change, alteration; magharizi ya moyo, inconsistency (*vid.* geūa, wūza)

MAGHOFIRA (or MAGHOFIRIA), s. (Arab), forgiveness, pardon; nduka maghofira kua Mungu, namba wema kukwa, I beg pardon from God, I ask him for good (*vid.* ghofira), غفر, texit, obtegit, rogavit veniam delicti.

MAGHIBARI, s., rain clouds (sing ghūbari)

MAGHIBBA, s. (sing ghubbā), a bay (غيب) and sinem pervenit, exitum habuit res, غيب descendio ad aquam, sinus, exitus rei) = mito yanguyo ndani ya mimu ifuniyo vizingo vizingo = rivers run through the lully country and have a very serpentine course, the winding of a stream

MAGILISI (or MAGALISI), seat; *cf.* Arab جلس, audir, consedit, hence مجلس, locus sedendi, *cf.* makāsi

MAGNOMOGOTA, s., *vid.* gulbati

MAGNOYA (or MAGOYA), s., noun 'sing ugnioya); magnioya ya niuni, down of birds; magnioya ya shingo, man-hair (of beards), the long hair of goats (also of cows on their humps).

MAGO, s. (pl. of kugo), a charm; *vid.* kugo.

MAGOOO (or MAGOO), s., the crust of wall, i.e., of boiled rice

MAGOMBE YA MUMO (R. writes magombē mumo) (magombē mumo — maji mafu, R.) is an expression used with regard to the ebb-tide, when

the water has left the wángōa (pl. niángōa) (sandy spots connected with creeks), whilst there is still sufficient water in the channel of the creek. Maji māfu mumo (viz. wangōa) yāpōa, mumo (in the creek) yaji. The dead water (ebb) is there (in the wangōa) entirely fallen off, but in the creek it is still full. Maji māku yanaūka kīu makūba, ku ongeśka hatta niangoūni. The great water (flood) grows up, to be great, to increase, so that it fills also the wángōa.

MAGÓMBO, sing. gómbo, sheet of a book.

MAGÓME (pl. of gome), dens, but mapango means "caves," Heb. xi. 35; (2) sing. gome, magome, chips, splinters.

MAGÓNGO, s., pain or aching in sickness; but ugo-ngo is sickness in general.

MAGÓVI, s. (the pl. of ngóvi) (ya), peel, rind, bark (magóvi ya mti).

MAGŪ, s. (sing. gū, vid.), feet (Kiungu, mgū, pl. migū); mijigū, pl. mijigū, large feet; kijigū, pl. vijigū, small feet; ku ononda kua māgū, ku panda unnda, ku ononda kua māshua, to walk, to ride on an ass, to sail on a dhow; magū yana maji, i.e., my feet have water, I was on the spot, and therefore I know the truth of what happened (R.).

MAGŪGU, s., weeds, undergrowth (St.), jungle (Kiung.).

MAGŪMBGŪME YA BŪNDUKI, a large gun, musket.

MAGŪMU; mato magūmu or mapéfu or makáfu ya ku angáza (= muerófu).

MAGUNGU; sana kunakúa magungu ya kucha, to appear red, to glow, said in the morning before sunrise.

MAHABBA (HABBA), s. (Arab. ^{محببة}), not only love between husband and wife, but in general love, affection, attachment, fondness; yuna mahabba sana (= mapenzi ya penda), he has great love or affection (in a good and but sense) (pendo); ku toka mahabbáni, to lose the value of its goodness or good quality; ana-ni-toka mahabbani, I do not love him so much (as before); cfr. ^{حب}, amavit; ^{حبه}, amor.

MAHALI (and MAHALA or PÁHALI), s. (pl. maha—), place or places, region: mahali pa raha, place of rest; ^{محل}, locus ubi quis diversatur, statio.

MAHALI POTE, everywhere; ^{حل}, solvit, locum commorandi concessit.

MAHALI PA, instead of; e.g., mahali pa babai, in the place of his father, instead of his father; fulani haku-ni-weka mahali, he has not honoured me; mahali pawapo pote (pl. mahali muote), at whatever place; mahali gani panapo uma, where is the pain? wama wapi? where is your pain? máhali pa ku shuka, a lodging.

MAHAMALI, s. (wa) (sing. hamáli) (Arab.), public porters or baggage-bearers (wataka vimbó via bendarí). There are such men appointed in every commercial town of importance. They are generally natives of the seaports of South Arabia. They carry loads from or to the seaport for wages.

MAHANA, s. (Kinika, cancer) (Kiswahili, ukoma), a dreadful disease (ukóngó mbáya or daifu sana), which at first appears like upéle or péle (itching spots), but afterwards produces ulcers of the toes, the hand, nose, ears, &c. The smell of the diseased person is very bad. In curing the disease the native doctors apply first an emetic. Then they apply internal and external remedies. The disease is thought contagious. Hence the diseased person has to live apart and cook for himself. When he dies, his cottage is burnt, and his corpse thrown away, and not buried.

MAHARI, s. (ya), the sum of money given by the bridegroom to the parents or relations of the bride for the right of marrying her. The marriage portion or gift settled upon the wife before marriage. If the husband abandons his wife wilfully, without any cause on her part, he cannot claim the repayment of the mahari in case of divorce; but if the wife is in fault, the parents or relations must restore the money to the husband.

(Cfr. ^{مهر}, scripsit dotem donumve sponsale mulieri; ^{دوس}, dos vel donum sponsalium, quod futuras uxori promittitur.

MAHÁRIMU; brothers are maharimu for their sister; in Arabic ^{محرم}, forbidden — within the degrees of relationship which make marriage unlawful.

MAHASHO (sing. hasho); ku siba mahasho, to stop a leak.

MAHÁIDI, s. = uhasidi, envy.

MAHATI, s., a carpenter's tool used for marking lines to measure (St.).

MAHAZÁMU (or MAHEZÁMU), s. (= masembo), a girdle, belt, a shawl worn round the waist; ^{مخيط}, cingulo cinxit jumentum; ^{مخيط}, cingulum jumenti.

MAHINDI, s. (cfr. hindi) (ya), Indian corn, maize (Holcus Sorghum); dim. vishidi.

MÁHIRI, adj. (Arab.), clever, skillful; mtu ama-mbúi upési, asipoambika ni mtu; ^{ماهر}, ingeniosus, solers.

MAHIRI (or MAKHIRI), v. a., to bewitch (R.), to divine.

MANÓGO, s. (sing. hogo, la), the large roots (misi)

of the cassava or manioc shrub. At Mombasa and other places only the very large ones form the sing. hogo and pl. mahogo, but at Zanzibar the word is promiscuously used for both large and small cassava-roots. The small one is named mubogo (pl. mihogo) in the Mombasa dialect. Mubogo properly signifies the cassava-shrub, which contains the mai wa mubogo (pl. mini ya mubogo), a kind of food highly valued by the people of these countries. Léo tupika mubogo uliowéngoa kua nazi, i.e., uliopasuliwa pande-pande, uliogikoa kua nazi, to-day let us boil cassava made up with the milk-like water of the ground cocoa-nut, i.e., that cassava which is cut into many slices and then boiled in the milk-like nazi water. When the natives only scrape off the skin of the cassava and boil it whole in water, without the nazi and without cutting it into slices, they call it ku púka mubogo or ku wenga mubogo.

MAHÓKA, s., devil, evil spirits, madness (St.).

MAHÓRAMA, s., damask-cloth (R.)? to the value of 2½ dollars.

MAI, pl. (sing. i, la) (in Zanzibar yai, pl. mayayi; at Mombasa you also hear maiyai), eggs (mai ya gnamba); lette mkoba nitie mai, bring a bag for the eggs.

MAINGA; inga, vapour? (Reb.).

MAMHA, s. (= umri), age, lifetime; miaka mtu alio ishi ku ká (vid. ishi, v. n.), the years which a man has lived; taku-tumikia maishayangu ntakáyo ishi ulimonguni, I shall serve thee all my life long; náisha na miléle, nor and for ever; maisha mafu, riotous living, Luke xv. 17 (cfr. عَاشَى, vitam duxit; عَيشَ, vita); natumia maishayangu, I use it my life long.

MAIMHILIO, s. (vid. misho or muisho), end, termination.

MAHI = mtambúai (R.)?

MAHI (or MAXITI), adj., a dead one, dead body; cfr. مَاتَ, mortuus fuit; مَوْتٌ, mors; مَيِّتٌ, adj., mortuus; mauti, s., death (maitiwakwe ndaguye).

MAJALIWA KUNA (ku jali) (R.).

MAJANA, s. (sing. jana la níki); majána ya níki, the larvae of bees; níki kwanza ni bí líwíálo níki, kisha líkaméa mbáwa, líkamábúka spagovi, laken makámbe ni nímbe za níki; (2) majana, children who are proportionally large (muana).

MAJANI, s. pl., grass; the sing. janni signifies a leaf, vid. janni, s.; rango ya majanni, green, vid. range, s.

MAJAKIBU (or MAJAKIBU), s., trial, temptation; vid. járibu or garibu, v. a.

MAJASA (or KINATA); ku fania majasa (R.)?

MAJIMO, s., reward; vid. jami, v. a., to reward.

MAJIGO (pl. of jigo), the hindmost tooth, chesk-tooth, grinder.

MAJENGO, s. (ya) (vid. jenga, jengo, pl. of jengo), materials for building.

MAJI, s. (Arab. ماء, aqua), (1) water, juice, sap, liquid. Pron.: maji máfu, mífú káfu (makáfu); i.e., at the time of tide (when the water is dead or died away) the fisherman gets nothing with the net; he must then use the (mahipi) fishing-line even at sea; whereas at the ebb the line is useless, and he must take to the net again. Maji maji, wet; maji kujáa na kúpáa, the tides; maji mafu, neap tides; maji ya popo or maji matimu, fresh water; maji ya moto, hot water. (2) A large yellow kind of ant living in trees; maji ya báhari, sea-water colour = blue; matiboa munia?

MAJIBILE, s. (sing. jibile, la) (= jawábu), answer, reply given (kua wákara or kánoa) in writing or by word of mouth; جَابَ, fídit, respondit; جوابَ, responsum.

MAJIBU, s., an answer; cfr. jawabu or majibile; majibu yatakuja kusa hivi, the answer will come immediately.

MAJIFUNO (or MAJIFUNOFUNO); (1) fuláni yunamajifúno, he is lustful, has lustfulness; (2) pride, self-conceit; cfr. sínaa or vanaa.

MAJILIO, s. (vid. ku jilia, ku ja, to come), the coming advent, mode of coming, arrival; si pendi majilio ya mtu huyu, yuwa-nijilia kua keléle, &c., I die, like the coming of this man, he comes to me in a noisy manner.

MAJILIPO, s. (ya), revenge (ku-ji-lipa) (Dr. Steere writes "majilipa").

MAJI MAJI, adj., wet, watery; maji kukutu = káme, total ebb; maji mafu, dead water (vid. mafu); magomba mumo = haina ku ja wala kuba (kubua); maji yameunda, high water (Er.); maji máku or maundáfu.

MAJIRA, s. (ya) = wakáti, time; kua majira haya, at this time; majira ya keshóni or usima wa akhera, Luke xviii. 30; kua majira ni andikáyo, while I write.

MAJIRA, s., the course of a ship; cfr. مَجْرَ لَاطَا per mare fuit navis vel eum sono sulcavit litad.

MAJIRUKHU, wounded; fuláni ni majirukhu, atungulia mauti, ku tungulia ku simu (cfr. maji-rukhu); cfr. رَجَعُ, ejecit; rukhu or ruho, half dead; vid. majuruhu, Luke x. 30.

MAJI YÁ BALILI, s., *hail* ? ? (*vid. lombézi*), *likely for majebali or magébbali (vid.)*.

MAJI YA KITÚMOA, *cfr. punguani*.

MAJI YA KUNDE, *water of the kunde (vid.)*, a kind of bean, which in boiling assumes a reddish colour. Hence *mtu huyu mûekundu kana maji ya kunde*, this man is reddish like kunde water. In general, *reddish, bay, red-brown*. Ngao ya maji ya kunde, a red-brown cloth.

MAJÓKA, s (ya) (ku joka, v. n., to be tired, weary, troubled), *troubling, trouble*; *usifanie majoka-yáko, do not take the trouble*; *usifanie majoka — usijikókézo, do not take the trouble*.

MAJÓNSI, s. (*Arab. مأوسى*) (ku jónsa, v.), *grief, sorrow rising from distress, e.g., from loss of property, of friends who have died, &c.* The *grieved person* likes to go alone with the head hanging down. Ku fania majonsi — *kifumfu*.

MAJÓRI, s., an elder (St.).

MAJOROJORO, s., *vid. nsora*.

MAJUHULA (جهل, ignoravit) — *wapumbavu, idiots*

MAJÚKŪA, s (sing júkūa, la), *scaffold erected when building a high wall or house*; *cfr. madukua*

MAJÚMA, s. (Ex.)?

MAJÚMBA, s (ya) (pl of jumba) (*cfr. niumba*), a large house; *cfr. jumba, la, pl. ma—*

MAJÚMUMI?

MAJÚMUA (pl), *vid. júngua, orange*.

MAJÚNI, s (ya), a confection made of bangi (*vid.*), opium, sugar, and eggs, which is intoxicating. The secret substances are added to conceal the narcotic ingredients (*mtu asitambúe kilífo*). Majuni ni bangi ili otangamana na unga wa uwanga (*vid.*), un sukani, husonga kana sima, anafania wikáte, ukila mmoja utateka, utasinga, utalala siku mbili or tatu.

MAJUNÚNI = *akilizakwo majununi* = *akili zime-m-pungúa* or *zime-m-poten*; *cfr. جن, toxit, insanus no furiosus fuit*

MAJÚRUPU (*vid. papayuka*), *half-dead* (Luke x. 30) — *gharighari mauti*

MAJÚRUKHU, *wounded*; *vid. goraha*

MAJÚSI; tangu majusi yulé, *vid. júsi*.

MAJÚTIO, s., *regret for something done*.

MAJUTO (ku júta), *repentance, regret*.

MAJUTO NI MJÚKO, *hujutia kiniúme, repentance is to feel regret afterwards*.

MAKÁA, *coal, coals, embers*; *makáa ya miti, charcoal*; *makáa simui (pl. of ká simui), dead coals*; *vid. káa*.

MAKABURINI, s., *on the burial-ground*; *vid. káburi*.

MAKADARA ya Muegnisungu, *haya ni makadara ya Muungu, Mungu akalí aki-m-tesa, when God afflicts him*.

MAKÁFARA, s. (pl. of káfara, *vid.*), *sacrifices made by the natives to avert a general calamity, e.g., when the great bird, who is said to be as large as an island, flies over a town. The natives, fearing the bird might cover their town with its droppings, make the makafara immediately, to cause him to leave their country!!!*

MAKÁFIRI, s (sing. káfiri, *vid.*), *infidels*.

MAKÁ'U, *adj. káfu, dry*.

MAKÁKÁ (sing. káka), *the pulp of squeezed oranges, lemons, citrons, &c.*

MAKÁKÁ (sing. káka), *the palate, but the place under the tongue is also called káka*.

MAKALALÁO, s., *cockroaches*; *applied in derision to the Malagazy colony in Zanzibar* (St.); *cfr. mende, s.*

MAKÁLI (*vid. kali*), *sharpness, acuteness, edge* (of a knife or sword); *kissu kimengia makáli, the knife has become sharp*; *vid. kali*.

MAKAMIO, s, *threatening*; *vid. kamia, v. a*.

MAKAMU, *adj. (Sp.)*, of middle stature (*Arab. مقيم*) (*mtu mima aliepata miaka mingi*), of high rank, tall and advanced in years (*daraja kuba, kimo kikuba*), *mtu huyu ni makamu, ni uelle alio-m-kong'isha*.

MAKANÁDILI (or MAKANÁNDILI or MAKANÁDTRI), s. (*Arab.*), a place behind the cabin of native vessels or bouts (*ku weka wimbo*) (*locus, مكان ; عدل ; quantitas mercium*), *bale goods, the place where the bale goods are kept, the quarter galleries of a dhow*.

MAKÁNI, s, a dwelling-place; *cfr. مكان, place*.

MAKÁNJA, s (sing kanja, la) — *makúti yaliosúkoo, the twisted cocoa-leaves used for thatching native cottages*. The makanja must be distinguished from the makúti ya kiungo or ya kike (*yaliosúkoo ni watu wake*). Makuti yanafungo, they are twisted on a stick, which makes them more lasting for the thatch of cottages. Every year or every second year new makúti must be procured, the old ones going to decay.

MAKÁNO YA NIÁMA (*vid. mawáno*) (*cfr. pambika*); *makano ya gnombe*.

MAKÁO, s. (ya) (ku ká or káa, to sit, dwell), an abode, a place of residence; *makasyangu ni Rabbai, I dwell at Rabbai*; *laken matembesi-yangu Mvita, but I go (from time to time) to Mombas*.

MAKAPA; pepo za makápa, s *gust or gust of wind* (R.).

MAKÁSARA, s.; ni makasara yale, *nachi hasara* (R.)?

MAKASU, s. (pl.) (ya) (*Arab. مسعى*), a pair of scissars; *sing. kasu la ku katia ngúo*.

MAKATA, s.; (1) *ku piga makata, to kick out be-*

hind, as an ass or horse; (3) makáta, sing. káta, a ladle made out of a cocoa-nut, deep, used to dip up water with.

MAKATÁA, contract.

MAKATAZO, s., prohibition; vid. katáza, v. u.

MAKATI (from ku kata), s. ?

MAKATIBU, s., agreement.

MAKAWADI, s. pl., 1 Cor. vi. 9.

MAKAYÁBA = mabua ya mitama yalio na tembe ndani.

MAKÁZI, s., dwelling; vid. makáo (ku kúa); makúzi ya Mungu = kikao cha —, the being, mode of existence of God (R.).

MAKÁZO, s., vid. kikomba.

MAKE, sing. jike (vid.) (female).

MAKENDE, sing. kende, scrotum, testicles.

MAKENGEZA, s., squinting, a squint; makengeza ya mato, the looking of one eye upwards, whilst the other looks downwards; mtu huyu yuna makengeza ya mato; ku angalia kua makengeza, matoyakwe ni makengeza.

MAKHUDU, adj., very sick (hawenzi sana, karibu na kufa); cfr. مَخْذُورٌ, fidit, laceravit, emaciata fuit; مَخْذُورٌ.

MAKHURI, v. a., to practise magic (R.).

MAKHUSHUMU (or MAKHUSHUMU), s., one who is to be honoured, respected, e.g., a sister: yule makhushumuyangu kuani, ai wezi ku-m-fanizia mizaha or ku-m-staki (R.).

MAKHTÁJI, s. (vid. khitáji or hitáji, to want, to desire), longing for, a want, Phil. ii. 25.

MAKHTASAR, s., compendium (Arab. مختصر).

MAKI, s. (ya), thickness, bigness, stoutness; ubúo or ukáta una maki, the board or wall is very thick; maki ni kitu kinéne; ugúo ya maki, stout cloth.

MAKIMBILIO, s., place to flee to, refuge; cfr. kimbia).

MAKINDA, s. (vid. sing. kinda), pullets or chickens.

MAKINDARO, s., objections (vid. ku kinda), contradictions.

MAKINI, s. (ku tuliza), quietness, quiet and obedient behaviour of a well-mannered person, opposed to the wild, unruly, and idle conduct of a turbulent person. Maza hayu yuna makini sana, yawa tulia mahali pemaja, hana kitango (hatangitangi, he does not run about), yawa-m-sikia babai na mama; roho makini, a gentle, mild, or placid mind which is not inordinately desirous; مَكِينٌ, firmiter ac recte constitutus.

MAKILI, s. (ya, pl. za), a kind of ledge which serves as a hinge.

MAKÓGO (or MAPÓGO) (better urúgo), s.; makógo ya mato = yuna mato upande, he looks sideways, he looks askint, distorts the eyes (vid. pagóo or potóo, v. a.).

MAKOMÓZI, s., cough; vid. mafúa.

MAKÓMA, s. (sing. koma), fruit of the makoma tree.

MAKÓMBO, remainder, remnant (of food); more used than mabara (vid.).

MAKOMBOZI, s. (ku kombóza, v. a.); ni-pa makomboziyangu, give me (mali) the goods which were given for my redemption; ku daka makombózi, to desire ransom-money.

MAKÓPA, s. (ya) (sing. la), dried pieces of cassava (vid. mubógo) (vid. málá).

MAKÓRÓFA; ku patu makórófa? (R.).

MAKORÓRO, s., phlegm (R.) ?

MAKORWA, s. (vid. korwa), faults, mistakes.

MAKORWEKANO, s., want, absence of —; e.g., makorwekano ya imani, want of faith = unbelief.

MAKÓTO or MARÓKO YA NIELE; ku fánia makóto, &c., to plait the hair.

MAKÓYO KÓYO, s., a kind of large and black ant (vid. finiángu).

MAKÓZA, s. (obscene), testicles (St.).

MAKSAI, s. (cfr. hamsi), a bullock castrated.

MAKÚ, adj., great; vid. ku or kúu; maigini maku, a man of greatness; makú mangi, laken hana maku, he is great, but not proud.

MAKÚAJI YA NTI? ?

MAKUBACHI, s., a position of defence (ngomo na goreza) (kaya) (Sp.).

MAKUBÁTHI, s.; ku fánia makubáthi ya nti, as does the chief of Takaungu in reference to the Galla (R.).

MAKÚFURU, s., infidelity (in the Muhammedan sense); ku-m-tia katika makúfuru, to consider one an infidel; ku-m-kufurisha, to blaspheme (Luke xxii. 65), to utter invectives against one.

MAKUKÚU, adj., old (vid. kukúu).

MAKÚLI, s., food; kiliwácho chote, all that is eatable (ká lú, to eat). In Kitumbutu, makulin, food.

MAKULIMA, s., agriculture, tillage, husbandry (vid. kulima).

MAKUMBA UNGUÚE, s. (vid. kikumba unguúe) (maza unguúe), small Turkish corn-cobs which the wild hog leaves untouched, devouring only the large one on the stalks.

MAKÚMBI, s., cocoa-nut fibre.

MAKÚMBI YA PÓPO, the araca-nut husk.

MAKÚMBI YA UMBUA, cocoa-nut fibre cleaned for mattresses, &c. (St.).

MAKÚMBI KÚMBI, vid. kumbi.

MAKUMBI YA MAHINDI, *but kumbi za mpunga na mtama (vid. kumbi).*

MAKUMI, *tens; makumi matatu, thirty*

MAKUNDO, *s. (ya, pl. mi—), folds, the rolling up of the fishing-line; makundo ya mabipi ya ku tupa baharini.*

MAKUNDAMANO, *s., an assembly (ku kungamana, v. n.)*

MAKUNGU, *s. (ya); makungu yakoja, majira ya el sagiri kii or ukungu, the reddening sky before daybreak; ukungu ni uwingu uekundu wa el tagiui, at first the bored yafusia (the morning wind rushes in), then comes the ukungu (ukungu unawamba) or uwingu uekundu unataunda na ulimengu, the sky reddens, na umande waja or shemali (kunge) yaja; ukungu uekundu ume-kuja (kumekuja) (kumekua kuraupe) ukungu wa juu, aurora; vid. mtama*

MAKUNGUZI, *s. (ya), a stumbling block (vid. ku ngua, v. n.)*

MAKUO, *s., a hollow, small pit; kuku yuwatafuta makuo ya ku walia i, the hole or pit which a fowl digs before she lays her egg. W h e n s h e h a s l a i d m a n y e g g s i n i t a n d s i t s u p o n t h e m, t h e m a k u o i s c a l l e d k i o t o*

MAKUPA, *s., a shallow passage, where people may pass on foot at low water. There is such a place near Mombasa, the only spot which connects this island with the mainland, but in this case Makupa is a proper name. Makupa ni mihali pa fungu watu wafukapo kina miguu, maji yakipoa.*

MAKUNYIKO, *s., a place of assembly, assembly (ul. kusadika).*

MAKUTANI, *s., purpose, designedly (vid. kusudi or kasidi), on purpose.*

MAKUTANO, *s. (ku kutana, to assemble), a meeting, an assembly; makutano ya watu*

MAKUTI, *s. (sing. kuti, li) leaves of the cocoa-nut tree; makuti ya viungo, leaves or leaflets made up for thatching; makuti ya pande, half leaves, plaited for roofs or fences; makuti ya kumba, leaves plaited for fences.*

MAKUTU (R. P.).

MALAIKA, *s. (sing. luika, la) (vid. luika), short hairs of the body, especially on the hands and arms; hair on the head is uelle*

MALAIKA, *s. (wa, pl. za), an angel or angels (za); ملاك (from لاء), angelus. A baby is often called malaika (St.).*

MALAJI, *s. (ku la, to eat), gluttony.*

MALARI (or MALAI), *s. (Arab. ملاك), a ruler, king; cir. ملاك, régner sur; hence ملاك, roi.*

MALALO (or MALALI or MALALU), *s. (ya) (ku lala. v. n., to sleep), a sleeping-place; malali, Heb xiii. 4.*

MALANA, *s. (vid. lana, la), curses, execration.*

MALAU, *s. (Kin.), judicial or open inquiry into the crime or offence committed by a person.*

MALAZI, (1) *things to lie upon (St.); (2) marriage-bed, in distinction from kitanda (vid.).*

MALIS, *s.; shuka ya malle and doti za (la) malle (ku sahawisa yale mawazo) (R.) ?*

MALIFI, *s. (ku lewa, to be drunk), drunkenness.*

MALLELEZI, *s. (Dr. St writes malelezi); ni majira ya tanga mbili (kuna pepo za malelezi), the time when the monsoons begin to change, and vessels may sail from north to south and vice versa, lit., the time of two sails. The wind blows in the morning from the west, and then from the sea or east. This is the case from the middle of March to the middle of April, and from the middle of November to the middle of December, when the wind blows softly. On the change of the monsoons there blows a soft wind.*

MALFAGA, *s. (wa), a singer (cfr. longa), songs or proverbs? hutafute malonga, i.e., mtu aimbai, let us sail for a singer, for a leader of songs.*

MALU, *s. (sing. ku, la), malou ya saffari—jakila ja ndia, provisions for a journey.*

MALE YA HEMBA (?) (qr. MALEA HEMBA), *substances from which the caulkers in Zanzibar prepare starch; eg, niri, uwanga, ghanchi, etc.*

MALIZI, *s. (vid. ku lea), tutelage, breeding (malézi mema)*

MALHAM (or MELHAM), *s. (Arab. مرمهم) (vid. laham) resin plaster.*

MALI, *s. (ya, pl. za), property; مال, res quas homo possidet, opes, مال, dives fuit.*

MALIBADI, *s., a dandy.*

MALIKI, *v. a., to begin any business, to undertake; mawe ya ku maliki ukucha or niumba, to lay the foundation; leo nnakuenda maliki shambalangu naanza ku lima, to-day I go to begin the cultivating of my plantation; ku maliki ku unda jumbo, ku junga, etc.; cfr. مال, possedit, possessor fecit; to attempt the building of a vessel.*

MALIKO, *s., sing. liko, landing-place (cfr. diko).*

MALIMADI, *s. = koma ?*

MALIMAGU, *s., matters of this world (sing. ulimengu, wa, ya); mtu huyu yuwatangea malimanguwakwe, this man arranges all his affairs well concerning this world and the world to come (vid. ulimengu), he thinks of both worlds; ulimenguwakwe, circle of a man's affairs.*

MALIMO, *s., master, navigator (cfr. mukulimu); the steersman is called malimo on the Zambesi River (St.).*

MALINDA, *s. (Kinika).*

MALINDI (ya), (1) *(sing. lindi, la) pits, depths; ku piga malindi or ku timba muna ya ku yaa or fuka,*

to dig holes for to sow; (2) Malindi, *s.*, formerly a town of note on the East Coast of Africa; *cf.* Baron von der Decken's "Travels in East Africa."

MALINDO, great depths (*sing.* lindo) (St.).

MALINI, *s.* (ya), (1) control, inspection, care, oversight; (2) overseer (wa) ? *vid.* lina, *v.* a.

MALIO, MALILO, wailing, weeping.

MALIO YA KIKO, *s.*, the bubbling sound of the water when a native pipe is being smoked (St.).

MALIPIN, *s.*, requital, revenge; *ku* ji-lipiza.

MALIPO, reward, pay (*vid.* jamila).

MALISHA, *s.*, pasture-ground; gnomo wameku-enda malishani = mshali pa kula niassi.

MALISHO, *s.* (ya), pasture, place where cattle may feed or graze.

MALISI, *s.*, noise, sound (*vid.* malio); *e.g.*, nasikin malisi niassini.

MALISIKI, *v.*, to be completed; kasi leo inamalisiika, the work (that part which was hitherto left undone) will be completed to-day.

MALIWATU (R.), a bathing-place in a house.

MALIWANDU, a game in which one holds down his head, some other knocks it, and he guesses who struck him (St.).

MALIBA, *v.* a. (Kin. margisa), to finish, to complete the remainder; مَالِبَا, complevit.

MALIKI (or MALAKI), *s.*, king; مَالِك, rex.

MALIKI (or MALIKA), *s.*, queen; مَالِكَة, regina.

MALU, *s.*, a kind of antelope (*vid.* kungu).

MAMA, *s.* (wa or ya, *pl.* za), (1) mother; mamai, his or her mother, *pl.* mamazo, their mothers (*cf.* nina and inia). Mama ni Mungu wa pili, therefore she must be honoured. Her blessing and her curse will be verified. (2) Name of honour. Mama wa kambo, stepmother.

MAMAVIA, *s.*, father-mother-brother-sister-in-law. Mamangu, mamako or mamayo, mamoye.

Mamayetu, *pl.* zetu; mamayenu, *pl.* zenu; mamayao, *pl.* zao.

MAMANUA, *v.* a.; shébekhi ya mtu amamnuaye ? (R.) (*cf.* shébikhi).

MAMBA, *s.* (wa, *pl.* za), a crocodile; mamba wa mto or poani.

M'AMBA (*vid.* muamba), rock, reef.

MAMBA, *s.* (ya, *pl.* za), the scales of a fish.

MAMBA KUNDU, *s.* (R.).

MAMBO, *s.* (ya), *contr.* maambo from ku amba, ambo, saying; mambo, matters, affairs, circumstances, &c. (*sing.* jambo, la) (*vid.* yambo); mambo gani nikiayo kuako, Luke xvi. 2.

MAMBU, *s.* (*cf.* babe mtu).

MAMBU, *s.* (Kinr.), his mother (or mamoyo).

MAMBAKA, *s.*, power, authority, dominion; *cf.* مَالِك, possessed; مَالِكَة, regnum, locus, digni-

tas et majestas regni; kita hiki sina mamleka nacho ku ki ona, aibangu; siweni ku-mu-idirisha, sina senu naye.

MAMOJA, one the same; moja, one (*pl.* mamoja, *concl.* mambo); mamoja pia kuangu, it is all the same, I don't care, Gal. ii. 6.

MAMU = ng'jo.

MAMUMA (or MAAMUMA), *s.*, pagana ? *cf.* muata.

MAMUNIRI, *v.*, a species of small pumpkin ? cucumbers ?

MANA, *s.* (*vid.* maana) (ya), signification, meaning.

MANA (or MUANA), *s.* (wa, *pl.* wana, wa), a child; mana nime, a male child = son; mana niko or *contr.* maniko, a female child = daughter; mana muuli, a marriageable child = virgin; manangu pro mawangu, my child; wanangu pro wanawangu, my children. Mana is of riper years, whereas mtoto is a babe, a little child, both of the same parents. Mana wa punda, the foal of an ass; mana punda, a young ass; mana kiwa, an orphan. Mana wa Adamu, *contr.* mandamu, a son of Adam, a human being. Mana wa jito, pupilla. Mana wa haramu, si mana wa halali or wa kuelli, a bastard, not a legitimate child.

MANADINA, *s.* (*vid.* magidru), pardon, kindness = kombo, wema; nadaka manadira kua mtu.

MANAFUSHI, *s.*, the child of the work-master (fundi or funsi), i.e., apprentice, disciple.

MANAJUONI (*pl.* wanaajuoni), a child or son of the book, book-child or son = mtu asomai = muallim, a learned man, who is well versed in knowledge, a scholar; manajuoni alii = mpefu wa juo, sábidu nafsiyukwe, urugoo haambii, kulla kitu yuwanunda kua maua maua. The Swahili have a high idea of a manajuoni. He is believed to know all books, he predicts all that will happen in the new year, *e.g.*, famine, sickness, war, &c. He exhorts all people to lead a pious life, to pray, to give alms, and to do all that has been prescribed by Mahammed in the Coran, &c. He himself leads a holy life, marrying only one woman, has no concubines, drinks neither wine nor con-
taining liquor (tembo). Everything he gets on his plantation for the tembo (*e.g.*, Turkish corn, matama, with which the Wanika buy tembo on the coast), he gives to his slaves, himself carefully abstaining from all these things which have even a remote connection with the forbidden liquor. Also the ngisi ya tembo, a kind of sweet drink (from fresh tembo), he does not taste. He himself goes to the market and buys the things which he wants, not trusting his slave, who, the manajuoni fears, might defraud the people. He does not eat much, and stays always at home among his books. At last he goes to Mecca, where he wishes to die. This is the idea which the natives

entertain regarding a son of the book. But they add, that such men are seldom found in these days, at least that there is none at Mombasa (vid. mumba, s.).

MANA MAJI, s., a ruler-son = *wa-pilipi* (pl. wana maji, sailors).

MANAMIZE, s., a name for a hermit crab (St.).

MANAMO ?

MANA M'ALI, s (wa, pl. wanawáli), a virgin; ni mahu úkúli m'úáli, the child is still ignorant (= mjinga wa mamba) of conjugal matters).

MANANA, adj., soft lying (upepo), breeze; pepo manana

MANAVAZI, s. (pl of nanazi, la), pine-apples.

MANANF, s.; usiku wa manáue, the dead of night (St.).

MANA WA NDIA, s., a way son, i.e., a man who is permitted to frequent a certain road (he, his children, and relations) without molestation, whilst others may be imprisoned, when seized on the road. The manu wa ndia is the go-between, the message-bearer between two tribes, hence his person is inviolable. Mana wa ndia yuwangia ndiani jambo likikoma.

MANDA, s. (la) (*Kilamu*); manda la sima or sima ya manda = sima iliolála jamandani = jakula ja manda kilijo tiwa jamandani, the food which has been kept over night in a bag till the next morning, when it is eaten. The Mombasa dialect calls it sima ya miku (wali wa miku) = jakula kilijo lala kibiáni hatta subukhi

MANDANO (or MANJANO), s., turmeric, a kind of yellow spice, which together with pilpili and bimiri, &c. form the curry-stuff so much liked in Oriental countries; nadaka kimandano, I want some yellow spice; rango ya mandano, yellow colour.

MANDE (or rather MAMDE), mist (sing umándo, pl. za), dew; umando wa niassi (or nimando za niassi) ndio umande wa tini; laken umande wa ju ndio upepo utokáo barrani or pepo za muande zitokáo barrani, morning or land-wind, breeze from the land.

MANDIKI, s. ?

MANDIKHI, s. (ya), writing (ku andika, v. a, to write).

MANDONDO, s. (= ngóma ya máondo), a large (long) drum.

MANDÚLE (or MUANDÚLE), s. (ya), a tent, Heb. viii, 5; sing. mdúle.

MANDUNDU, s., long fringes (cfr. tamfúa)? shuka ya mandundu; ngoma ya mandundu.

MANEMANE, s., myrrh (St.).

MANÉNA, s., that part of the body where the thighs join the belly (the groin) (Reb.).

MANENO, s. (sing. neno, la) (pl.), words, speech, sayings, talk, in general matters = mamba; manéno makifu, makáli, magámu, mabaya, difficult matters; manéno ya fumba, dark sayings.

MANGA, s. (ya), Arabia, especially the region of Muscat; manga ni nti ya Waskábu; kn ends Mangáni, the land of the Arabs, to go to Arabia. Hence pilpili za Manga, pepper of Arabia = black pepper. Only red pepper is planted by the natives of East Africa. The black pepper is imported from Arabia and India. Ndiwa Manga, a tame pigeon.

MANGABI, s. (sing. ngábu), a gouge (= bobari ?).

MANGAILINGALLI, to lie down backward; cfr. tanúka.

MANGÁNA, v. rec. (in Kigunia), to fight = ku pigána in Kimv. (R.)

MANGÁRIBI, s., sunset; vid. magáribi.

MANGARINGARI (vid. dadu), cfr. matanitani.

MASOE; mawimbi ya mänge? breakers ?

MANGI, adj., many (vid nengi), much. In-chaggia mangi is a chieftain, a great man.

MANGIA, n. obj.; hauna mtuzi wali hu, ni wa ku mangia (R) ?

MANGINGI, adj.; cfr. y, makasha mangina, other boxes (cfr. mungino)

MANGIZI, s.; kuku wa mbúni wa mangizi, a fowl with uncommonly long legs (R).

MANGO, s. (ya, pl. za or niángo), a small, round, heavy, and hard stone used for pounding medicine and other little things which are not pounded in the large mortar; mango miringo, a stone used by potters for rounding and finishing off earthenware.

MANGUÁJI, s. (ya) (sing. nguaji, la), pomposity, finery; mtu huyu yuwafuta manguaji = yuwawá ngúo jema, yuwaonda uzúri, this man wears a fine costly dress and has a pompous gait (cfr. madaha and majifuno).

MANI, s. (obscene), semen; cfr. مَنِي, tentavit, sperma gonitale emisit vir; مَنِي, sperma genitale viri aut mulieris; manini, a slight discharge from the penis.

MANIGA (or MANYIGA), s., a hornet (St.).

MANIKA, s., wilderness (cfr. sing. nika, ya) = nika nengi isiokúa na watu; tumepita manikáni, we passed through many wildernesses (bama nengi).

MANIOTA, s. (ya); manióta ya kumya (= kinembe); vid. sing. niota. Native song: *Maniotoshara maniota aliooa mkundu kha ujungu, kilito-m-jongea kipumbu. This refers to a lewd woman who has caught the venereal disease.*

MANIOTA, s. (sing. unióta), the short hair of animals (mabika, of men) and down of birds all over the body (vid. sing. ya makie) (cfr. malafina).

MAKÚNIO, *s.*, a shower, a sprinkle.

MAKJANO, *s.* (vid. mandáno); rango ya manjano, yellow-colour.

MAKULALI, *s.*, pompous gaudiness (R.); no doubt identical with mangulaji (vid.).

MAKULI, *s.* (Arab. مقلول (mahali palipo noka-liwa), that which is copied and therefore worn out and thrown away; *cf.* جاس, transportavit, transtulit, transcript; جاس, translator.

MANI, *s.* (sing. jangi, la) (Kisungu, majani), the leaves of a tree, &c.; manni nawiti = green leaves, hence green colour in general; nioka wa manni mawiti, a green snake (or nioka wa janui kiwiti) which ascends the cocoa-tree and drinks the toambo freely.

MANOLÉO, *s.* (sing. poléo); manoléo ya kinku, the bands with which the handle of a knife is fastened to the blade. Usually a nail is fixed into the noleó, to keep the blade more steady in the handle.

MANOWAR, *s.*, man of war; *cf.* مامور, victorious.

MANNA, *s.* = neno kfi la uhálfu; neno óvu kabisa, a horrible crime; ku-m-buáá or kora munná, to commit a dreadful crime against somebody, especially against a great man, e.g. by disfiguring his daughter (which crime can only be atoned for by the death of the offender).

MANÚLI, *s.* = kushúti (la), a cloak; 2 Tim iv 13

MANÚFA (or MANÚFE), something very costly

MANÚKA, *s.*, smell, scent; *cf.* nuka.

MANUKATO, *s.* (sing. nukato) (lit. nuká to), scent, perfume, good smells; e.g. ambui, iliki, asharáni, tibu, sendúna, alisandáli, alinarungi, matúmba ya maulidi, múnáshi ya msumári, almájumu, all these things are manukáto, and greatly sought for by voluptuous women and men (*cf.* Proverbs vii. 17); manukato is used as an unguent or ointment, ufumba is used for lukiza

MANUKÚ, *s.* (Arab.) (ku nukú, ku tia jún kugine), a transcript, copy (*cf.* wankul), (2) gum = mutúmi?

MAO, *s.*; máo ya júa, sunrise, east; shemáli, north; suhéli, south; matúo or matúo ya júa, west.

MAOMBO (sing. muombo, not in use), a large-leaved vegetable (R.).

MAOMBOLEMO, *s.*, loud snoring; vid. omboles, to snore. *St.* wíler maomboléza.

MAOMBI, *s.* (= mambé ya ku omba), begging.

MAÓNDI, *s.* (ku onda, to taste), (1) the tasting of the mtuzi; (2) mshadi ya mtuzi, the tasting of the mtuzi; (3) mshadi ya mtambo, ku ondá or ondeléa, ku tawána mtambo, kuamba unakooha or unaguya, the looking after the trap, to see whether it has fallen or taken something.

MAONDOKÉO, *s.*; maondokéo ya hapa, or maondokoo ya ku awia (huko) nde tu, he pretends to go away and to return soon, but he does not come back, he only calms or offends the people for a moment.

MAONDOLÉO, *s.*, taking away, removing; vid. ondáa.

MAONKFT, *s.*, envy.

MAONOGAI, *s.*, conversation, amusement.

MAÓNGO (MONGO), *s.* (ya), the back of men and animals; maóngo ya mlima, ridge of mountains.

MAÓNGO ÓNGO, *s.*, maóngo óngo moyo, disgust.

MAONOGZI YA MI NGU, the dispensation of God.

MAÓNGI (vid. maondi), tasting, trying.

MAOTIE (MAOTWE), *n.* prop., Mayotte, a French island near Madagascar.

MAÓTI, *adj.*, bad

MAÓZI (or MUÓZUWI), *s.* (ku mu-óza, nai yuwáa), giring in marriage; baba wa mume yuwa mu óza mwanawe, na muma yuwáa mke, na mku yuwáoléwa (*cf.* muózi)

MAPAJA, *s.* (ya) (sing. paja, la) (vid. kiwáo), the lap; munda inatina mapaja (R.); ku pakáta mapujáni, to take e.g. mana upon one's knee or lap and using him; vid. pakata.

MAPAJI, *s.* (ya) (= ku-m-pa), gift, present.

MAPAKIZI (vid. pakiza), freightage, freight money.

MAPALLO, *s.*, hoeing-up time, hoeing between the crops (St.).

MAPÁNA, *s.* (pl. of pána, la), great breadth; meza hi ina mapána, this table is very broad (= meza hi ina nítani), but meza hi ina pána, this table has a small breadth; meza hi ina upána, this table has a breadth neither too large nor too small, but wa kádiri, of a moderate size; vid. pánúu, panúka, &c.).

MAPANDI, *s.* (sing. pande, la); mapando ya maziwa = madóngo ya maziwa, clots of curdled milk; maziwa yanakúka mapando mapando (sing. pande la maziwa, one single clot of curdled milk), the milk has become clotty.

MAPANDE, mipande, upande, pande, kipande, all these words must be distinguished. If one cuts the length of a board, he gets one upande huko na huko, or pande mbili or mipande, two pieces, when they are large, if he cuts the pande again, he gets mipande wivili, two small pieces.

MAPÁKIRÁBU, *s.* (vid. paruparu, la), huddling.

MAPATÁKO, *s.*, agreement; *cf.* pata.

MAPÁVU, *s.*, rid. pavu.

MAPAWALE, *s.*, *cf.* kipsawale.

MAPÉWA, *adv.* early, soon; ndó osubakhi na mapéwa, come in the morning very early.

MAPÉWA, *s.*, loving; mapendayangu, my love towards another.

MAPENDANO, s., mutual love (ya mume na mke = hubba or mahabba) and affection.

MAPENDU, love, my being loved by another, the love of another towards me.

MAPENDELEO, s. (ya), favour.

MAPENDEZI, s., delight, joyfulness, bliss, pleasing things, the being pleased; mtu huyu yuna mapenzi leo = amependezwa leo, he is delighted, joyful to-day, kua khabari ngema alisopata, in consequence of good news, &c.; upendezi wa ku pendezwa mtu.

MAPENDO, s., affection, esteem, I am loved.

MAPENZI, s. (ya), love, desire, pleasure, will; mapenzi ya Mungu, the will of God (ku penda, to love, desire, will); mapenzi ya ku penda kitu kuliko mtu or ku shiriki kitu kua ku penda kuliko mtu, but upenzi wa ku penda mtu kuliko mali; and penzi la or za ku penda mtu, ku-munasia kulla neno zuri, but pendo la or za mali = ku shiriki mali.

MAPERE, deaf or barren ears of corn (ya mpunga); yasio kua na tembe.

MAPESI, s. (sing. pesi, la), the fins of a shark; mapesi ya papa (pesi la papa).

MAPESI, quick; e.g., mashikio mapesi, quick ears, i.e., one who understands a matter quickly.

MAPUANO, s., a battle, a fight.

MAPINDI (ya), winding (mapindi ya nioka) (cfr. ku pinda), the coiling of a serpent; ku piga mapindi, to coil, to wind.

MAPINDUKI, s., turning, revolution (pindua, v. a.); mapinduzi ya pindua dau; papa upanga ni mpinduzi wa dau yuwakata mtu.

MAPINDU, s., duplicity of heart; mpioro, a double-hearted man (Kiunguja); yuna maneno mangi ya uongo; hana kauli moja; manenoyakwe si masubuthu, si mburaki, ni mkorofi.

MAPINDA, s., dotage, silliness (St.).

MAPINDI, s., the sea-coast, vid. kirika.

MAROGO, s. (vid. makogo and upajo); fulani yuna mato ya mapogo or makogo, N. N. is squint-eyed; Reb. takes it for "suffering of the eyes;" vid. upajo.

MARONGZI, s. (sing. pongazi, la), a kind of large sea-mussel. Another kind is called tonga, of which sailors are much afraid, and which they frighten away by drumming. It is said to have two horns?? A third kind is the wame, which is a fabulous sea-monster of several hundred feet in length.

MAROOZA, s., things which do not serve their purpose, fruit which drops prematurely (pooza, v. n.).

MAROSO, s., sing. poso, demand in marriage (St.).

MAROTOA, s., the putting of jingua or ukayu, to curdle milk (?), curdled milk itself in Kipemba and Kidigo.

MARORO, s., remedy, healing substances (ku posa, v. a.).

MARUMBU, s., testicles, scrotum.

MARUMUTI, s., maziwa?? (Sp.).

MARADUFU, adj., double; cfr. رَدَف, pose venit, secutus fuit.

MARAHABA (or MARHABA), very well, welcome, many thanks; cfr. رَحَب, amplius et spatiosus fuit, gratulatus fuit; مَرَحِبَا, felix sit tibi, &c.

MARAKA RAKA, s. (sing. raka, raka), having spots, spotted, of various colours; ng'io ya maraka raka, a checked cloth; kuku yuma maraka raka, the hen is spotted, has different coloured feathers.

MARARA, vid. kisimba (dim. of simba); cfr. shu mudoa.

MARARI, v. a., to ponder, reflect, think, to put one's brains upon the rack about a matter; ku marari kitu or neno; ku fania fikira nengi; namarari = nathani, I suppose, it is my opinion; cfr. مَرَر, transivit ad aliquem, amarum judicavit (?).

MARARIA, v. obj. = ku-m-wazia or azia, or than-nu vilaya or wema, to think badly or well of a person, to anticipate bad or good from a person.

MARASHA RASHA, s., drizzle, drizzling (ku rasha rasha = ku fania upesi; e.g., ku rasha rasha kani, to perform a business quickly or superfluently); hastiness, quickness; marasha rasha ya mvua = mvua isiokua nengi, mvua ya ku pita pita (- mvua ya mawassa), drizzling or sprinkling rain, small gentle rain; cfr. رَشَش, parum pluviae

et sparsim omisit coelum; رَشَش, pauca pluvia.

MARASHI, s. (ya), perfuming water, scents, tincture; marashi ya Barobo, eau de Cologne (this is evidently perfume brought via Bourbon); marashi mawardi or ya msonari, rose-water; cfr. مَرَشِي, flos arboris; marashi ya mada.

MARATHI, s. (Arab. مَرَثِي, aegrotus fuit; مَرَثِي, morbus tam animi quam corporis, sickness, disease (- ug'onjoa); marathi ya mti (disease of the tree) signifies a kind of disease which is frequent in these countries, and which shows itself in ulcers of the arms, feet, nose, and other parts of the human body; ku poswa marathiyao, Luke vi. 17. The remedy is called dana ya mti (the medicine of the tree), because a tree called m'du (of red colour and hard wood like the m'batu) furnishes a specific against this dreadful disease. The patient is kept for seven days in a room, exposing himself constantly to the smoke of the mdu wood, which is burnt profusely. He also must eat a little of the powder to which a part

of the mdu is reduced. This pungent substance penetrates the whole body. Besides, the person must not eat anything mixed up with salt or nasi, nor dry shark, nor any kind of meat. But he is allowed to eat mtama flour, which has been prepared on the previous day (unga wa tatu or jaju, unga uliotungwa jana, ulio ukali). Ho is besides allowed to eat júngua kali (acid oranges) and pepper put into the mukáti wa mtama. But the physician must be sure whether the disease is that of the mti, for if it be another disease, the medicine procured from the mdu tree will certainly kill the patient, but surely cure him, if the doctor has previously found out the true nature of the sickness. There are two kinds of this disease: (1) mti hálii, the real mti disease, in which the affected part of the body swells, the swelling bursts, and the ulcer comes on; (2) mti wa vída (vid. jóa), which produces spots (like the itch) which burst and cause ulcers.

MARDUDI, s. (Arab. مردود), return (= baraka) (Er.); ردّ, reddidit, rediit; مردّ, magna ubera habens ovis?

MAREJO (or **MARIJO**, or **MAREJO** and **MARIJO**), s. (Arab. مرج), return; vid. ku reg'ca, to return; hatta marijio, until his return.

MAREMO, s., cfr. m'ngu.

MARENDA NENDA (= malenda in *Kiniasu*) (obscure), the birdwater, said of cows (It.); (2) giombe akiwa mgónjua niamu ina marendu renda??

MARERE, s., moss of various trees used as dye-stuff; orchilla weed? (Sp.).

MARFÚE (or **MARFÚKU** or **MARUFUKU**), adj., forbidden, prohibition, restraint; ku piga marfuku or ku piga rufuka, to forbid or interdict a matter.

MARJANI (or **MARJANI**), s. (Arab. مرجان), a precious stone of red colour, red coral; uahanga wa marjani, a kind of large squared red bead of great price; marjani ya fotháluka, the true red coral; uahanga wa fetháluka, a kind of white or rather water-like bead of value.

MARUELI, s. (مرجل), olla magna ex aere et lapide confecta, a large pot; sifuria kúba ya ku pika pishi 6-7 pameja, a kettle or caldron in which 6-7 measures of rice can be boiled at once.

MARU, s. (Arab.), a chaffer, a large caldron or kettle.

MARUKA, v. a. = maliza, to complete, to finish.

MARUHA (or **MARAHABA**), s., thanks, very well.

MARUHU, s., ointment; cfr. مرهم, lac spissum; vid. malham above.

MARHEM (or **MAREHEMU**), adj. (Arab. مرمم), he who was pained and obtained mercy, deceased; e.g., baba marhem, my deceased father; marhemu bana kufa, the deceased master; vid. مرمم, misericors, propitius fuit.

MARIKA, s. (sing. rika), those who are of the same age (marika mamója); watu hawa marika mamója or hirimu mmója; suisui tu marika or hirimu mmója, msausa sausa, we are of one age.

MARIKA (or **MARKA**), s. p., a town on the Somali coast (vid. Benáder).

MARINDA, s., the folds of a shirt (It.).

MARIRE, s., cfr. shangi (It.).

MARISA, s., small shot, shot.

MARISI, v. a. (- ku tunza), to look about (It.).

MARITHAWA (or **MARTHÁWA**), s. (ya) (Arab. معرثا, with satisfaction), abundance, plenty, according to one's wish; kulla kitu kua nafasiyakwa, mtu kama apendávi, delight or wish of the heart; nimekúla marithawa, I have eaten to my fill and with delight; nadáka marithawa = nadáka nefasi, I desire according to my wish.

MARITHI, s., vid. mriti or uwarithi.

MARIZARD, s., a spout (St.).

MARKEBU (or **MARIKEBU** or **MERKEBU**), s. (ya), a ship; vid. مركب, vectus fuit.

MARROM, s., scal (old).

MARÓARÓA, s.; ku toja, to scratch.

MARÓANI, s.; ngúma ya maróani, a kind of drum which is heard at a great distance.

MARONGE, s., vid. chabano in *Kiniasu*; cfr. also fidia.

MARRA (ya), time in the sense of repetition; marra mója, once or on a sudden; marra mbili, twice; marra tatu, three or three times; marra ya pili, the second; marra ningapi, how often; marra ningi, often; marra kua marra, from time to time; setua marra ya pili nipáto ku sikia, let me hear it again; cfr. مرّة, transitivus unus, vicin una; مرّ, transitiv, praeterit.

MARTHANA = matilala; sio marthabayangu nliodaka, or sio matilabayangu nliodaka, or sio marthawayangu nliodaka, or sio madakuyangu nliodaka, desire, longing, &c.; ملّ, quæsit, petiit.

MARUDI (or **MARUDU**), s., return; ku rudi, v. n., to return; cfr. رجع, adfuit, accessit.

MARUGURUGU, s., swelling without abscess (ku fasia maruguruga); e.g., weni wawasha, mtu akifi-kuna wafania marugurugu wa muili (kifundo-fundo), when the nettle stings a man, and he scratches himself, he causes a swelling (marugurugu).

MARÚNGU, *s.*, *hilioussness.*

MASÍ, *s.*, *residue, remainder* (*vid.* ku sá, ku sása); or masáo (masáo), *what is left.*

MASÁPI, *s.*, *puritas.*

MASÁHABA, *s.* (*Arab.* مصاحب), *friends, especially the favourites and companions of Muhammed, like Omar, Ali Beker, &c., Arab.*

MASAHÁLA, *s.*, *vid.* masíala, masihála, *vid.* masála.

MASÁHIBU, *s.* (ya); nlikú na masáhibu ya Muiguzingu, ulio yalio-ni-zuia, *I was in friendship with God, and therefore he prevented me;* محبة, amicitia.

MASÁIBU, *s.*, *calamity; Arab.* مصائب.

MASÁZI YA MANENO TU, *fig.*, *cfr.* muio in *Kiniassa.*

MASAMEHA, *s.*, *pardon; مسامحة, indulgence, condescension.*

MASANGAZI (or MABANGAZIVU). *These words are not used, but their formation is admissible; vid.* sanga, sangazi, or shangaza, *to astound, to astonish.*

MASÁNGU, *s.*, *wire.*

MASÁRIFU (or MASÁRUFU), *s.* (*Arab.* مصارف, *pl.* صرف), *expense* (*sing.* sárfu, sárufu, la), *provision for the road; ku tukúa masárfu ndiani = chakula cha ndiani; cfr.* صرف, vertit, permutavit (*venditio unius rei*).

MASÁRA (masáo); masása ya niama, *lit.*, *a remainder; said of one who has escaped from the claws of a wild beast.*

MASHENOENO, *s.*, *evil-speaking, 2 Peter ii. 1.*

MASHADDA, *s.*, *vid.* mayúngi.

MASHÁIRI, *s.*, *verses, poem, poetry* (*sing.* shairi, *vid.*); *cfr.* شعر, scivit, novit dixit carmen, poeta fuit; shairi, *one line of verse.*

MASHÁKA, *s.* (*sing.* shaka, la) (*Arab.* مشقة), *doubt, trouble, annoyances, difficulties; kukuta —, to get into troubles; ku-m-kusha or ku-mu-onekésa mashaka, to cause trouble to one; حق, labour, molestia.*

MASHÁMBA, *s.* (*pl.* of shamba), *plantations; aka enenda hatta mashamba mua watu akaiba mapáyi.*

MASHÁMILI (*sing.* shámili, la), *ornament of the ears, made of silver.*

MASHÁRO, *s.*, *sediment* (*St.*).

MASHÁRIKI (or MASHENKI or MASHIKI, MATELAI), *s.* and *adj.* (*Arab.* مشرق), *east, easterly, east wind, blowing from the Indian Sea toward East Africa.*

MASHÁSA, *s.*, *a kind of shell; goma na mashása.*

MASHENDEA, *s.*, *rice when watery and imperfectly cooked.*

MASHERTI, *s.*; ku weka —, *to lay a wager, to bet; cfr.* شرط, stipulatus fuit.

MASHETANO, *s.* (*vid.* sbetána), *a crowd.*

MASHIKA, kuna — (*R.*).

MASHINDÁNO, *s.* (ya), *contention, quarrel, race.*

MASHINDEA (or MASHENDEA), *s.*; mashindéa ya mtama, *a thinly boiled soup or broth of mtama flour mixed with pepper and fowl, presented to a woman after delivery.* Wali ulioléga ulio póroja póroja, ku-m-pa mfáni na mtazi mkáli wa kuku. *It is eaten with a spoon, and given to children, and to women in childbed, who cannot eat hard food. This food is not so thin as uji is, nor so firm and solid as wali generally is.*

MASHINDO, *s.*, *shocks; ku enda kwa mashindo, to trot.*

MASHINISI (*R.*).

MASHIZI (or MASIZI), *s.* (*sing.* shizi, la, *soot*); mashizi ya moshi meusi iliyogandama jungu, *the soot on the bottom of cooking-pots; (2) shizi is tembo kali in Kiy.*

MASHOMORO, *s.*, *sparrows; nuinui mwa bora kuliko mashomoro mangi or muahisabiwa ku pita kima cha mashomoro mangi, Matt. vi. 26.*

MASHONI, *s.* (*ku shona, v. a.*), *sewing, doing needle-work.*

MASHÚA, *s.* (ya, *pl.* sa), *a kind of boat of boards* (*Arab.*) *for embarking or disembarking goods, &c., to shure, a launch.*

MASHÚBÁKA, *s.* (*Arab.*) (*sing.* shúbáka, la) = díriha (*vid.*), *small openings in the wall to admit light, loop-holes, windows; mashúbáka ya mzinga, the port-holes in fortresses or men-of-war; cfr.* شباك, immit; شباك, cancelli, fenestra reticulata.

MASHUHUR, *s.*, or MASHÚR, *adj.*, *notable, remarkable; cfr.* شهر, divulgavit rem; شهر, celeberrimus, notus, vulgatus.

MASHÚKE, *s.* (*sing.* shúke, la); mashúke ya mtama, *the ears of mtama, &c., which, when ripe, are made up in bundles and threshed out with sticks.*

MASHUKU (muigui mashuku), *vid.* ku shuku.

MASHÚMUSHÚMU = mafundo in *Kir.*; mngalipátua ni mashúmushúmu (*R.*).

MASHÚNGI (or MATUNGU), *vid.* yungi.

MASHUPATU, *s.* (*sing.* shupátu, la), *plate of palm-leaves for mats or a kind of rope (about one inch in breadth) used in girding the various bodilands.*

MASHUTUMIO (or MASHUTUMU), *s.*, *rustlings; cfr.* shutumu, *v. a.*; شتم, contumelians dixit.

MASHÚTUMU, *s.*, *suspicion; vid.* shútumu, *v. a.*; ku-m-tukalia mashútumu; *cfr.* شتم, contumelians dixit, contumeliosus in aliquem fuit.

MASHUZI, *s.* (ya) (*sing.* shūzi, la) (*vid.* jamba, *v.* a., shuta), *breaking wind, break wind with a noise or crack; but unshūzi means simply emission of stench (without a noise) perceived by a bad smell; fathili ya punda ni mashuzi, the kindness of an ass is breaking wind = you cannot make a silk-purse out of a sow's ear; cfr. chamba, v. a.*

MASHAGA, *s.* (R) ?

MASHALA, *masāla, masihāla, masahāla* (pl ya) (*sing.* shala, la) (*Arab.* مسألة, pl. مسائل), *questions, mysterious (vifungo) matters, matters of old, of the prophets (maneno ya kale); cfr. سأل, interrogavit.*

MASHARA, *s.* (niāra) (ya) *graves (= makāburi), ku timba shāra, to dig, to make a grave.*

MASHU, *s.* (*vid.* ku-m-shu), *praising, praise (shu).*

MASHARA, *s.*, *playing, jest (= kitu kitoshechn), ku fania —, to make a play, to play; mārathi si masihāra, sickness is no play; ماسر, res qua pperi ludunt.*

MASIKA, *s.* (ya), *lit., burying, (1) because it is the time of the first sowing, (2) because people are buried, as it were, by rain; majira ya mvua nongi, hupāti ku tama kua mvua bora, mvua ina-ku-fungua nimbani. A violent rainy season, when you can do no business out of doors, but are, as it were, shut up or buried in the house, all trade and walking about ceases, the rivers and brooks being full of water. Ku pieha masika, to winter, to pass the winter. In southern regions the masika is in March, April, and May; in more northern, in May, June, July, August, and September.*

The annual account of the Wanika tribes is as follows:

(1) *The time from April to August is called masika, which is the rainy season mnamo proprio, in contradistinction from the furi (Kiswahili, furi), which refers to the time from August to December, being the time of ripening and harvesting.*

The masika comprises—

- 1, *The Muezi wa muanzo wa mwaka, i.e., the first month of the year, or April*
- 2, *Muezi wa viiri, the second month, or May.*
- 3, *Muezi wa tatu, the third month = June.*
- 4, *Muezi wa nne = July.*
- 5, *Muezi wa tano = August.*
- 6, *Muezi wa hamsini = September.*
- 7, *Muezi wa funguwa = October.*
- 8, *Muezi wa nane = November.*

During these last four months, which are called furi by the Wanika, there is the kusi (or mahili), blowing properly, from May till October.

(2) *The madjira ya kaskani, comprising the time from December till March, during which time the northerly wind is blowing—*

1, *Muezi wa matzila (ku tadia minasi) is the month of December.*

2, *Kurri bōnu is January, during which the Wanika have their great festivities of eating and drinking (kurri wa muanzo).*

3, *Kurri ya magāro = February.*

4, *Muezi wa bāzo or Muisho wa kaskani = March, during which they play with a kind of fiddle called "sāyo" (ku piga sāyo).*

MASHIKO (or **MASHIKA**), *s.* (ya), *interment (ku sika, to bury), burying; amekuenda ku sikani, he went to bury = to assist at a funeral; (2) the leaves put into a water jar to prevent the shaking of the water*

MASHIKOA, *s.*, *all requisites for burying, as sanda, na shuka ya ku osha mtu, na ambari, miki na marashi, sandali, mafikizo pia, ndio masikoa or wisikoa, pall and apices of cloth for washing the dead within and without, amber, musk, marashi, sandal wood, and other things for fumigation, all this is comprehended in the term masikoa or masishi or wisikoa. The Suahili take out the errandmen from the boards of a dead man by putting the hand skillfully through the fundament. When the head can be brought to touch the great toe they consider all dirt to be gone, and the fumigations begin, in order to clear the room from the bad smell which the operation has produced. It must be remarked that the corpse is put upon a bedstead under which a pot has been dug in the ground, to receive all the filth. The reason why the Muhammedans take so much trouble is because the Angel Gabriel will come to the dead man in the grave, to examine him. Hence everything must be clean; (Gibiri or Jibriil nōne tohāra (that Gabriel may find clean) He asks the person: (1) "Who has created thee?" Resp. "The same who created thee." (2) "When didst thou arrive here?" Resp. "On Friday, Saturday," &c.*

MASHIKU, *s.*; 40 masiku, 40 nights.

MASHILAHU, *s.*; *ana m fania hōknmu masilahi = amo-m patānisha, to bring to an agreement.*

MASHIDI, *sing.* sindi.

MASHIDULU, *s.* (R) (?) ; *cfr. sindua, v. a.*

MASHINE, *s.* (ya), *gun, jaw.*

MASHINGIRO, *s.*, *slander.*

MASHO, *s.* (*sing.* sho, la), *strong pieces of wood which in building a house are placed between the weaker pieces for solidity's sake.*

MASHIMI (or **MASHIMO**), *s.*; *witu wia ku shika or*

wisikōa wia ku sikia —, *the things which are requisite for burying.*

MASITO, *adj.* (cfr. sito), *heavy.*

MASITTA, *s.*; masitta ya nazi, *vid.* tai.

MASIWA, *s.*, *the Comoro Islands and Madagascar.*

MASIWA (rectius MAZIWA), *s.*, (1) *teats or breasts, and* (2) *milk* (lit., *lakes, pools*; ziwa la maji, *a lake*); maziwa ya gnombe, *teats of a cow*; gnombe yuna maziwa manne, *na mtu yuna maziwa mawili, a cow has four teats, and a man has two.* Ziwa la maziwa *is the real receptacle of the milk*; the teats are only the (mlisumu or ndia ya ku pitii maziwa) *canals of the milk.* The whole (i.e., the receptacle and canals of milk) forms the kiwello cha gnombe (Kin. kiorre, which consists of the zia na humbo, hence mazia, milk), the *udder of the cow.* Watu wasema rubizi wa Kimarbuta yuna maziwa mawili makuba, *the people say that the goat of Marbat (a district of South Arabia) has two large teats, not four, as other goats have.* Maziwa mabivu, *entredled milk*

MASKANI, *s* (ya), *place, abode*; مَسْكَنٌ, *habitation, locus quietis*

MASKINI, *s.* (wa, pl za); maskini za Mungu, *free poor men, poor people but who are no slaves*; cfr مَسْكِينٌ and مَسْكِينٌ, *pauper, egnus.*

MASKINI (or MESKINI) (Arab. مَسْكِينٌ, pl مَسْكِينٌ), *poor men, pl. masakini.*

MARO (or MASBO), *s.* (yu), *the edge of a knife.*

MASBO (or MAUSBO), *s.*, *faces*; upanga maso mawili, *a two-edged sword* — makali mawili; upanga (u)wegni makali mawili (*Rev.* xiv. 15).

MASOFA (or MASOFU), *s.* (ya), *custom, habit*; ku fania masofa, *to get accustomed*; kuku alionunuliwa npato fania masofa, *ugeniwakwe utoke*; muana huyu yuna masofa, *this boy grows familiar with people easily*; masofazo, *familiarity.*

MASOHABA? (R).

MASOKA, *s.* (sing. soka, la), *houses-wire, greatly sought by the East Africans for ornaments.*

MASOMBO, *s.* (ya), *a belt, girdle* (mahasimu). *The piece of cloth which is used for a masombo is very long but not broad. It is wound about the body many times, until it lies very thick around the loins. Masombo differs from ukumbi (girdle), the latter consisting only of a short piece of cloth, of about four native yards (makono) in length. The Wanika wear the ukumbu, whilst most of the Sukhili wear the masombo; fulani una-ji-funga masombo, nguoyakwe ni kuba mkumbi is a piece of cloth worn purposely for a girdle,*

whereas masombo and mahasimu are only pieces of cloth wrapped around the body.

MASONGEZI YA KUELE (1 Tim. ii. 9), *the braiding of the hair.*

MASONGO, *s.*, *tree-work* (ku songa, ya).

MARO PINDO (R.)? *said of a weaver?*

MASRI = MARI, *Egypt.*

MASRTFU, *s.*, *vid. masarifu.*

MASSA, *s.* (ya) (kuas, *to remain, to be left*), *the residuum of tembo, which the mgema or ingemi (tapper) (vid. ku gema, v.) receives for himself in the morning, after he has delivered the muengero or fungu la tembo to the possessor of the cocoa-tree; e.g., the possessor agrees with a man (or slave), who draws the tembo daily from the cocoa-tree, to receive a certain quantity (a kitoma or ordinary calabash) of tembo; if the mgemi gets more than has been agreed for, he is allowed to keep it for himself. This remainder or extra portion of tembo is called massa. This is done in the morning, for in the evening the mgemi is allowed to take all he gets for himself. On Friday he may take all the tembo of the morning and evening for himself. Ndio ni ada ya ugema. This is the custom with regard to the business of gema (tapping). The allowance is granted as compensation to the mgemi, for his maintenance, especially if he is a slave.*

The business of a tapper is considered honourable in consequence of a curious story. There was once a manajuni (vid.), a very learned man, who daily lived on one loaf of bread and one cup of water, which was daily sent to him by (God) the muwazu (or muasa) and mkuawetu (Mungu aliekia tangu asili mbingu na nti ilipokua heitassa tandikoa, nai yawaasa viumbe viote wia ulimenguni), the self-existing Provider of all his creatures, who exists from eternity. The learned man was one day visited by a stranger, who stayed some time with him. The next day the learned man found two loaves and two cups of water in the spot where he usually found his daily portions, but instead of giving one loaf and one cup to the stranger, he divided one loaf and one cup with his guest, considering the other half of the heavenly gift. At last the stranger turned out to be an angel, who was to return to Mlinda (our Lord), as he told the learned man, who said, "Well, will you greet our Lord the mkuawetu, and ask him to make ready the pepo (wind) to convey me to Paradise?" The angel, promising to execute this charge, took leave of the learned man. On his way he met with a mgema (tapper), who was in a state of half-intoxication, and who, taking the angel for a stranger, invited him to sit down and to drink two madafu (vid. dafa). In the

course of conversation he found out the stranger was an angel returning to the *inkuwéla*. After having heard of the charge given to the angel by the learned man, he (the *mgema*) sent also his greeting to our Lord, with the request, that he would make hell-fire ready for him, as he was a very wicked person. The angel, having promised to mention his case to our Lord, departed, but on the road he passed by the house of a rich lady, which house was full of clothes, money, utensils, etc., in such profusion that she requested the angel, whose errand she knew, to entreat of our Lord, that he would be pleased to diminish her riches.

The angel, having returned to the heavens, made his bow and prayers before the Lord, and laid his messages before him. After a short time the angel was summoned to go again to the earth, and call first upon the lady, whose house and whole property had in the meantime been destroyed by fire, so that nothing was left to her but one rag with which she covered her nakedness. However, she was calm, and promised to comport herself better in future toward the Lord, and to perform the duties of religion rather than to seek for earthly treasures. Then the angel called upon the *mgema*, and told him the message of the Lord to the effect, that the Lord would soon send the *pepo* to convey him to Paradise, and not to hell-fire, as he (the *mgema*) had demanded. The astonished workman found no words to express his joy at the goodness of the Lord.

At last the angel came to the learned man, and said, "The Lord ordered me to tell you that the pits of fire are ready for you." At the same time the angel mentioned to him the message he had conveyed to the rich lady and to the *mgema*. Upon this the affrighted book-man took all his books, tore them to pieces, left his solitude, and became a *mgémi wa minasi*. Since that time, the story says, the business of drawing liquor from the *nooca-trees* has been considered very honourable, so much so, that when the rain stops all labour in the field, the Lord will grant at least the *kianga ja mgema*, i.e., he will render the sky clear from rain until the tembe drawing business is over in the morning and evening.

MASSIA (or *masia*); *ku enda massia* — *ku ndenda na ku rudi*, to go up and down, to take a walk. The natives believe that the Europeans take a walk to tire themselves (*ku kuta mashaka*), having nothing else to do. Cfr. *مضى*, *grossus fuit*, *ambulat*; *مضى*, *incedendi modus*.

MATÁKA, *sing. staka* (la) (or *MATÁKA*) *pl. mish-taka*, s., a charge, accusation; *ku letta matáka in wa mtu*, to bring an action against a

man; Arab. *كَلَمَ*, *questus fuit rom ad deum*. *Staki*, v. a., to charge one with — before a judge.

MASTUKHU, s. (ya), a sister by the same father and mother (*mastukhu ni ndaga mko wa tambo mmája*); *mastukhuyangu amekuja*, my sister is come. A full-grown sister shows great regard and reservedness toward her brother, and vice versa. They will not sleep, only now dwell in the same room, avoiding each other's intercourse as much as possible, lest wicked desires be raised in their hearts. There is, as it were, a *passia* (veil) or *stakha ja jombo* (the deck of a vessel) between them. Hence the name?

MASUA, s., *goldiness*; *nina masua*, I am gildy.

MASUDI (or *MAHUDI*), s., *vid. audi* and *shudu*.

MAMUJÁÁ, *pl. of mujáa*, a warlike or brave man warrior; cfr. *مجاهد*, *strenuus, fortis fuit*.

MAHUKAMUKU, s., *vid. mramá* (*ku sukauka*).

MANUKIO, s., cut stone (St.)? probably *manungio*, *vid. augia*, v. a., to rub.

MASULUBU?

MASULUKITU (or *MANLEKHA*) (ya); *ku sanja masulukitu*, to reconcile, to make reconciliation; *masulekha* is not much used.

MANUMBUFU (or *MANUMBÚO*), s. (ya), troubles, fatigues; *ku sumbua*, to trouble.

MAMUNDUKU, *vid. kizingo*.

MAS'NG'IMO, s., conversation, *chit-chat* (*ku sum-gimya*, v. a.).

MARUMO, a kind of hanging shelf.

MÁTA, s. (*sing. uta*, wa) (ya), bows; *mti wa máta*, the tree from which bows are made. The staff, having been carefully prepared with a knife, is made to bend by a string, called *upóto* (*vid.*). In general, weapons (*mata*).

MATAAJABU, wonders, astonishment; *vid. tafjabu*, to wonder.

MATABIA TUMBIRI, s. (*Kis. muduáni*), a tree (*mtu-limo*, a tree).

MATANDATÁBÓÁ, s.; *ni wali ulio mashinda muem-hamba mmo*, very thinly boiled rice.

MATÁFU, the gill of a fish (R.).

MATAPUNI, s., *vid. tafuna*.

MATAGATAGA, s.; *fulani yuwaonda matagutaga* (R.), N. N. goes straddling or he straddles.

MATAKÁTA, s., bad stuff, dirt; *haku-ni-pa tombako*, ni *matákata* tu, he has not given him tobacco, but only dirt.

MATÁKA TÁKA, s. (ya) (*sing. taka taka*, la), trash, ordure; *matáka taka ya mtollo*, dirt of rice, e.g., straw, small stones, &c., with which it is mixed up.

MATAKATIFU, s., holiness (*ku takáta*).

MATAKÁTO, s. (*sing. takáto*, la), the colour of the body; *kullá mtu yuna takatolakwe*, every man has his complexion; *takáto la Kiswangu*, la *Kigalla*, la *Kiarabu*, the European, the Galla,

the Arab complexion; takáto la uenasi, la uekundu, the black, red complexion; muili unatakáto or wanauri uekundu, or ueupe, or uenasi, the body looks or shines red, or white, or black = its complexion is red, white, or black.

MATÁKO, s. (sing. tako, la), the seat, buttocks, breech.

MATÁKOA (or MATÁKUA) (vid. madákua), desire, want, request.

MATALÁSIMU, sing. talásimu, amulet; vid. طَلْسِم.

MATÁLE, s. (vid. pukusa, v. a.), useless cocoa-nuts.

MATAMANO, s. (ya), love, affection.

MATAMBÁVU, s. (cfr. pagúro), amulets worn across the shoulders and the upper ribs, laid over the body like braces (ku támbá uafu); (2) the side, a man's side.

MATÁMU, sweet; vid. túmu.

MATAMÚKO, s. (ya), from tamúka, vid. ku tamúka kuako ni kwema; matamukoyako ya-ni-pendeza; matamúko ya loha, pronunciation of the dialect, provincialism.

MATAMVÚA, s. (sing. la tumvúa, fringe), fringes; matamvúa ya nguo ilio ~ sokútoa.

MATANA, s., leprosy (St.).

MATÁNDÁ, s. (sing. tándá, la), matándá ya mtúma, a part of the ears of the mtúma (millet).

MATANDÍKO, s. (ku tandíka, v. a.), bedding, everything requisite for or spread out (ku tandíka) as a native's bedstead, viz., magúdro na masulia, na mikíka, na mido matandíko witu wiliwio kundulíwa kitandáni.

MATANINO YA BŪBŪ, vid. spider-web.

MATANGA, s. (1) large mats, sails; (2) mourning; ku kúa matanga, to keep a solemn mourning for a number of days, five to fifteen days; ku ondoka matanga, to close the mourning; matanga kati, wind abeams (St.).

MATANGAMANO, s., (1) mixture; (2) a crowd.

MATANGO (b); ku-m sikiliza matango (~ mafu) (R).

MATANGO, pumpkins (s).

MATANITANI, backward; ku anguka matanitani (cfr. kingallingalli); vid. taníka.

MATÁNSU, s. (sing. tánsu, la), branches, boughs, the large branches of a tree. A large tree has on its (gogo) trunk—(1) matánsu, the large branches; (2) an ntánsu (large branch) has an ütágú, trunk of the branch (when large, ütágú; when small, kitágú; when many large ones, tágú, za); (3) on the ütágú (or kitaga when small) are the vitánsu (which are, as it were, the wana wa ütágú); (4) tansu za mti are smaller than matánsu (tansu has utansu in the sing.).

MATANZI, pl. (sing. tansi), nooses.

MATAO, s. (sing. tao, la) (ya), circuit, turnings, roundabout way.

MATARATHIO, s.; cfr. رَاحَ , gratum sibi habuit (cfr. Arab. رَاحَ).

MATÁSA, s. (ya); ni pórúja alio wa mtelle or ují wa mtelle mxiimu, a thick native soup of rice. The rice, having been coarsely ground, is boiled in the milk of ground nasi (tui), pepper, and salt. This matása ya mtelle is to be distinguished from the ují wa maji, which is a very thin meat-soup, a great quantity of water being boiled with a little flour, pepper, and salt. Different from both these native dishes is the fuka (ya), which consists of fine rice-flour boiled with honey. The soup is very thin. Ujé wa matása, a thin rice-soup; perhaps from tasa (pl. matasa), which is eaten in cups? Matasa, food made by boiling coarse-ground corn in water (R). Tása (pl. matása), a brass basin.

MATÁTA, s., a tangle (= mifungáno ya usi), tangling of thread; matáta ya maneno, confusion of words or matters, evasion, shift; ku tia matáta, to tangle; ku ngia, to become entangled.

MATATINO, s., entangling.

MATAWÁLE, s., the banks of a river, region, river-region; e.g., ndófu wakimbilia matawále ya Niancha, the elephants fled to the shores of the Niassa Lake.

MATÁYO, s. (ku táya, v. a., to impute, charge, accuse), imputation, charge, accusation, reproaches.

MATR, s. (ya, pl. za), spittle, saliva; ku tuma or tupa mate, to expectorate (cfr. guigniote).

MATEPAL (pl. atepal), brick; مَطْل , sputum, spume, saliva tenuior; also مَطْل .

MATÉGE, s.; muhogo luo ni matege, this cassava is waterish.

MATÉKE, s., bent or crooked legs (sing. tége, la); matége ya magú, a physical deformity of the legs, being turned sideways; magu ni matége, yanafania kota, the legs are crooked, bandy-legged; Mungu ame-nu-pania magú.

MATEMEMBO, s., a prop, props, support; jig., confidence in — (ku tegeméa, to lean on, to recline).

MATÉKA, s., spoil, booty, that which is gained, e.g., on a cock-fight (Reb. writes madéga).

MATÉLABA (or MATILÁBA or MATÁLABA), s. (ya) (= madákua, desire) (Arab. سَلَابَة ; سَلَب , quassivit, vel petiit; سَلَب , res quassita, vel petita), a law of nature, original regulation, and therefore custom, habit; matilába ni neno kileo wékoa ni Mungu tangu salá = matámbele or kitiba kanayalivumwaga ni Mungu; kulia mtu yuna kitibajawe or matámbelejawe. Matilába na miráfi, will, desire.

MATÉLÁ (or MATILÁ), s. (Arab), east wind blowing from the Indian Ocean toward East Africa; pepo za báhári or za mashariki (mashariki, east)

(*vid. matlā*); *مَلَّح*, ascendit; *مَلَّح*, locus ortus siderum.

MATMBEZI, *s.*, walking, godding about (ku enda tembeza); walking about (1), in a good sense, for visiting friends, or carrying on some lawful (especially commercial) business in any place, where one is not permanently settled; e.g. matembesiyangu Kisulutani, hapo si kuangu, maenda tembeza bassi ku sangunira na ndugu-zangu; (2), in a bad sense, matembézi ya ku tembeza watu wake, walking about to go after women. Utembézi has the same meaning, though not so strong as matembézi, thus taking place more frequently than utembézi which besides is walking to a place not far off; leo utembesiyangu haaku-ni-fā, vilo vitu nilifika kuendéa, niku-vi-pata, my walk has to-day profited me nothing, for I have not got what I want for.

MATONDE, *s.* (*sing. tūnda la gū*), (1) matōnde ya mīgū kua beredi, swelling of feet from cold. It is said to be frequent on the island of Pemba. It gives no pain, but only causes heaviness of the legs; hence no remedy is applied. (2) Tende (ya, pl za), date or dates; tōnde ya or za Maakati, dates of Muscat. This word must be distinguished from tendé (la) or matende ya mīgū, the legs of a bedstead; *sing. tendegū* (pl matendegū) or tōnde la gū (pl matende ya gū) (3) Matende is also said of beans, which make matundo and matendo, when they wind about something (*vid. tendé, s.*).

MATENO, *vid. mtendu, s.*

MATENGO (R madhengo) = ghasia

MATENGO, *s.*, the outriggers of a canoe (St.)

MATEPUKU, *s.*, the large shoots of a tree, &c., which has been cut. The matepuzi become matepukuzi, large sprigs (*vid. tepukū*).

MATEPUZI, *s.* (*sing. tepuzi la mti*), the long shoots of a tree which come forth after the trunk has been cut down; mti umetepuza = unimeka tena

MATESA, *s.*; maji matesa na poani = maji mafi mafu, when the water is falling only a little and returns very soon (it is, as it were, playing with the coast).

MATINO, *s.* (ya) (ku tēna, to play), play, games. Various games are (1) kishāndo, (2) tumbi, (3) shindoa. Mteso hu ni mungi, this kind of game is frequent.

MAT'ESO, *s.* (ya), afflictions (ku-t'ēsa, t'es'ka), distress, e.g. from sickness, poverty, loss of friends by death, &c.; Mungu ame-m-t'esa; bana ame-m-t'esa mat'eso mtumwakwa, by scolding, beating, imprisoning, &c.; Mungu ame-m-ondolēa mat'eso, ame-m-afu, ame-m-pesa (e.g. nda, ugogon, mashaka, all this is mat'eso); kusa mat'eso ya ku tuma ku mkonowako, there are

troubles you bring upon yourself; Muigalimungu juwakirimu mjawakwe (mtumishiwa kwake), there are troubles with which God exercises him who fears him (his servant). Mat'eso = uthiki or maumivu.

MATET'KUI, *s.* (ku-m-tolēa), intercession, to intercede for one who is to be beaten or imprisoned, &c.

MATETKAI, *s.*, the cackling of a hen in laying an egg.

MATETU, *s.* (ya) (ku teta, to quarrel), quarrels, strifes, disputes

MATETU, *s.* (ya), choice; *vid. tēsa* or *tāsa*, to choose

MATHABALI (or **MATHABALI**) = mathabai, an altar, *ifr. مَذْبَح*, mactavit, sacrificavit, *مَذْبَح*, locus in quo mactatur

MATHABUHA, *a* victim, sacrifice

MATHABAH (or **MATHABAH**), sect, persuasion; *ifr. مَذْهَب*, putavit, *مَذْهَب*, agendi modus, doctrina, systema, secta

MATHARA, *s.* (*Arab مَفْزَة*), mischief, harm (St.), tangu leo napatua ni mathára (R) = neno, to day I met with something extraordinary, misfortune was brought upon me; ni mathára ku tinda, wai, the wudu; kili ni athiba

MATHABUHA, *s.* (*cf. mathabahi*), habits, manners, customs

MATHUBU ? (R).

MATHUBU, *s.* = thabidi or mathubudu; manono-yakwo ni mathubudi

MATHUBU, *s.*, mathubudu ya manenoyakwo, the confirmation of his words; *vid. thabudu* (subulu), *s.* = Manenoyakwo ni thabidi = kuolli in mathabidi, his words are true, reliable.

MATIKO, *s.*, the act and process of hardening; ku tia matiko, to harden or sharpen by putting the iron into the fire and cooling it in water, as a blacksmith does; fundi ametilia matiko shoka langu, hupate kuu kali shokalangu linatiliika matiko mema, linapata matiko, linangia matiko or ukali (*vid. ku gongom'ia*). Ku tia juma cha motto katika matiko, to put heated iron into water for cooling, to sharpen it; ku tia matiko mderba, to harden steel. Matiko ya nuelle in a tuft of hair in Kinika

MATILANI, *s.*, *vid. supra*, page 208.

MATIMI, *s.*, half-grown Indian corn (St.)

MATIMU, *s.*, a slaughter-house, a place for killing animals.

MATIRA, *s.*, a cradle for children. They are found in Zanzibar.

MATITA, *s.* (tita la ngúo) (*vid. sing. tita, la*), packs or bundles of wool, cloth, &c., tied together with ropes for more convenient carrying

MATITI, *s.* (*ifr. titi*), (1) teats, pups; (2) ku enda kua matiti, to trot (St.)

MATILAA, s., the east wind; *cf.* مَالِج, apparuit ortus fuit sol, sidus.

MATO, s., eyes (*vid. sing. jito*); ni-pa mato ya-kunona, to demand a present, if one wants to see somebody or has seen him; (2) mato ya mtama watengu mbali, ni mali ya watuma, *vid. mtama*.

MATOLAZI, s., cymbals (*St.*).

MATOBORHA, s., balls of bread baked in honey; mikati yaliopikoa kua asali, kana mafi ya-ngamia (*i.e., the shape resembles camel's dung*).

MATOKEO, s., places of egress (*cf. toka, tokéa*); matokéo ya harri, pores of the skin.

MATOMA, s., *vid. matungu*.

MATOMOKO, s. (*sing. tomoko, la*), the eatable fruit of the mtomoko tree (kuna mapéna), custard-apples.

MATONGALI, s.; matongaji ya hori and ya mtumbui, cutting and planking a canoe (*cf. ku tonga*).

MATONGAZI, s., lascivious desire; *vid. tong'za, v. a.* — ku dika mtumke, lust after a woman, calling a woman aside for whoring; ku-mu-ita kando pajiyo kua na watu; matongazi ya jimbi — jimbi yuwa-m-daka kuku ku kúca, the cock desires to leap upon the hen.

MATOPK, s. (tope), mire, mud, dirt; kaskúzi matópe (*vid. kaskazi*), *lit., a dirty kaskazi, when there is much rain in kaskazi time, and consequently the soil is very miry*.

MATÓZI, s. (ya) (*sing. tózi la jito*) (from ku tóa), (1) tears; matózi ni maji yatiririkayo matóni; mato yanatóza matozi, the eyes shed tears (*vid. ku tózi, v. a.*); matózi ni mtúzi wa mato; ku tuzika or taruzika (*vid. tuza*) or tumbá táfú, the tears run down the cheek; matózi mitifizi, tears which run by drops; (2) gum = manuku = haba or émbúe, glue.

MATÚA, *vid. kitín*.

MATUÓ, s. (ya) (ku tna), the setting of the sun; matuó ya jua or matuó and mavio jua (the gen. part. *ya* is seldom used); tuó la jua, matueló or matuo jua, sunset (tuéa and tua).

MATÚFALI, s. (*sing. táfali, la*); matúfali ya udongo, bricks of clay (yaliokashona kua jua), Luke v. 19.

MATUKÁNO, s. (ya) (ku tukánu, to despise), affront, contempt, slighting, scorn, outrage, disgrace. Insulting expressions are, for instance, muana kumanioke, muana wa haramu, kazon kazon, kumanina! (obscene).

MATUKIO, s., (1) things which happen, accidents; (2) provocation.

MATUKIZO, s. (*sing. utukizo*), irritation.

MATUKULIO, s.; e.g., — ya uovu, bad suspicion (1 Tim. vi. 4).

MATUKÚZI, s. (ku tuká, to bear, to carry), bearing (utakúzi), wages for carrying.

MATULÁNO, s. (ya) (Kigun.) = ku fania masha (*vid.*).

MATUMAINI (or MATUMAINIFU), s. (Arab. اَمَانٌ, quietus, confusus fuit) (ku tumai or tumaini = ku amini, to trust or confide in one), trust, confidence, hope; matumainifu kua Mungu, trust in God.

MATUMBA MAULIDA, s., rosebuds, used in perfumes.

MATUMBÁWE, s. (*sing. tumbáwe, la*) (— mawe ya mumbáni), coral-rocks used as mill-stones (jiwe la ku sagia) by the natives. At low-water-time the natives carry them from the large rocks to their houses, where they chisel them for sale. A jiwe la ku sagia (mill-stone) costs usually a quarter of a dollar at Mombas, sometimes more. These coral rocks are also used for flat roofs, because they are light.

MATÚMBO, s., the entrails, belly, bowels; ndani ya matumbo ina tumbo na utumbo; tumbo la gnombe lililo na mafi mangi; utumbo ni mumbamba na mrófu; (2) ku tukúa matumbo maovu, siku zote maneno ya filia matumboni (R.).

MATÚMBÚI TÚMBÚI, s., swelling of some parts of the cheeks; matáfu yanafania matumbui tumbui. When the cheeks are swollen all over the disease is called peréma (la ku fura matafu lote) to be distinguished from the mārathi ya sáfura, in which the whole body has swellings (muili ote ku fura). Hot ashes are applied by the natives for the matumbui tumbui, but the sáfura disease is cured with dross of iron reduced to powder and mixed with water for a draught. The water in which hot iron has been cooled is also used. Vinegar and other acid kinds of drink or food are recommended, but cocoa-nuts, salt, and fish are not allowed. A soup made of mtama flour is allowed. But before the iron-dross is taken, the diseased person is purged with a large quantity of honey to carry off the ngáma, a kind of white clay which many people eat, and which is said to produce a swelling of the whole body by drying up the blood.

MATUMISHI, s. (ku tumika, tumikia), service; ku fania matumishi (or utumisi), to do service; mtu huyu yú katika matumishiyangu, this man is in my service, is my servant; utumishi, a single act of service.

MATUMISI, s., service, things in store which are at one's service or disposal at any time; vita-via ku tumia, things to make use of; means of circulation; nadaka matumisi kama shaha, &c.; sina matumisi leo — sina kitu cha ku tumia, to-day I have no store at my disposal, sin kitha, sina ngúo, sina mtama, sina shah, sina tumbú, wala sina kitu kililo chote; una matumisi, deacon for use.

MATUMO, s.; sina matumo ya ku tumia bora hii.

MATÚNGA, s., pasture, pasture-ground.

MATŪNGU, s.; *matāngu ya masīwa* — *matōma* makuba ya ku sukfa masīwa, large calabashes used for shaking milk and making butter in. In other countries the milk is shaken in leather bags (vid. kiriba). (2) *Bitterness*; *matungu yakā kimo*, there is still the virus in the leg bitten by a snake.

MATŪNI, s. (ku tuna, v. a.), *flaying, skinning*; *māma ya matūni*, the portion of meat given to a native butcher (whoever he may be, for they all know butchery) in compensation for slaughtering, flaying, cutting, and dividing the meat (ku weka tungu).

MATUNGA, s. (sing. *tunga*, la), *cares*.

MATŪPU, adj., *vid. tupa*, bare, naked, empty.

MATUPŪMU, s., *blame, accusation*.

MAŪA, s. (ya) (sing. *āa*, la), *flowers, blossoms*; ku fania maŭa, to bloom.

MAUSŪKI (ku ugā), *nursing sick persons*.

MAŪJIZA, s., a miracle, wonder; *nliona maujiza bora*, I have seen a great wonder; *مَعْجَرَة* (from *مَجْر*, *debilis fuit*), *miraculum*; hand

naturale, quod nonisi a propheta perfici potest; differt a miraculo naturali; *مَعْجَزَة*, quod oditur viribus naturae a viris sanctis; *cf. inuŭjiza*.

MAUJUDI; *ni maujudi* — *halipatikāna*, neno hili, this is not found, does not exist; *cf. وَجَدَ*, *invenit*; *مَوْجُودٌ*, *inventus, existens*; *watu maujudi* or *manrufa*, people or men who are known. In Kir. *pishi ya maujudi*, in contradistinction to *pishi ya musa kibekule*.

MAUKILIFU, s., *purpose, intention* (vid. ku ukilia, *Kin. ukirira*) — *makusudi*; *sina maukilifu ya ku nenda Rabbay*, I have no intention to go to Rabbay.

MAULIDI, *vid. matumba*.

MAULIKO, s., *questions, questioning* (vid. ku uliza, to ask); *kujui ku uliza*, thou dost not know how to ask.

MAUMBRA, *vid. sahani*.

MAUMBILE, s. (ya) (sing. *umbile*, la), *lit., createdness, creation, nature, the condition in which a man was created by the Creator (kamu alivio umbon), constitution, custom* (vid. kitiba); *maumbile ya mtu*; *cf. matilaba*.

MAUMU (or *umū*) (vid. *poa* or *pona*); ku *jetūa umū* or *maūmo* (in poems) = *takābari*.

MAUMVU, s. (ya), *ache, pain*; *nnaŭania maumvu mada* or *nnaumūa sana mullai*, I have great pain in the body (vid. *uma*, *umia*).

MAUNDĀFU (MAUMVU ?), *vid. maji makū* (R.); *maji ni maundāfu*, ni *yale makū*, ku *ja telle hatta magomēni*.

MATUNGO, s., *back* (sing. *ungo*, la); *uti wa maungo*, *backbone, spine*. The *giti* (mti) connects the two

ungo, hence *maungo*; *uti umetiwa katikati ya maungo* (kiongo, joint; ku *ungā*); *maungo ya-ni-sisim'ka*; *maungo, joints* (used in a collective sense); *cf. kishōgo*, which is different, and refers to the back of the head and neck.

MAUNSI (ku unda), s. (ya); *maunsi ya chombo* or *jahāzi*, the building of a vessel, ship.

MAUNSULU ? s., *vid. ānsulu*.

MAUPE, adj., *white*; *maupe*, *muesupe*, *maupe*, *jeupe*, &c.

MAUSSIO — *maagiso*, *maabaniri*, *magisio*, s. (1 Cor. xi. 2), *tradition, commission*; *cf. وَصِيَّة*, *testamento*

tradiit praecepit alicui; *وَصِيَّة*, *mandatum, testamentum, res testamento mandata*, order in reference to a legacy; *mausioyako tulitumia*, *yali-tu-fā sana*.

MAUTI, s. (Arab. *موت*), (1) *death*; (2) *corpus* (= *mfu*); *amokutiwa ni mauti* or *faridi* = *amopatiwa* or *patikāna ni mārathi ya ghāfila*, he met with a sudden death (vid. *maiti*); *cf. مَاتَ*, *mortuus fuit*.

MAVĀO, s. (ku *vā*), *wearing apparel, the way of wearing one's cloth, dressing, dress*; *mavāni*, *dress, clothes*; *mavāo* or *mavāni noma* = *ngio nāuri* or *bora bora*, *fine clothing* (*mavāo* seems to denote also "spot, stain" ?).

MĀVI, s. (vid. *māfi*), *dung, excrement, droppings*.

MĀVĪK, s. (wa), *the mother of the husband* (vid. *muāmu*); also *mother- and daughter-in-law on the female side* (*cf. mkue*).

MAVIGO (or *MAVIKO*) *YA MAJI*, s., *leaves put into a water-jar when carried on the head, to keep the water from spilling* (R.).

MAVILIO, s., *vid. vilio*.

MAVUMI, s., *hum of voices*.

MAVUNDA, s., *a man who breaks or destroys everything he has to do with* (*cf. vūnda*, v. a.).

MAVUNDEVUNDE, s., *scattered or broken clouds*.

MAVUNO, s., *harvest, reaping*.

MAVŪZI (pl. of *vuzi*), *the hair of the pubes*.

MĀWĀ (or *MAVĀ*), s. (sing. *wā* or *wāā*, la), *the different colours of the feathers of a fowl*; e.g., *kūku huyu yuna māwā mawili* or *matātū*, this fowl has two or three different colours in her plumage; *yuna māwā* (or *mabāto*) *maupe*, *meussi mekunda*, she has white, black, and red feathers; *guna wā jenssi*, *ndie kuku meussi mātūpu*, she has black feathers, or she is a fowl entirely black. The native physicians (*wagānga*) always desire varicoloured fowls. In general, the difference of colour is much considered by the natives in their sacrificial offerings and all secret practices. The colour is, as it were, the antidote to the evil which is to be removed by means of *uganga* and *sadaka*. Before going to war, the natives sprinkle the blood of a bullock upon the road; or they anoint

up the eyes of a sheep, and bury it alive, to blindfold, as it were, the enemy. At the time of the war of the Mombussians with the Imam of Mascut, they caught a man at night, tied him with ropes, and drowned him at the anchoring place, where the Imam was expected to cast anchor, saying, "May God sink your ships and counsels." Kanzuyangu ina mawā matatu.

MĀWA (or rather MAYA) (Kipemba), s.; mahali pa ku nikia meiti, a burial-ground, cemetery.

MĀWANDA (sing. wanda), vid. wanda.

MĀWASSA, s. (sing. wassa la mvua), little drops of rain (mvua isotangumana na nti); mawassa ya mvua, drizzling of rain.

MĀWĀZI, adj., clear (cfr. wāzi).

MĀWĀZO (or māzō), s., thought; ku āza, to think.

MĀWE (or māziwe), s. (sing. jiwe, la), stones; mawe ya ku sagia, a hand-mill; ya māwe, of stones.

MĀWELLE, s. (vid. sing. welle, la), a plant with a very small seed.

MĀWTI, s. (= māofu), bad; maneno haya ni mawi, these words or things are bad; kuna mawi ya ku nuka ufundo; mawi yakikāzua, yalikāribu na kwisha, when badness comes high, it is near its end.

MĀWIA, s.; māo ya jua, sunrise, but mawia or mawio (ya) jua, sunset; vid. matuco.

MĀWILI, both (mbili).

MĀWIMBI, s. (sing. wimbi), surf, waves.

MĀWINDO (ku winda, to hunt), game (produce of hunting).

MĀWINGU, s. (ya) (sing. wingu, la), clouds, large black clouds (of rain or smoke, e.g., when the people burn a tango, vid.) (cfr. uwingu and wingu); kuna mawingu wingu, it is cloudy.

MĀWIKWA (or rather MĀVIZA), s. (vid. fia, rectus via, v. n.) (sing. visa or viza, la), (1) crippling; (2) corruption, spoiling; ni mavisa kua seba ya ku via; maviza ya mai ya kuku, spoiled, bad eggs; mai haya ni maviza — mai haya yanavisa or yauapimbi, yana watoto ndani laken wana-kuffa, wanaharibika, the eggs are spoiled, they have chickens inside, but they are dead; i hili ni visa or viza la i hili, this egg is addled (vid. via, v. n., and viza, v. a.).

MĀWITI, adj.; mazi mawiti, green grass; māmbe mawiti (vid. mūiti), green, unripe mangoes; vid. biti (bichi), page 27; cfr. pp. 214, 215.

MĀWIWI, s., a heap of grass (R.)?

MĀYA, v. a., vid. muya, to pour out.

MĀYAFUYAFU, s., vid. yafuyafu.

MĀYASA, kinayo, fujo, uhiana, ātina, badness, wantonness (all synonymous words).

MĀYATI (vid. yayi, an egg), pl. eggs; vid. mai.

MĀYENGATENGA, s., air.

MĀYITI, dead; vid. maifi.

MĀYŌWE, s. (sing. yowe), outcry, alarm.

MĀYUKŪĀ, s. (ya), a scaffold.

MĀYUNGI (sing. yungi), water-rose; mashadda or maia yamēa ndani ya siwa.

MĀYURI, s.; kileo oha —.

MĀZĀU, s. (cfr. ku āza), fruit, produce.

MĀZIKO, s., vid. masiko.

MĀZIMBULIKI, ku zimbulika (R.).

MĀZINGA (ya), (1) play with eggs; (2) ku fūndia mazinga, to beat nails broad (nails which are projecting from the wood); ku tia mazinga.

MĀZINGIWA, s., a siege (St.).

MĀZISHI, burial clothes, furniture, &c.

MĀZIWA, s., (1) milk (sing. ziwa) (curdled milk, maziwa mahivu); (2) breasts, lakes (vid. masiwa); (3) islands, but only said of four Comoro Islands, Mgaziya, Ansuani, Moalli, Mañiye (Mayotte); maziwa ya wntu wawili, dragon's blood (St.).

MĀZŌZO, habits, customs, practice; vid. masososo (ku soea, v.).

MĀZŌKA, s., (1) evil spirits (probably mazika) (cfr. kisuka) (St.); (2) brass wire (cfr. zōka or sōka).

MĀZU, s., a kind of banana.

MĀZUNGUMBO, amusement, conversation. St. writes mazungumzo.

M'BA, s. (ya, pl. za) (a kind of sickness), red spots on the skin; ni kana joa (cfr. jōa), the name of a cutaneous disease, an eruption of the skin (ya washa yaambuka).

MĀBĀŪA DOKO, s., a thorn; Kir. murerengua (obscene).

MĀBUBO (vid. ku babura, v. a.), a scratch, especially of a fowl; mbaburo hu ni wa nini?

MĀBĀFU (MĀYU), s. (pl. za), the ribs; sing. ubāfu, one single rib; uāfu, side, e.g., ku piga kofi la uāfu, to strike one's side with the open hand; uāfu wa ku ume na ku shoto, the right and left side; mbafunimuangu, next to me, at my side; a-ni-timiza mbāfu ndani.

MĀBĀGĀSI, s. (wa) (vid. mpagāsi), porter.

MĀBĀHĀRIA, s. (wa), sailor; pl. wabāhāria, sailors (= wana maji); vid. bahari, sea.

MĀBĀHILI, s., vid. bāhili; Jā, paros, tenax et avarus fuit; or bāhili.

MĀBALANGA, s. (wa); mbalanga wa mūkoko, wa mūgi, &c., tetter of the hands or feet, &c. The skin is peeled, as it were, and looks white, but there is no pain in this disease of the skin. The Wanika call it mabawassi.

MĀBĀLE, s. (ni pande niembamba za mūhogo), small slices of split cassava. Kwa kila hili mmaja tafania mbale nne niembamba. From the large piece I will make four thin pieces, this being one half of a large mūhogo when split in the middle with a hatchet, for the cassava roots are sometimes of the size of a man's leg, and the piece must be halved with a hatchet. Kila hili mmaja hkatoka mbale nne niembamba. But

mbálo are pando kuba na restu za mubogo. Consequently the natives would say: Cut this large canoe (1) into bálo = make two halves of it; (2) cut the bálo into mbálo (ya) or large pieces; and (3) cut the mbálo into mbálo za mubogo (smaller pieces) (ubálo is sing.).

MBALECHI (cfr. báleho), *perverse*; **مباله**, *perverit ad finem*; **مباله**, *ad opatum pertingens finem, puber, aetate maturus.*

MBÁLIKA, s. (R.): ya toa mbálika za maji or yamunya tete, to *drizzle* (?).

MBALLI, *adv.*, *far off, distant*; mballimballi (mballi mballi), *different, distinct*; it is also used of time, e.g., kakúú mballi m'no, he died not very long ago; si mballi sana, láboda ikipita súa moja, it is not very far, perhaps one hour's walk; range mballimballi, *different colour*; rango hi yatoka mbali, na hi yatoka mballi; Mungu ali mbali, aka-m-jali chumbe si makú kuakwe, God is far or lofty, there is nothing too great for him, if he likes to elevate the poor and make him king; ku weka mballimballi = ku tanganúa.

MBÁMBA, s. and *adj.*, *thin, fine* (wa); mbámba wa jiwe, or jiwe la mbámba, a kind of thin stone (slate) which is beaten to pieces, which are put into the wall to give more solidity to the lime (vid. kokoto); ku funga mbamba?

MBAMBA KOFI, s. (cfr. msindarusi), a kind of tree.

MBAMBO, (1) (wa, za) (pl. of ubambo); mífupa wa kuku katika mbáwa muong'ni, lit., the bone of a fowl in the wing-feathers on the back? & (2) (za) (pl. of ubambo) mbambo za ku ambia ng'uma, mbambo hne atiwazo ngománi, four small boards put over the top and bottom of a drum before the skin is put on, to increase the sound (two boards above and two beneath); (3) a peg for stretching a skin on the ground to dry it (mbambo wa ku kotéa ng'vi).

MBÁNDE, low water when the rocks are visible; maji ya mbande, when the tide is very low = jamba or kamba ni nile or wazi, muamba wazi, hayafiki muamba. This expression refers to the time when the tide is very low, when the top of rocks is still seen, whereas at other times (when the flood is strong) it is covered. The natives ascribe this falling off of the sea to an immense tortoise in the sea. When there is maji ya mbande at Mombasa, the flood is strong at Pemba, and vice versa.

MBÁNOS, s., *vid.* bangi.

MBÁNGO, s. (pl. of mbángo), (1) mbángo za dau, lipete panuka, small pieces of wood laid across the bottom of a canoe, to distend it; ku tia mbángo dau ni kua kipando je guale ku panuka

dau; (2) ngirri mbángo (or gáso), a wild beast, vid. guáso; (3) a bird with a parrot-like or hooked beak; (4) a person with projecting teeth.

MBÁKO, s., an iron hammer (R.); cfr. n-kámi, a stone used as a hammer (?).

MBÁO, s. (pl. of ubáo, wa), boards, planks; mbáo za mti, or mbáo ya mti, timbers.

MBÁRAKA, s. (1) a tree (cfr. mdini); (2) blessing (pl. mi—).

MBÁRÁKI, *vid.* mapióro.

MBÁRÁWUO, s. (ya, pl. za), a short stick, a trancheon.

MBÁRI, s., relation, *vid.* kuakeni (mbari hi, hizi) (cfr. Kinika), fuko mmoja, Luke xxi. 16.

MBÁRIKA (pl. mi—), castor-oil plant; mafuta ya mbárika, castor-oil.

MBÁROWÁI (Reb. MBAROMAI) (or MBOROMAI), swallow (Fr. ?). It is a little bird which sings nicely.

MBÁRUTI (pl. mi—), a weed with yellow flowers and thistle-like leaves powdered with white (St.), a kind of thistle growing especially near walls (R.); mbáruhi muihi.

MBÁWA, s.; ku suga mbáwa, mtama (a kind of grass mbáwa wa mrúru in Kikuyu).

MBÁSHIRI, s. = mbáhiri, awozai neno kua ákilizakwo likáwa kuelli (ku báshiri neno la kuelli). A man who announces things which really come to pass. He knows things from his talent of combination, or from his understanding which hits the point. (cfr. مبرش, decortica vit, lacto nuntio exhilaravit.

MBÁSI, s. (pl. wabási ?), *vid.* páni.

MBASI, a tree the wood of which can be used for ulindi (as that of the malindi).

MBÁSÁ, s. (*vid.* mpuásá), giddyness; muegni mbaná, lunatic (?); kitoa kina-m-puásá, lit., the head has split him, i.e., he is giddy or sunstruck; ana mbaná, he has a sunstroke.

MBÁTA, s. (ya, pl. za); nazi mbata, a cocoon-nut which has no water inside, and which cannot be ground, because the flesh inside does not stick to the shell, but rattles in it; nazi ni mbata, heina maji, ni kafu, heinikana na kifúfu, heikuniki kabina, yaukúka kifúfúni mbáta ya nazi, pl. za nazi.

MBÁTHIRI (or MBATHIRIFU), s. (Arab. مبرثر), a squanderer, prodigal; mtupa mali; cfr. مبرثر, Dispersit sine modo et mensura erogavit opes.

MBATI, s., wall-plate (St.); (2) sing. uwati, mbati. **MBATIKA** = mharibifu wa mali, a prodigal (mbatikifu, *vid.* batih).

MBÁVU, s., ribs, side; mbavuni, alongside, ribbons (sing. ubávu); mbavu wa dau, the ribs of a boat.

MBÁWA, s. (pl. ya) (*vid.* báwa, la, pl. na) (sing. ubáwa, pl. mbáwa, ya), feathers of the wing;

- ukignóá mbáwa za mabáwa, níáni hawézi ku ruka, if thou pullest out the wing-feathers, the bird cannot fly; (2) female gazelle (♀); male gazelle is kungu (wa); (3) the bush of mabawa (beans).
- MBÁYA**, *adj.*, *bail, especially in a physical sense = corrupted, spoiled*; e.g., maámbe mabáya, bad mangoes, such as are spoiled, not eatable; *cf.* iba, to be bad, in *Kiniassa* (choo iba, something bad).
- MBAYANA**, *s.* (Arab. مَبَايِنَة), singularity, diversity, which cannot be mixed (e.g., oil and water).
- MBAYANI**, *s.*, one who is generally known, e.g., as a thief; mtu huyu ni mbayani = aliotambulikana, alioiboinikana, wasi, manifest, open (*vid.* Inja, wa, *pl.* malája); *vid.* مَبَايِنَة, segregata fuit res, manifestus et perspicuus fuit; مَبَايِنَة, manifestus, evidens.
- MBAYUWATU**, *s.*, a swallow; *cf.* mbarowai.
- MBÁZI**, *s.* (wa, *pl.* mi—), a shrub eight to ten feet high, and bearing a bean-like fruit, much liked by the natives. The fruit mbázi (ya, *pl.* za); *Kilind.* mrabba (*pl.* mi—); *Kinika*, mbalási.
- MB'E** (or rather *MBUKU*), *s.* (la, *pl.* ua—), a mango; muámbe, the mango-tree.
- MUBA**, *s.* (wa) (*pl.* wambáa) = mdáku, mtu afaniai fitina (katikati ya marafiki, among friends), a mischief-maker, backbiting and gossiping; (2) (ya, za) mbea ningi za watu = mburi na kabilu (R.).
- MUBÉA**, *s.*, a species of monkey, black, with long white hair on the shoulders (probably the *gureu* of Abyssinia).
- MUBEGEDI**, *s.*; ni Azomba ni abegedi muno (ni mtu alio na fitina) (R.); *cf.* búgodu, page 27.
- MUBÉJA**, *s.* (wa) (*pl.* wambója), a woman who is clean in her person and dress; si mkò, not a slut; mbeja yuwatunsa muiliwakwe, ni mtána shuddi (ku tána shaddi na ku songóá), she combs her hair every day; mbeja wa kani, a young man of strength (St.).
- MUBÉKO** (perhaps *MWÉKO*), *s.* (ya), a present given to a person who may become useful at a later period (Er.); ku-m-wekea mbeke ya kesho; ku weka mbeke wema, to leave a good memory behind.
- MBELLE**, *adv. prep.*; mbelle ya or za, before, in front of, previously; amesema mwaneno haya mbelle za wali, he spoke these words before the governor; amekóti mbellesángu, he sat before me; ku endelea mbelle, to go forward; mbelleni, in the front, used in *Zanzibar* with an obscene sense (St.).
- MUBÉMBE** (MEMBEMBE), *s.*, (1) wild bee; (2) whore-

- monger, whore-master; (3) mtumko alilependa wáime mno (mkuare).
- MUBENIEMI** (rectius *MUBENIMI*), *s.* (wa), to be the broker or go-between, to be mediator (through others) (Er.).
- MUBENISO** (rectius *MUBENISO*), *recond* for smuggling (Er.).
- MUBÉRA**, *s.*, *vid.* shairi.
- MUBÉRU**, *s.*
- MUBEYU**, *s.* (ya), seed; mbégu in *Kiungu*.
- MUBIA**, *s.* (*pl.* mi—), a tree of the mangrove-kind near the coast; it is used for making bórítí (mpía?); *cf.* miláana.
- MUBINO** (*pl.* mi—), a cashew-nut tree.
- MUBICHU**, *adj.*, fresh; *vid.* kichí (*Kiungu*).
- MUBIFU** (or *MUBU*), *adj.*, ripe; wali mbifu, boiled rice which has become ripe, i.e., eatable (aliotwa); embe mbifu, a ripe mango (*pl.* maámbe mabifu); kitu kiwifu, a ripe matter; ndizi mbifu, ripe bananas.
- MUBILI** (see *WILI*), *num.*, two; e.g., niamba mbili, two houses; watu wawili, two men; makásha mawili, two boxes; witu wawili, two things; niamba ya pili, the second house; mtu wa pili, the second man; kasha la pili, the second box; kitu cha pili, the second thing; nazi za mara ya pili zalikúa njema; mbili mbili, two by two.
- MUBILIKIMO**, *s.*, *lit.*, one who is of two measures or yards (wa, *pl.* wabilikimo), a kind of pigmy; the pigmies are said to reside four days' journey west of Jagga; wabilikimo wana vimo vidógo, they are of a small stature, twice the measure from the middle finger to the elbow. *vid.* Mr. Rebmann's map of East Africa. Wajumba wafika mbilikimóni, ku tafuta uganga mbilikimo yuna ndéfu kuba, yuna kiti ja matakóni, aendápo hukéti, kulla uganga ni kuáo. The *Swahili* pretend to get all their knowledge of physic from these pigmies, who have a large beard, and who carry a little chair on their seat, which never falls off, wherever they go. There may, indeed, be a set of diminutive people in the Interior! but no man in his right senses will ever believe the fables which the credulous and designing *Swahili* have invented regarding these pigmies. Beyond the wabilikimo are the *juja wa majáju*, at the world's end (*vid.* jáju), as the fable states.
- MUBILWILI**, *s.* (lit., twice twice = four) (ya, *pl.* sa); ni miba kulli, ku tóma mta sasa; (1) bush-thorn with small-curved thorns; (2) mwa (♀) (St.); (3) a kind of ant (R.).
- MUBINGU**, *s.*, the skies, heavens, heaven (sing. ubingu, wa, *vid.*); mbingu sina tabaka on tabiki sábaa, zinatabikana (ubingu wa kwanza, wa pili, wa tatu, &c.), the linings of the heavens are sevenfold, there are seven divisions according to

the doctrine of the Koran; ulimengu wote for mbingu wote; mbinguni, to *hasten* or *in hasten*.
Mainsa, s. (pl. za) (sing. ubinja or uwinja in Ki-pemba), *whistling*; ku piga mbinja, to *whistle with one's lips*. The plural reminds one of the long continuances and variety of tones, whereas, when only one whistle is given, we must say ku piga ubinja. The expression is taken from hunting-language; the hunters (wengi ku winja or winda) signal by whistling, in which they are very expert, as the writer of these lines has had frequent occasions to observe on his journey to Ukambani. Ku endeleza mbinja, to *whistle for some time and in various tones* (cfr. uwinja).

Msinu, s. (wa); mbinuwakwo sana sana?

Mbio, s., *race, running, fast, speed*; mbio ya or za keraai = *mafitia ya keraai* (ku nenda or piga mbio, to *go quick* — ku filitia), the *trotting of the horses in the beginning*, but ku toka shotti or ku nenda kwa ku rika means "to gallop."

Mbiombio, s., *rectius kuenda mbio mbio*, ndio nguvu? (R.).

Mbira, s. (taafania kwa utomfu wa mbungo).

Mbishi, adj., s. (ku bisha), *obstinate, refractory, wilful*; ku fania ubishi = *kulla u-mu-ambalo hukubali*, si radi, yuwafuta mapenzi ya nafsiyakwe.

Mbisho (= mabisho), s.; mbisho wa pepo, *contrary wind, lit., counter-push of wind*; tume-piga ni mbisho wa pepo, we were *beaten by the counter-thrust of wind, i.e., we had contrary wind*; (2) to *tack*.

Masi, s., *parched Indian corn* (St.).

Mbasi, s., *diving, submersion*; ku piga mbasi, to *dive, submerge* — ku sama majini; e.g., ku piga mbasi kwa saa lulu katika maji, ku toa ndo, to *dive for fetching pearls from the sea*.

Mbati, adj. (mbichi, Kiung.), *fresh, unripe, raw*; mananazi mawiti or mabiti, *unripe pine-apples*; embe mbiti or biti, *an unripe mango*; nanazi biti, si bifu, the *pine-apple is unripe, not ripe*; mti muiji, a *green tree* (haukukauka), *not dried up*; vitu vikiwi or vibiti; kitu kiviwi or kibiti; esubukhi mbiti, *in the morning very curly*.
Mbitimbati, adj., *fresh, green*.

Mbu, s. (mbui in Kiung.), a *buffalo's horn, which is beaten as a musical instrument* (St.); ku piga mbui kwa pembe ya niani ku kusania wata ku sikia khabari or ya ku toa khabari ya siku za mbelle, as the *Wandaa do, when several weeks previously they announce the day of their kurri festival, the day of their great annual drinking-bout, for which preparations must be made*. On this account every morning and evening a man beats the horn of a buffalo in the kaya, their quasi-capital or central village, to announce

the day of banqueting and feasting, which no one who is entitled to it can avoid except he be prepared to pay a fine. Mpiiga mbui wa mitani, the *king's herald*; ku-m-piga mbui mbui = *ku-an-khubiri mtu*.

Mbu, s. (ya) (pl. mbib, ya), *penis*; membrum genitalis or virile.

M'bua (or m'bua) s. (wa, pl. majiboa) (*vid. jiboa*), *dog*. The East African dogs are mostly of a reddish colour, resembling jackals and wild dogs.

M'bua or m'bua muiji, a *jackal, lit., a dog of the forest* — *wild dog*.

M'boa, a particle denoting the genitive; m'boa nini, *for what for what?* cfr. m'bua.

M'bua (rectius m'bua) (wa) (pl. mi—, ya) (*areca catechu*), *cashew-nut tree, its fruit betel-nut* (*vid. mpupa*).

M'bua, s., *line, paste*.

M'bua (pro m'bua) (or m'bua), adj., *bad, spoiled, corrupt, rotten*; mtu m'bua, a *bad man*; ni-umba m'bua, a *bad house*; ng'io m'bua, *bad cloth*; kasha ni b'bu, *linavundika, a bad, broken box*; nono hili ni bu, pl. maneno m'bua; kitu k'bu, pl. witu w'bu; nazi m'bua (cfr. bi in Kiniasa and mbi in Kinika); ta m'bua m'bua ya chuma, *an iron lamp very much worn or used*; kofa m'bua kabisa, a *cup quite worn out*.

M'bua, s. (yn, zn), *vegetables, a sauce of vegetable, any addition for the wali* (boiled rice), e.g., meat, herbs, greens, &c.

M'bua (pl. mi—), a *pumpkin plant* (St.) (mb'gu ya mtango, ya kunde, the *leaves, not the flesh*); mb'ga wa bandua, the *name of a kind of vegetable* (It.).

M'bua, an expletive and adverbative particle of frequent use. There is always some open or tacit antithesis to be supplied. In German it would be expressed "zwar, aber doch, doch ja warum doch? ja doch gewiss, was ich sagen will, wohl doch," indeed, yes but —; nevertheless, certainly, what shall I say? I see; quid, quare? seeing, how is it? Jambo hili halitaki, this thing will be useless. The other responds by saying mb'na linasi, but it will be of use; it will not, as you suppose, be useless, but rather it will be useful; it will certainly or indeed be useful. Wewe mb'na ulisema, sidaki kazi, na sasa amekuja kazi; mb'na amekuja? (*vid. kumbe*). Mb'na ha-i-ishi bilauli, pray why does he not clean the tumbler? why? for what reason? used especially with negatives (cfr. Luke i. 84). Tutakapo bagakana si hapa, somo, tuenda mb'na mb'na? must we not separate here from each other, how is it that we go farther? Mb'na shadiyatu tulio agana hajakua, how is it that the

agreement which we made has not been carried into effect? *Reb. thinks that the word mbuono or mboño is radically connected with the noun kibanawazi, as he writes it; vid. kipanawazi (?)*

MBONDO, *s.* (za) (*pl.* of ubondo, from ondo, la, *pl.* maondo), fine grass (niassi niembamba) which women put into the ears (especially after having perforated the lobe until the wound is healed); ondo is a grass plat or bunch growing from thirty to fifty roots together; ondo lafania mbondo.

MBONI, *s.*, (1) (*sing.* ya jito) (*pl.* za mato), the eyeball, pupil, iris; mana wa mboni, the kernel of the eye (tumbo neusii). (2) Something of great value; e.g., léo nimokóta mbóni or kitu cha t'amani kuba, to-day I have picked up something of great value, a costly thing. (3) Burro (on the Pangani River and at Tanga) (It.). (4) Mbóni, south; maji y'enda manga, au y'enda mbóni does the water go south or northwards?

MUBONO, *s.* (wa, *pl.* mibono), castor-oil tree, the ricinus tree; the fruit of it is ubono in *sing.* and mbono *pl.*; mbono za mbono, the fruit of the mbono tree.

MUBWA, *s.* (wa), a melliferous insect (kama n'si); mubwa wafania úsali nongi, wild bee?

MUBWELA, *s.* (Er.)?

M'BU, *s.* (wa), mosquito; m'bū aúma; m'bū wangi (*cf.* úsibi).

M'NBÁ (or m'ndá ?), a particle denoting the genitive case.

Mana buyu m'nbá nani? whose is this boy? *Resp.* M'bua Abdalla, he is Abdalla's. (— Mana buyu ni wa nani? *Resp.* Ni wa Abdalla.) (inombe buyu m'bua nani? whose is this cow? *Resp.* M'bua Muáríbu, it belongs to an Arab. Mtu alipot'a mbua maji, mbua kale (yore), mbua muisho, mbua wapi (whence). Muáka hu mbua nane — muaka hu ni wa nane, this is the eighth year Tangu alipo kuja, muaka mbuá-je hu? or muaka wáje hu? Muegnizingu mbua ku ongelóá.

But you cannot ask, Niumba hi mbua nani? You must say, Niumba hi n'la nani or ya nani? *Resp.* Nda Mzúngu or ya Mzungu. (Whose is this house? It is that of a European.) Kasha hili n'la nani or la nani? whose is this box? *Resp.* Nla Mzungu (or la Mzungu), it belongs to a European. Kitu hiki oha nani? whose is this thing? *Resp.* Cha Mzungu. Makásha haya nda nani or ya nani? whose are these boxes? *Resp.* Nda Mzungu or ya Mzungu. Nasi hizi nza nani or za nani? whose are these cocoa-nuts? *Resp.* Nza or za Mzungu (*cf.* kina, *s.*).

M'BUA MUTTU, *s.*, a jackal; *vid.* m'būá.

MBUÁZI, *adj.*, avaricious (Er.); *Kiung.* mbuáyi,

ferce (rectius ambuaji, barbarian) (*cf.* mbūá); niama mbuaji = mguisi; in Kiamu, niama mbu-awí, a rapacious, carnivorous beast or bird; *cf.* muuwáji (from ku úa, to kill), a killer, hence barbarous.

MBÚBA, *s.* (ya, *pl.* za), mole, swelling? *Kinika*, faranj, French pox. The natives apply copperas (reduced to powder) as a remedy for this disease, hence they call it also marathi ya ku tia mardútu, the disease against which green vitriol is applied. This word reminds one of the term "bubo," which signifies a tumour or boil in the groin, or swelling in the groin.

M'UBÉ, *s.*, little pebbles, little white stones, larger than jangoráwi (in *Kiung.*).

M'BUENA, *s.*, a fox (*Kiung.*).

MBUU (*pl.*) (*sing.* ubúgu), creeper (*pl.* mi— or za) (especially the pumpkin plant); *cf.* mtango.

MUBU, *s.*, ulj., clever, skilful, able; mbúji wa kazi, or yuna mbuji wa kazi = kasiyákwé ni uzúri sana, kulla mtu apitai yuwaangalia, yuwa-m-wifu.

MUBUKU, *s.*, of ill fame, notorious (*vid.* bubuka, *r. n.*); mtu huyu ni mbuku = muegni choyo sana, this man is a notorious miser or niggard.

MUBULE (or rather UMULE), a sister, cousin; mu-ana wa ndugu.

MUBULU, *s.*, a crocodile? (St.).

MUBULUKA, *s.*, foolish trick, foolery, weakness of the intellectual faculties; mtu huyu ni mbulukua, this man is not in his right senses, he is weak in understanding — yuna . . . ili jáje or yuna wa-zimu; usishike manenoy twe; ku fania mbulú-kua, to play the buffoon; ku-m-tia mbulúka = ku-m-fania wazimu or papayúsha akili, to play the fool with one, to make a fool of one (mbáluka) (= wazimu).

MBUMBUBU, *s.* (ya, *pl.* sa), a kind of beans (— kipa-wále) which are boiled together with Turkish corn.

MBUMBÚZI (*cf.* kithuthu, kituku), to be as if petrified; anashikua ni —, he knows not what to say or do, he is taken by surprise or consternation so that all presence of mind is lost.

MBUNDUKI, *s.*, a bush, the wood of which has a thick core (like juniper).

MBÚNGU (or MBÚNGO), *s.*; mti mmane ulio na ma-búgu, creepers; mbungo yuna utomfu.

MBUNI (or MBUNNI), *s.* (wa) (*vid.* bu buni or bunni), the author, inventor, composer of something new; *cf.* 𐌛𐌰, struxit, edificavit, condidit, or 𐌛𐌰𐌶𐌰, manifestum facit, explicavit; mbunni wa jáje, the composer or author of a book.

MBÚNI, *s.* (wa, *pl.* wa) (za), an ostrich; mai ya mbúni, ostrich eggs; mbéni wa mbuni (*pl.* mbéni ya —), an ostrich feather taken from the tail;

kaka wa mbūzi — mungizi, a fowl with uncommonly long legs; godaho in *Kiniasua*.
Mbūzūa, s. (different from ubāo wa ku tosamia as jobu ya mārathi kaaifu), in *Kinika*, a tree and fruit called mbūzuga (*Kiswah.* mkōmoe). The *Mganga* takes the mbūzuga fruit from a little bag (atēka mbūzuga mkobani) and counts the grains (tombo nēne) four times. When he finds the same number at every counting he considers the sickness not dangerous, but if the number is unequal he suspects evil. *Mganga* amepiga mbūzuga or ametessama marathi kua mbūzuga
Mbuzukōzō, s. (wa, pl. wa) (za), a kind of large lizard, which devours chickens. The natives use the fat of it as a remedy for curuche. Is the fat is found on the right and left side of the animal's body, the superstition of the natives leads them to use the fat found on the right only when the pain is in the right ear, and so vice versa. Each part is suspended separately in the smoke, so as to be ready whenever required.
Mbūyū, s. (wa, pl. mbūyū, ya), a calabash, a baobab tree with a thick trunk and large branches; būyū (la, pl. ma), the fruit of it. The shell of the fruit is prepared and used as a kind of bucket (ndō ya ku futa maji, bucket for drawing water from wells), but the flour which is in the fruit, and which is of an acid taste, is used as *kiungo cha mtūzi wa samaki* (fish sauce), the kernel is roasted, pounded, and the flour used as *kiungo cha mbozi* 'a herb sauce'. The tree is generally look a "p.m. as haunted".
Mbuzi, s. (wa, pl. za, 1) goat, goats; mbuzi mumo or mke, a he-goat or she goat; mbuzi signifies large goats; (2) mbuzi ya kuniā nazi is an iron (saw-like) for scraping cocoa nuts intended for cooking; cfr. *kavimile*.
Mcha (or *mbachui*), one who fears, who is afraid (ku cha, v. a.), mcha Mungu, God-fearing, one who is God-fearing, or godly man
Mcha or chachi watu or mali ya watu? (R.)
Mchabachaba, s.; ikali maji mchabachaba or dibudibu (R.).
Mchachato, s.; ku kata — (R.)?
Mchache, adj., little, few; watu wachache, a few men.
Mchafu, s. and adj., filthy — mtu mkō, a filthy, filthy man; mtumike huyu ni —, this woman is dirty, negligent, apika uchafu (she cooks dirtily).
Mchago, s., the pillow end of the bed (St.)
Mchala, s. (R.) (= rasbo, mika)?
Mchana, s. (vid. mtāna), daylight, daytime, day (*Kiung.*)
Mchānā, s. (*Kiung.*), sand (= mtānga in *Kimr.*)
Mchāri tumūi, name of a tree.
Mche (pl. miche), in *Kiung.* (= mto in *Kimw.*), a seedling, a plant, a slip.

Mone, s., a kind of wood much used in *Zanzibar* (St.).
Mcheni, s., name of a tree (like *Mgamba*, unaka kama *Mgamba*) (R.).
Mchekeshe, s., name of a tree.
Mchekeshaji, s. (wa, pl. wache—) (vid. *mtokozaji*), one who is always laughing, a merry-body; cfr. ku tekēza or chokēsha, to make laugh.
Mchelema, adj., watery; vid. *mjelema*.
Mchelle, s. (vid. *matolle*), cleaned grain, especially rice.
Mchēwa wa hindi, cobs of Indian corn; *mandan-kūa* or *manambia* in *Kiniasua*.
Mcheko, s., a game (pl. mi—); cfr. *mtēko*.
Mchi, s. (pl. michi + mti), the paddle used for pounding or cleaning corn with.
Mchikichi (pl. mi—), the palm-oil tree (St.).
Mchilizi (pl. mi—), the cures; vid. *mtilizi* or *mtilizi*.
Mchiro (pl. wa—), a mangrove? (St.).
Mchionāma, s. (pl. mi—), a thorny shrub with white flowers and a small black edible fruit; cfr. *jongōma*.
Mchōvi, s., adj. (pl. wa—), weary, languid, easily tired.
Mchōvi ~ m'ton (pl. mi—), white ants; vid. *m'ton*.
Mchukūzi, s. (pl. wa—) (vid. ku chukūa or tukūa, v. a. to bear, carry), a bearer, carrier, porter
Mchūwā, s. (= mtumba, vid.), one who seeks or is sought in marriage.
Mchi wili ru, s., a kind of fish (St.)
Mchi nua (in *Kiung.*) = mtunga, a shepherd (cfr. ku tunga), one who cares for the animals of the house, who leads them to and from pasture.
Mchi nzi (pl. wa—), (1) a trader in a very small way; (2) merchant, shepherd (St.).
Mchuzi, vid. *mtūzi*, gravy, curry.
Mda (or *mida*), s. (pl. mi—) (sing. wa), a space of time agreed for —, a set term; mda ni salimi ya niku ilikatika, an appointed space of time within which a debt must be paid or the borrowed money or property returned to its owner; Bani ani ame-ni-pa m'da nizezi miwili apate kipata kilo kitu atafutacho akiha pata a-mi lipo Baniani; مدام, moram solvendi concensit; مدام, spatium temporis; (2) mda, cluster; e.g., tukoti mda mmoja, we live in a cluster, i.e., we live near or close together (R.).
Mdāmba, s. (ku dāmbi, r.), a caminer, a searcher, questioner; muilizi wa mmo kua bidii; nime-m-dāmbi sana hatta a-ni-ambio or nime-m-gāmbia hatta a-ni-ungamie, I questioned and sounded him thoroughly until he told me.
Mdāgo, s., a kind of weed.
Mdāmbā (mtāmbā?) (wājāda, vid.); Mnegisungu ame-m-tia āwuni, (God assisted him) (R.).

MDAHALO (pl. wa—) (in Kiamu called Wasanie), a tribe which is subject to the Galla on the coast of Mulindi (cfr. Wasanie).

MDAIFU (vid. mtháifu), weak; Arab. **مُذَافٍ**.

MDÁKA MKE, one who wishes to marry.

MDAKALI, s., vid. bóri, s.

MDÁKU, s. (pl. wadáku) (vid. mbéa), a person who makes mischief by spreading slanderous reports between friends, &c. = mūtini, mtu asianiai fitina, in general a tale-bearer, a babbler, who immediately reports to others what he has heard from one (cfr. udáku); mdaku, one who is forward in speaking (cfr. chanku in Kiniasa), one who intrudes to hear all he can (cfr. mdabdabina).

MDALASINI, s., vid. mdelasini.

MDÁLIMU, s. (vid. mthálimu), a wicked, fraudulent person; Arab. **طالِم**.

MDÁMBA (R.), forming a stone by cutting & stone-cutting.

MDÁMBA = mfarika, vid. intamba.

MDÁNA, s., a good or bad omen (mdana mema or mbáya), which to the natives forebodes good luck or disaster; e.g., if one meets on the road with a man of red complexion it is an mdána mbáya, and the traveller will return home; but if he meet with a person of black complexion, he will go on rejoicing at the good omen (vid. fálaki).

MDANÁNIFU, s. (ku dangánia, v. a.), a deceiver, impostor.

MDANI (in Kiunguja, id. quod in Kimb. mdumba or mtumba) (R.), the name of a species of tree of which mortars are made (R.).

MDÁNI, s. (wa, pl. mi—), an orange-tree bearing a large and delicious fruit; dansi (la, pl. ma—), a bambuloo-tree (Fr.).

MDARAHANI, s., an Indian stuff (St.).

MDAUA, s., one who has a matter against one, an adversary; wajua mimi sidáki daua ta-kupéloka kwa mdauawako, the natives say this to one who is about to commence a quarrel.

MDAUARA (or MEDARARA or MDÜARA), s. (wa), roundness, a circle, circular form; ulimengu uenda kwa mdaura, hauendi kwa mrabba, the world is round, not quadrangular; **مَدَوَّر**, rotundus; cfr. **دَوَّر**, circumvit.

MDAWARI, s., the he, the softer letter he in Arabic.

MDK (or MT'E), the name of a tree (R.).

MDKEDABINA, s. (pl. wa), a makebate, a disturber of concord; mtu mdéni, andai neno la fitina, ni saláta, yuwasaliti or yuwatungúia watu, asania fitina, mtu fitina (cfr. mdaku).

MDKEZE, s.?

MDKEKE, s.; cfr. momba in Kiniasa, and m'omba. **MDÉKI**, s. (wa, pl. mi—) (mdéki wa ku shindilia búnduki), ramrod.

MDÉLASINI (or MDALASINI), s. (wa, pl. mi—), the cinnamon-trees (Arab. **كرفا**).

MDENÉNGOA, s., a debtor; e.g., mti huyu mdenengoa wangu, this man is my debtor; mimi na-mu-ia or yee awiwa kuangu (vid. ia or wia) (he owes me).

MDÉNI, s. (wa) (Arab. **مُدْنِي**), a debtor; muegwi deni, atosi fetha kwa muenziwe, one who takes money from his friend or companion.

MDEREMDERE (wa sámaki) (= masewe in Kiniasa)?

MDÉRUBA (rootius MTHERRUBA), s. (wa, pl. mi—); (1) kidúde ja ku toléa motto, a steel to strike fire with; (2) mdéruba or mderba wa pépo, storm, tempest; tumepigoa leo ni mdéruba wa pépo, we met with a storm to-day (cfr. dóruba, stroke); cfr.

مَرَبَ, verberavit, percussit ictu poluit manus.

M'DHA, s. (pl. midha, ya); m'dha wa niáma, a portion of meat which the Suahili give to a Mnika guest, and vice versa which the Wanika give the Suahili, who may happen to be present when the animal is slaughtered. By this custom they wish to express their mutual regard and forbearance to each other. But as the Suahili do not eat the meat of an animal slaughtered by Non-Muhammedans, the Wanika allow the Suahili to perform the business of slaughtering, to which they never object.

MIDU, s. (wa—), vid. mli wa kikuku.

MIDILA (pl. mi—), (1) coffee-mill; kidúde ja ku pondéa bunni; (2) a coffee-pot? (3) in Kigunia, dried cassava (makópa); mubogo mkáfu (= makopa).

MDILIFU, adj., subst., poor and strengthless; hana kitu wala hana ngúvu.

MDIMU, s., a lemon-tree.

MDINGE (or MDINGE)? (R.).

MDIRA, s.; mdíra wa ku noéa káhoa, a coffee-pot (cfr. mdíla).

MDIRIFU, s. = yuwa-ji-pata kitu, una-ji-wana nafii-yakwe (Sp.), blessed with worldly goods, he is neither poor nor rich; cfr. **قَرَب**, bonis modisque vitas, affluxit; rectius mthíla.

MDIRINGA (wa) (pl. mi—), merry, thought? (Et.); pl. midiringa ya shingóni; Kiniasa, miringa wa ndsala.

MDIRINI, s., adj., malicious, mischievous? (Et.); cfr. mthiri.

MDIZI, s., a tree of the forest. Its proper name is mbaraka. The people eat its fruit in a time of famine. The fruit is long in form and agreeable in taste, like gáini. On that account it is called mdizi; kwa sababu ya kaa thini kana

ndhi, yuna kande ndani, because this fruit is as sweet as bananas.

M'do, s. (wa, pl. mido), a cushion (m'do wa ku waka kifoani); not to be confounded with m'to, the rider.

Mdoba, s., Kimeria - mibua (Kimeria); uta wa mdoba or mibua, slave, soldier.

Mdodola? (R.).

Mdoko, adj., small, little; mana mdoko, a little child; mdogowangu, my younger brother.

Mdomo, s. (wa, pl. midomo), the beak, bill of a bird (mdomo wa mta, a man's lip); mdomo wa ndege, a bird's beak; mdomo wa ipu, pl. midomo ya mapu, puafuli (?).

Mdondo (rectius m'dondo or mtondogoa), s., the third day from to-day; mdondo mdondogoa or kesho kũ tũ, the day after to-morrow.

Mdongo, s., name of a tree.

Mdongoa, s. (R.), dead (?).

Mdono, s. (R.) (?).

Mdonsi, a kind of fish in rivers.

Mdoya, s. (pl. wa), a spy (vid. doya).

M'du, s. (wa, pl. midu), a tree, the wood of which is used (1) in powder as a specific against the marathi ya mti (vid. marathi); (2) ku fania matendo gũ ya vitanda, posts of bedsteads; (3) ku fania ngoma, to make drums.

M'du, s. (wa), chopping-knife (m'ndu, pl. mindu), sickle (m'du wa ku temea miti), pale-knife, a large knife with a hooked point.

Mduara, s., a globe, circular motion (vid. mduara); mduara wa mawo, a round heap of stones.

Mduawe (mtuawe?) (only used with vijiboa); muate ta-mu-andamana kana vijiboa mduawo (R.)?

Mdube, s. (cfr. kidude, dude) (wa, pl. mi—), an expression of contempt, lit., dirt-thing; cfr. mniaugarika.

Mdudu, s. (wa, pl. wadudu, wa) (cfr. dudu) (Arab.

dād, pl. dawād; دودة, vermis insectus fuit cibus;

دودة, vermis), (1) an insect, a worm; m'idu wa

shikio, ear-worm, which the natives believe to be a kind of worm which keeps off everything hurtful to the ears (mdudu azuai nasikio). If this worm should leave the ear a man must instantly die.

The worm therefore dies not until the lifetime is finished. M'dudu wa chanda, a tumour on a finger or toe, whitlow. (2) M'dudu wa ugũjoa, the worm of sickness; e.g., nnañia m'idu wa ndũ, I have a whitlow (paronychia).

The natives signify by the expression "mdudu" the unknown cause of a disease which produces a swelling and suppuration. When the purulent matter has gone off, the mdudu is supposed to be dead. The mdudu wa ugũjoa is particularly active under the nails of the hands and

foot, and must be distinguished from the tambei or creeping sickness, which causes swellings in the tafi, kiga, mbifu, matumbo, fusi, kuapa, mukono. The mdudu causes a swelling only on one spot, but the creeper spreads itself over a large part of the body, and does not always cause suppuration (vid. tambei). There are four diseases to be distinguished: (1) mdudu, (2) kaka, (3) niama, (4) tambei (cfr.).

Mdududu, s., name of a tree.

Mdukisi, s. (wa), a person who misrepresents the words he has heard from another; mta aenmai maneno ya upũzi, a busy-body; cfr. mtukisi, ku tikia.

Mdũka, s.; ku-m-tia ndukano = ku-m-piga or ku-m-dũta kua janda kua ugũvu, to beat one with a finger.

Mduko, s., a push in the cheek (St.).

Mdule, adj. and s. = ukata, asiekua na kitu, poor, one who has nothing; cfr. دءى, abjectus vilisque fuit, inde submissus, humilis.

Mdule, s., tent, cabin (pl. mindule).

Mduli, s. (wa), a kind of plate made of clay, brought from Sur and other seaports of South Arabia; sãhani ya suri.

Mdumi, s. (wa), a mug with a snout, which serves especially to hold (ku tilia) mũrũshi, the favourite perfume of the Suahili.

Mdũndo, vid. mĩũndo.

Mdũngũmũro, s., the name of an evil spirit (vid. dungumũro), against which the natives beat the drum dungumũro; mdungumũro, ni pepo wa Kishakini, a place in the Somali country (Shakini).

Mdũnsidũnsi (mtũnsitũnsi), one who asks many questions about family concerns (dũnsa or tũnsa) and then divulges them.

Mduũr, vid. mĩtũr.

Mea, v. n., to grow, spring up, to thrive; ku meza, v. c., to cause to grow; Mungu ana-nimeza meno, God has given me teeth.

Mede (ya, pl. za) = mpaka katika mateso.

Meda, v. a.; ku mega, to break a piece or gather up a lump and put it in one's mouth, to feed one's-self out of the common dishes with one's hand, as is usual in Zanzibar (St.).

Megnia, v. a. (megniea, v. obj.); megnieana megnieka = menia, to engorge; vid. midirãra; megnieka, to break on one side of the head.

Megnieka, v. n.; niumba zilizoz megnieka megnieka = fundika fundika, ruined houses.

Meina, s., an enemy, in Kikamba; e.g., Wagalla, Wakufi, Wamãssi ni moida wa Wakamba, the Galla, Wakufi, and Masai are enemies of the Wakamba; cfr. kiinimato.

Meri, adj., dead; vid. mauti, a corpse; cfr. mfu.

MEJISO, *s.* (pl.), double teeth; *vid.* jego.

MÉKA, *v. n.*, to flash, glitter, lighten; utnémo, waméka, the lightning flashes; meka meka, to glitter, shine very much; kirona ~~hiki~~ meka meka, this wound looked red.

MÉKO, *s.* (ya) (*sing.* jéko or jiko, la), the fireplace, the kitchen; (1) méko ndipo mahali palipo na méko matátu ya ku telekea jungu mottóni (*Kinika*, maffiga); meko means the three stones upon which the natives put the cooking-pot, and between which they kindle the fire for cooking; jéko (la) signifies one of these stones, which form the native tripod. Between this tripod is the jiko or place of ashes. (2) Meko in general = kitchen; mahali pa ku pikin; mekóni, in the kitchen.

MELÉA, *v. obj.*; mbúgu wameléa mlimbolimbo, the creeper which grows around the thorn-tree called mlimbolimbo (*vid.*); shambalangu lina meléa, when the grass grows again before the seed of the shamba has been sown.

MELÉZI, *s.* (wa), floating, the riding of a vessel at anchor (*vid.* oléa) (ku eléza ni maji ya bahari, to be made to roll by the sea), the rolling of a ship, or rather the anchorage where the ship is moored, and where she cannot lie quietly, but is in constant motion from the sea. Hapa ni melézi — kuáni ku weka jombo melézi, mahali pa mbali palipo na mawimbi makiiba ku elea jombo; jombo hakituli. There is such an unquiet anchorage outside the island of Mombasa, whereas the inside of the harbour is perfectly quiet, but less convenient for large ships, which anchor outside of the mlango (gate) of the port. The melézi is to be distinguished from mtumbo tumbo, or mrima, or mauko nuko, which refers to the rolling of a vessel beaten by a storm.

MELIAM, *s.*, sticking-plaster (maandiko) (Sp.); *vid.* inaliam.

MELISAMU??

MEMA (*prop.* MŪEMA), *adj.*, good, agreeable, fine; mtu mūema, a good man, also a wealthy man; kitu jema, pl. vitu vema, good things; upanga muema, a fine sword; ngúo ngéma, fine cloth (ema being the root word).

MEMETÉKA, *v. n.*, to glare, glitter, shine; e.g., upanga (*vid.* meta); miwaniyangu yamemetéka, my spectacles shine; laken mimi namemetesha miwani.

MEMETÉSHA, *v. c.*, to make to glare.

MEMETŪKA, *v. n.*, to sparkle; memetúsha, *v. c.*

MÉNA, *v. a.* (= ku-m-dáru), to slight or despise one, to treat one disrespectfully; mana huyu yuwa-m-móna babai — ku sira.

MÉNA, *s.* (ya) (*sing.* jéna, la), hollows, holes; ku piga mena (= ku timba nti), to dig a small hole in the soil in order to put the seed into it; utimbe nti, na ulipopanda mbéu, utakie, unisite wasi, kanga asifukie asile tembe zikisopikandou; *cfr.* asa, *v. a.*

MENDE, *s.*, a cockroach, cockroaches (St.).

MENENSI (MEKENENSI) (*pro* mmenenai, the mo of Mombasa becomes me in Zanzibar), *s.* (ya) — muenendo (ku enenda, to go), (1) the going, walking, or gait of a person — mmenendo ya ku enenda; (2) behaviour, conduct.

MENGI (or MANGI), many (ind. agi); mimi ni mengi wa reherna, says God.

MÉNIA, *v. a.*, (1) to take food from the dish with the hand, as the natives do; ewa rafiki uménie tonge za kuelli za wali, my friend, take real or large lumps of boiled rice (do not take small ones). The natives take as much food as they can hold in the right hand, make it into a ball, and put it into the mouth. Tónge ya (pl. za) wali, or if small kitónge (pl. vitónge) via wali, lumps of boiled rice compressed in the hand; *cfr.* mega; ndú uménie tónge moja, come form a clod of wali for thee. (2) Ménia, to shell, to husk (St.); (3) menia, to beat (Kihiyao).

MENO, *s.* (ya) (pl. of jino, la), teeth; meno maili, twofold; meno natatu, threefold.

MENOMENO, *s.*, battlements (St.).

MENTAR, *s.*, treeceers? (Sp.).

MERHEM (or MERHEMU) (*vid.* merham), *adj.*, deceased, defunct, late; babayangu merhemu, my deceased father (alieuenda ku rehoméka after the Mohammedan notion); or merhem baba, or merhem nduguyangu; *cfr.* biathi; merhem bibi alikuwa mdohara (R.).

MÉRIKI (or MERKI), *s.*; búnduki ya mériki — bunduki ya mraú, a matchlock.

MERIMA (for MARIMA), *s.* (*sing.* Mrima) (*lit.*, hill, mount), the main and hilly land of East Africa, especially the coast south of Zanzibar. Wamorima, the inhabitants of the coast south of Zanzibar. Kimrima, the Swahili dialect spoken by those inhabitants. Mr. Last writes from Mtwapa, June 2, 1879: "The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima." The people are called Warima.

MERIMÉTA, or meriméta, *v. n.*, to shine, glitter; metameta.

MÉRKABU (or MERKEBU), *s.* (ya, pl. na) (Arab.), large ship of European construction, opp. to the smaller vessels of native make; merkebu ya duhan or ya moshi, a steamship; merkebu or merkabu ya berkali, a ship belonging to the Government; merkabu ya wakila or mawawari, a man-of-war; merkabu ya kaji (lafini), a merchant-ship; merkabu ya mlligoti mifuta, a full-rigged ship; merkabu ya mlligoti mwili na nusu, a bark.

MERUA, *s.*, a kevel; *vid.* mwa, station fast; mwa, anchor, ad quém pónastit navis.

METHAWA (or **MARATHAWA** or **MARITHAWA**) (*vid* **marithawa**); e.g., *nadaka methawa, I want good and toothsome food to the full; abundance, plenty.*

MESA (or **MEKA**), *s.* (ya, pl. *miesā, ya*), a table especially after the European fashion. Probably from the Portuguese *mesa*; Lat. *mensa*.

MESAKI (or **MISAKI**), *Egypt.*

MESGIDI (or **MUGHIDI** or **MUGIDI**) (*wa*, pl. *miagidi, ya*) (*Arab* مسجد), mosque of the Muhamme dans.

MESHALA, *s.*, a candle, candles; *cfr* هاج, *lurit*, *luzit* splendentes *incornae*, هاج, *s.*, candle

MESIKI (or **MESSIKI** or **MISIKI**), *scent, musk*

MICHINI, *s.*, *adj.* (*vid.* **maskini**) (*wa*, pl. *id — wa*), a poor man; *maskini* *wa* Mungu, سكينى, pauper et miser fuit; مسكينى, pauper, egenus

META, *v. n.*, to be bright, to glitter; e.g., *jambina lameta kuméja si kuili, the dagger glitters on one side, not on two sides*, ku memetika kote kote, to glitter on all sides, e.g., upinga méta.

META META, *v.* *intens.*, to glitter much; *meta metisaba, v. c.*; ku meta meti, cfr gnā, to flash, to glitter (ku gnā, to shun forth)

METESHA, *v. c.*, to cause to glitter, ku metisaba metisaba

METUKA, *v. n.*, to shine from far

METEMETE, *s.* (*wa*), *vid* *kimetemete cha mtóni, a glowworm*

METHILI (or **METHILI** or **METHALI** or **MILIHILI**), *metheli* *ya* maneno, a likeness, similitude, parable, *cfr* مقل, *assimilavit parabolam iustituit, مقل, similitudo*, مثال, exemplar, *imago* forma

MESI (or **MUKSI**), *s.* (*wa*, pl. *mietsi*), (1) moon, (2) month

M'FA = *mofa, s.*, kiln

MFA, *s.*, meat for the *mturi*, which a foreigner gets (*Er*).

MFAA, the centre-piece of a door (*St.*)

MFADU, *s.* (*ya*, pl. *za*) = *kapi*, a large basket for keeping corn in. The *mfadu* holds 10 guala; *cfr* *kiziki*.

MFALME (or **MFALUME** or **MFATUME**), *s.* (*wa*), chief, king (ku fit *waama*) = *moegni* *nikā*, a great man or lord (*ni* *mtu* *aliatawala*).

MFAMFUKA, *v. n.* ?

MFAMU **MAAMARA** (*pl* *wa*—), a trader, a merchant

MFANO, *s.* (*wa*, pl. *mfano ya*) (*ku* *fana*, *fanaa*), likeness, resemblance, figure, example, pattern; *nadaka ngáo mfano wa hino, I want a cloth like that; cfr Arab* فنى species, *modus et ratio*

(*from* فنى); *mfano wa maneno, a proverb, a parable* (?)

MFIMASA, *s.*, comfort.

MFARAMFARA, *s.* (*wa*, pl. *mi*—), a little animal, basiliscus? a kind of lizard? like the chameleon

MFARANGA.

MFARASI, *s.*, a Frenchman (*pl* *wa*—); but *mfirishu*, a thin light mattress, cover; *Arab* فرش.

MFARUJI, *s.* (*pl* *wa*—), a comforter; *cfr* فرج, *liber fuit moerore, oblectatus fuit, deternit moerorem* *libus*

MFARIKI, *s.* (*pl* *ya*, *ma*) (فرق, *separavit, فرق*, *agmen ovium magnum*), *mwana*, a goat or sheep which has not yet given birth = *mtamba wa gnombe*, *mso wa kuku majana wa mtu* (*asie* *tanza* *vis*)

MFASHIRI, *s.*, expounder, interpreter; *vid.* *fashiri*

MFATHANA (or **MFATHANA** or **MFATHANA**), *s.*; فتنه, *ignominia* *affecit*, فتنه, *ignominia, disgrace*

MFATHINI (or **MFATHINI**), *s.* (*pl* *wa*—), one who shows kindness (*vid* *fathili*), generous; *mfathili* *nikā* *wowe*

MFATHU, *s.*, *vid* *mfadu*

MFATHU, a tree.

MFATHU, *s.* *mfiko* *wa* *jino* or *meno* (*Kimrima*), *pl* *mfiko* *ya* *meno*, gaps between the teeth.

MFATHU (or **MFATHU**), *s.* (*wa*, pl. *mi*—), the bread-fruit tree (*arto* *kupua* *interfolia*).

MFATHU, *s.* (*R*), name of a foreign tree used for *manta*, only for *mwant* (*ukoshifu*) of this they take the *mbaba* The tree comes from India or Arabia

MFATHU, *s.*, a rude fellow

MFI, *s.* (*wa*, pl. *za*), *mfu* *wa* *nuello*, *whiteness* of hair, *uhali* *and* *grey* *hair* like that of aged persons, *nuello* *nioupe* *za* *mfi* (*cfr* *mfu* in *Kisumu*)

M'FI, *s.* (*wa*, pl. *mfu*, *ya*) (*Kin* *mfui*, *pl* *mfui*), an arrow (*Arab* *malharre*, *pl* *mi*—), ku *fuma* *mfu*, to shoot an arrow. *M'fi* *wa* *kigimba* *na* *wa* *mrembo* *must* *be* *distinguished* The *mfu* *wa* *kigimba* *has* *an* *iron* *head* *smear'd* *with* *a* *regulate* *poison* The *mfu* *wa* *mrembo* *has* *no* *iron*, but only a sharp wooden point, which is poisoned The *wano* *la* *mfu* (*pl* *mawano* *ya* *mfu*) *a* *mti* *mtupu* *usiotiwa* *kigumba* *wala* *usio* *jongwa* *nta*, but it has, like every arrow, three feathers (*niyoja*) to make it fly straight and far *Mfi* *ni* *salakha* *ya* *kebula*, i.e., arrows are weapons which are not expensive (like muskets), for you get several arrows for a small quantity of corn. (2) *M'fi* (or *m'vi*) means also sting; e.g., *mfu* *wa* *niaki*, the sting of a bee

MFALAMU (or **MFALAMU**), *s.* (*wa*) (*m* *mfalame*), a midwife (*cfr* *mfalisha* or *mfalisha* or *mfalisha*).

MFALAMU (or **MFALAMU**), *s.* (*wa*, pl. *wafalame*, *wa*), one who

gives birth; mume or mke, father or mother, prop., male or female genitor; wafáási, parents; mfiáási, esp. she that brings forth.

MFÉLE, s. (wa, pl. wa) = mzé.

MFIFILISI, s. (ku-m-fifilisi), a defrauder, one who defrauds another in the payment of an account, &c.; e.g., ku-m-fifilisi siku, he counted only 10 days instead of 15, or gave him him 8 dollars instead of 10, as he ought to have given; he did not give him all.

MFIFU (rectius **MFIVU**), adj., s. (ku via, haribika, pumba —?), a lazy or idle person; mtu asi-dáka kazi kabisa. The mifu is different from mkúlifu, a man who is remiss, who says directly "this thing is too hard for me," inkúlifu yuwaata kazi barraka, neno lina-m-kulí, lina-m-kúa kúba, ku li-fania; amekuliwa ku fania kazi hi, ameóna kúa kuba, akaáta, amejoka, amolegá.

MFIGNIO, s.; mongowakwo ni mfignio?

MFILISI, s., an auctioneer, one who seizes another's property (kua sábabu ya deni), who cannot or will not pay a debt (ku filisi).

MFINANGI (or **MFINANSI**), s. (wa), a potter, one who makes earthenware (ku finanga), e.g., vibin, vibungu, vikungu, vikaungu, mitungi, tá, &c.; vid. kungu.

MFINIKO, vid. kifiniko.

MFISI, s. (wa), a quarreller, braver (ku fisa), a fault-finder, one who is given to scolding.

MFIPÁPO, a tree.

MFIRINGO, s. (wa, pl. mi—), roundness, levelness, without angle or hollow (ku firingana); kitu hiki kimfiringo, this thing is round (kama dafu).

MFISIFISI, s.; cfr. kifisifisi and ufisifisi, from ku fisa, to conceal, hide.

MFITÁJI, s. (wa), a hider (ku fita), one who hides from —.

MFITINI, s. (wa) (vid. fitini), one who brings about enmity between friends, &c.

MFIVI, the bean-shrub (fiwi, bean).

MFO, s. (wa, pl. mfo), a torrent, stream (vid. m'to, s.), rushing, roaring; lo kuna shuka mfo haku-pitiki; majira ya mvua ni mfo, washuka mfo watukua watu, mfu mkafu.

MFÓDORO, s. = chakula cha burro (vid. fúdurú, v. a.), invitation to a feast.

MFOMI, s. (Br.) (in Kipevú. — msingi wa maji), a water-trench; vid. mfumbi.

MFONGONIA, s., a tree; its fruit mafongonia, said to be eaten by the Daddo tribe (vid. Mdashó).

MFOROYA (or **MFOROJA**), the name of a tree.

MFORSAJI, s. (wa, pl. mi—), a mulberry-tree, morus.

M'Ů, adj., a dead person (ku ũ) (pl. wāŭ); kitu hiki ni kifū, this matter is dead; miamā ũ, a dead animal, which died from disease, and

whose meat is therefore not eaten by the Swahili, but only by the pagans (Wamika, &c.); especially said of animals which died miserably and are therefore harām (forbidden). Wāŭ ni wale waliokufa tangu hapo, but meti (pl. idem) is a fresh corpse; maji māŭ = yaliokufa, dead water, ebb-tide.

MFŪA (or **MFŪA**), s. (ya, no plural), rain (lit. probably "beating," vid. ku ũŭa); mvua yāguda, it rains (panafungu mvua).

MFŪA, s.; mfua wa ku (pl. mifu ya ku) fūguta or fūgutia or ashia motto, bellows, two leather bags with which the natives blow the fire in a smithery; (2) mfua (pl. wafua), a smith, worker in metal; mfua juma, a blacksmith; mfua fotha, a silversmith.

MFUANI (or **MFUANI**), s. (wa, pl. wa—) (ku futa), follower, adherent, a follower, a retainer.

MFUATI, s. (wa) (Kinirima), a species of (red) ants. They are also called sisimisi (wa nti), lit., ku ũa or sukua nti; kasasao ni ku fukua nti, ku fania niumba, ku sisimisi or sama nti, to dig under ground.

MFŪVI (or **MFŪVI**), s. (wa, pl. wa—); mfūfi wa sāmaki, a fisherman (ku ũa sāmaki). Mfūfi wa mshipi, wa jūia, wa jérife, wa lema, wa niāfu, wa kinia (wa rusāsi), wa usio, wa utāta, wa munda (pl. miunda), wa rāsika, wa kassa. All these terms refer to the various modes of fishing.

MFŪFU, a tree.

MFUFUMAJI, a tree.

MFŪGO, s. (wa, pl. mifugo, ya); mifugo wa niana, cattle-breeding; nimi nina mifugo mingi, e.g., ya kuku, ya gnombe, ya mbuzi, ya kondi, ya punda, &c., laken kulla mifugo mbalimbali; mifugo wa kuku ni péké, wa gnombe péké, &c. The singular refers to any class of animals, but the plural (mifugo) to all kinds together (vid. ku fuga).

MFUGULIO, s. (R.); prov., maji ya nasi yadaka mfugulio?

MFŪJE (or **MFŪJE**), s. (wa), a fatid gum; mfūje ni matōŭi ya mti, yanūka wibāya (unafatide), a stinking unguent, which the Bantus put into their boiled rice, to keep off evil spirits, who on smelling it will fly. The natives when sick put it into their charms (hirizi), shatani zinakaa aki-sikia hāruŭi mbaya, to put the devil to flight when he smells it.

MFŪKE (or **MFŪKE**), s. (— jasha), mfūke wa mtili, sweat, perspiration of the body; mfūke wa janga, steam from kotiles, &c. (pl. mifūke ya —); fūke (in (= joto) (pl. mafūke), large drops of sweat; mfūkefūke = motto mingi (R.); mtili unafūka harri or mfūke, jasha, the body perspired.

MFŪKO, s. (wa, pl. mi—), a bag, a pocket.

MFŪKŪTO (or **MFŪKŪTO**), s. = jasha, heat, sweat;

Mleka maji yapate mvukito kidogo, put water on the fire, let it get a little warm or lukewarm (cfr. mvuke); cfr. vukito, sweat.

MFULANA (or MVULANA), s. (wa), a youngster.

MFULU, s. (wa, pl. mi—), a kind of tree. The timber is hard and used in shipbuilding. *Mleha, mchonga, mbawa, mukungu, mfelo, mtundó* are trees of soft wood, hence the boats constructed of them will not sink easily; but the *maindarisi, mbambakofi, mgwamba, mtanne, msindi* are *mili misto yashwa* (trees of hard wood), hence boats built of these trees soon sink.

MFULU, s. (in Kigunia)—mtu mume, in Kimwita; mukono wa kufuli (= wa kufumo), the right hand.

MFULIRO (properly MVULIRO), s. (ku fililia), haste in going, galloping, quick trip; kua mfulizo moja, mipepumeleka, kana firaai; mfulizo moja, one draught, pull, tug, train (e.g., of the railroad); vid. fan, to beat, to strike.

MFUMA, s. (pl. wa), a weaver; vid. fuma, v. a.

MFUMBATI, s. (cfr. kitakizo) (pl. mi—), the side pieces of a bedstead (St.).

MFUMBE (MFUMBI?), the back of a native hoe; vid. inika.

MFUMBI, s. (wa) (pl. mifumbi, ya), (1) ndia ya maji ili otimboa kaidi ku pitia maji ya mvua, water-trench dug for the purpose of leading off the rain-water; (2) ku piga mifumbi (ku koroga maji), to push off with the feet the little water which at low tide is left in the (mikono ya mto) by-channels of creeks, in order to lead the fish and shrimps to the ututa wa kr kuti za ninazi, an obstruction consisting of palm leaves, etc., through which the water may flow off, and the fish be kept behind. The little shrimps (kamba) are taken in large quantities and put into baskets. When dead, they are dried in the sun, and then sold, one pishi (measure) of shrimps being equal to one pishi of corn (mtama).

MFUMI (rectius, MVUMI), s. = kelele; ku piga kelele or mvumi, to jar, fizz.

MFUMO (or MVUMO), s. (wa, pl. mi—), a tree of the palmyra or fan-palm species. The Borcaus palm. Its trunk rises like a vase of flowers, being thin towards the ground, and growing thick in the middle. Several East African tribes draw toddy from this tree. They cut off all its branchy fans, and tie a large calabash to the top, to receive the liquor, which runs out from the incision which has been made on the top; and other people cut a hollow in the top of the trunk, whilst others cut holes in the tree near the ground. In these hollows the liquor is collected. Again other people fell the tree, making holes all along the stem, in which the liquor gathers after some time. The mfumo today is not so strong as that of the cocoa-tree. In order to

ascend the mfumo (ku fuma kua popo), the natives tie ropes of the mbungu around the trunk, which serve as a kind of ladder. The Wanika do not practice the ugema (tapping) of the mfumo except in times of famine; they have also very few mfumo in their country; but the Wargia and Washiki have plenty of them, whilst they have but few cocoa-trees. They therefore understand the ugema (tapping) wa mfumo, and are very fond of its liquor.

MFUMUWALE, vid. mufu.

MFUNDA, s., a tree.

MFUNDIFU, s., spoiler, perverter (especially of words spoken) (ku funda, rectius vunda).

MFUNDO, s. (wa, pl. mi—), anger or chagrin, grudge, ill-will, hidden in one's heart; mtu huyu yuna mfundo moyonimwakwe, yuna kasirani kti, none like-m-sononka (vid. sononka) (cfr. kamia, v., to be resentful) (fundo, knot); mfundo alio nao uta-mu-umiza muna (mfundo wahu nayo, which they have), the grudge which the child has will give him pain.

MFUNU, s. (wa, pl. mi—), a tree straight and tall, with white bark. The trunk is so smooth that even a snake cannot ascend it (niska hawosi ku kuwa kua ku teleza); mfumo hu ha-n-kuoleki, this mfumo tree is not climbable, cannot be scaled. However, the natives fix (vigongo ndani ku kuoleki) sharpened pegs into the trunk, and by this means ascend it, to tie (mizinga ya nifiki) bee-hives (which are hollowed out of short trunks of trees) between its branches.

MFUNUA (or MVUNUA), s., row, file (= saifu)?

MFUNGIMO, s.; mvua ya jana hika ya mfungimo; mvua ya mfungimo, continued rain (B.).

MFUNGU, s., binding, the feasting and amusement which is kept up for three days before the commencement of the Ramadan or fast-month of the Muhammadans (ku li mfungo na ku tea uira); after this feast, the month must, as it were, be tied up by fasting; cfr. ku funga, to tie, to bind; mfungo wa Ulaya, as it is or was bound in Europe, European binding.

MF(V)UNGU, s. (pl. mivungu), (1) a piece of bamboo, from which the natives make the quivers for their arrows when they cannot get quivers made of leather; mfungu wa mifi (= diaka, la, pl. ma—); (2) the empty space under a bedstead or table, &c. (mfungu wa m'esa).

MFUNGULIA, s., to tie up, loosening, unbinding (no sign of genitive); vid. mafungulia gombo.

MFUNGUTO, s. (wa) (lit., untying, unbinding), the first month of the Muhammadan year which follows the month of Ramathan. The first month loosens, as it were, the fast which during the Ramathan (the last month of the year) has shut up the mouths of the people. The first month is,

as it were, the key (ufungúo) of the year, which elapses by keeping pace with the phases of the moon, every new course of which opens a new space of time. Mfungúo (1) wa mosi, (2) wa pili, (3) wa tatu, (4) wa nne, (5) wa tano, (6) wa sita, (7) wa sabaa, (8) wa nane, (9) wa kenda, (10) Régeb, (11) Shabān or mlishe, (12) Ramathani or muezzi wa t'ummu. First, second, third month, &c. The three last months do not change their Arabic names. Strict Muhammedans continue to fast for 30 days after the Ramathan. People who could not fast during the Ramathan from sickness, travelling, &c., must compensate for the omission in another month. The names of the months are in Arabic: (1) Sha auwal (ufunguo wa mosi), (2) Th'il Kanda, (3) Th'il Haji, (4) Moharram, (5) Safer, (6) Rabia el auwal, (7) Rabia el akhr, (8) Jemad el auwal, (9) Jemad el akhr, (10) Rajab, (11) Shabān or mlishe, (12) Ramathan (muezzi wa t'ummu).

MFUNSAJI, s. (wa), a teacher (ku funsa or funza).

MFUNSI (or MFUNZI), s. (wa), teacher (ku funsa); vid. mkufunsi and muālimu.

MFUNSIU (wa), a teacher.

MFUNU, s. (Kiniasa), a tree called mfunu, which when decayed makes a powerful perfume (nfunba, manukatu) (R.).

Mfuo, s. (wa, pl. mifuo), (1) the white sand on the shore of the sea which is overflowed in part at every high tide; (2) a sign or way marked in the sand (ku weka mfuo = alūma, usipite mfuio); (3) a coloured stripe in a cotton print, a coloured line; (4) mifuo or mivukūto, bellows.

Mfuo (mvuo), s., a place fit for fishing; mfuo ya ku vaa mishiipi (māhali pa sāmakū), a place in the sea where plenty of fish is found among seaweeds and small rocks (kiamba or jamba), where they congregate.

Mfupa, s. (wa) (pl. mi—), a bone; mfupa wa fuzi, the shoulder-bone or blade.

Mfuparo, s., a kind of tree.

Mfupi, adj., short; mtu mfupi — mtu wa kimo kidogo; kasha fupi, a short bar; numba fupi; upau ufupi; mti mfupi; kigúzo kifupi; mbao fupi; makasha mafupi.

Mfuradi, s. (wa); mfuradi wa ushairi, a viceroy (Er.); cf. *فرد*, solus fuit, separatus fuit.

Mfure, s. (wa) (Kin. sabbāni ya ku lia kama pishi, ku tia sima), a deep dish in which the Wanika put their boiled food. The sinu or wall is put in one, and the mbizi in another.

Mfuria, s. (shamia) (kazu ya mfuria), a cloak of cloth; boshuti kuba la Waarabu kaza kazu, a sailor's cloak (Luke xx. 46).

Mfukuo, s., disturbing, disturbance, trouble, strife.

Mfukufu, s. (wa), gazelle, antelope (Er.) (Kin. sū) (cf. inda in Kiniasa).

Mfushaji (or MFUSHAJI), s., a ferryman (ku vusha, ku vuka).

Mfusi, s. (= mtu afusi juma or setha, &c.), a worker in metals (muhunai wajuma, &c.) (vid. mjiuni).

Mfuto, s., drawing, pulling, rowing; sio mfuto ha, one does not row thus, this is not rowing.

Mfuta, s. (vid. māsāhi), a proud person — muegni kebri.

Mgagasi, s. (ku gūgā, r. n.), vid. numbi.

Mgagando, s. (wa) (= shamba la ku bura kua jembe), a plantation where the soil is so hard that the hoe rebounds. The soil consists of kidongu (nti ya ndongu). It is fit for the cultivation of rice, but must be abandoned after a few years. Reh. writes ku lima mgagandu.

Mgalla, s. (pl. Wagalla), a Galla, a great nation consisting of many tribes in East Africa. The Galla inhabit the interior from the frontiers of Abyssinia down to the coast of Malindi. The Galla inhabiting the country between the rivers Jub and Dana were a few years ago almost entirely destroyed by the Somali. The Galla say, that when God created men, he called out first the Abba Lonni, i.e., the possessors of cows (the Galla); then the Abba Shufu, i.e., the possessors of clothes (the Suahili people); at last the Abba Yema, the possessors of hoes, i.e., the agriculturists, e.g., the Wapokomo, Wanika, &c.

Mgali, s. (wa, pl. mi—); mgali pondo mrefu (or mpondo mrefu) wa ku futia dau, a large pole used for pushing a boat through the water.

Mgamia, s., vid. ngamia, a camel.

Mganda, s. (wa, pl. mi—), (1) a tree on the coast (mti pouni), the wood of which is as hard as that of the mukoko; (2) a sheaf of rice.

Mgando, s.; ku pigu chuma mgando, to flatten out a piece of iron by beating it, iron which is upon the anvil but not yet forged (Kiniasa dantura).

Muanga, s. (wa, pl. wa—), the witch-doctor of Africa (a native physician), who pretends to cure sickness by means of superstitious ceremonies, charms, &c., which he combines with remedies which have in a degree truly medicinal qualities, a circumstance which sustains the belief of the natives in his art, since he often succeeds in a cure by means of the medicinal plants, roots, &c., which he uses together with the fooleries by which he imposes on the ignorant and distressed people, who will pay him in fowls, sheep, goats, bullocks, cloth, money, &c., according to their means, the nature of the sickness, and the agree-

ment made previously with the *mganga*, who is generally a man of great shrewdness, of ruined fortune, and one who has travelled to many countries (*vid. gānga, v. a.*).

MGANGALALE, the name of a tree, good for misukawano.

MGANGA UNGO, *s.*, *vid. mungello.*

MGANJU (*rectius* **MKĀNJU**, *pl. MIKĀNJU*), *s.* (*vid. kōrosho*) (*anacardium*), a tree which bears the *kanju* or *korosho*, cashew nut or apple.

MGĀNO, *s.* (*pl. mi—*), *cf. gāno* (*pl. ma—*) (*ugano*); *cf. kano.*

Mūko, *n. p.*, a place in the south of Kilou, near Cape Delgado.

Makooōo? *ku oka ndani ya makā, to roast by putting into the coals.*

MOEMA (or **MGEMI**), *s.* (*vid. gema, v. a., to tap*), a tapper of cocoa-nut liquor.

MOĒNI, *s.* (*wa, pl. wa—*), a stranger, a guest, a foreigner.

MOHAD, *s.*, a horse's canter (*St.*), short gallop; *ku enda mglad, to canter.*

Mūi (*perhaps* **MENGI**), (1) *adj.*, thick, big, in reference to the girth of man's body; *muili wa mtu huyu ni mengi* or *mtu huyu ni ngi* (*mnēne*) *sana, this man is very big or corpulent. But in the plural the Swahili say* *watu hawa ni wanēne; motto ingi, &c.* (2) **M'gi** *wa ku gniegniekēa* or *mgifu wa dini, a very pious person.*

MOIA KĀTI = *muegni katikati beina, a mediator; = upatanishi or mschleishi, peacemaker.*

MOINA, *s.*, new grass (*R.*).

MOINE (*vid. muingine* or *muingine*), another.

MOIRINGIRI? (*R.*).

MUNAMBO, *s.*, a kind of tree, the wood of which is firm and good, and red in colour; *mgnambo ukiundiwa una maisha sana, unastahāmili maji sana.*

MUNANDA, *s.* (*wa, pl. mi—*), a handful taken with the fingers (*vid. oya, s.*), a handful given with the hand open (*mgnānda wa kuni*) (*cf. k'jōpu, s.*), a small load of wood (*Er.*), a small bundle of anything.

MUNAO, *s.*, *vid. muēzi; motto unatōa mgnāo* or *udambi* (*cf. muāli*); (2) *clearness in speech; ni mgnao* (*unagnā*), *the speech is lucid, clear.*

MUNARIZO, *s.* (*wa*), glittering, glaring; *mgnārizo wa mātō, the glaring or staring, firing of the eyes; vid. ku-mgnariza* or *ku-m-tōlā mātō; upanga wa mānāa* or *mgnarizo, a sword of inferior quality, not much esteemed by the natives, of which the iron is soft.*

MUNO, *s.* (*wa*), craving; *mgūo wa ndā, ku gnā.*

MUNAGNĀNI, *s.* (*wa, pl. wa—*), a deceiver, violent man, an oppressor or extortioner (*ku gniagnānia*), one who takes by force.

MUNIRU, *s.*, humidity; said of the wetness round the kōpus of a bathing-place at Rabbay.

MUNIRONIKĒVU, *s.* (*wa*), one who begs humbly and reverently (*ku gniegniekēa*).

M'NIRI, *s.* (*wa, pl. migniri ya*); *m'gniri wa puōa, the claw of a crab, the arms of the cuttle-fish* (*St.*); *vid. gando.*

MGNONGU, *s.*, a kind of tree, of which mortars are made (*R.*).

M'GO, *s.* (*wa, pl. migo*), a large shrimp. The small shrimp is called *kamba* (*wa, pl. za*).

Muōa, *s.* (*wa*); *mgōa wa gnombe, the dewlap* (the piece of flesh which hangs down under the neck of a bullock). *Mr. Er. takes the word for "thong or girdle"* (?)

Muōni? (*R.*).

Muōja (or **MNGOJA**) (*pl. wangōja*), one who waits (*ku ngoja*), a sentinel? *mgōja mlango, a doorkeeper.*

Muōli, *s.*, scrupulous, king's evil.

MGOLOSSA, the trunk of a tree (*R.*).

Muōmba, *s.* (*wa, pl. mi—*), the banana-tree, plantain; *mgōmba wa ndizi; mgōmba wa tōmbaku* (20 mikato), *dawa la tōmbaku, pl. madāwa ya—, as the Teita people prepare the tobacco; 20 little cakes* (*lit., breads*) *make a mgombu wa tōmbaku.*

Muōmvi, *s.* (*pl. wa*), a quarrelsome person, a braver.

Muōndo, *s.*; *mgondo wa maji, the track left in the water; mgondo wa jombo, the wake of a sailing ship; cf. milisi.*

Muōsao, *s.* (*pl. mi—*), the back, backbone; *niumba ya mgongo, a pent-house roof* (*St.*); *vid. kilnāu mgongo, a present, drink money, gratuity* (*R.*) (*ku nou*).

Muōsana, *adj. and s.* (*wa*), a sickly person, an invalid; *mgōnjon atembēa kidogo, laken muello amekāzoa* or *amegandamizoa sana ni maruthi hawezi ku tembēa.*

Muōsa, *s.* (*wa*), a tree, the bark or rather the fibre of which is used for making (*mīkū*) matches for matchlock-guns. The *m'ōria* tree in Kir. has good bast. *Ugona* is the rind or bark of the *mgusa* tree.

Muōti, *s.* (*wa, pl. mi—*) (*Kis.*), stalk of fruits, *e.g., of millet or maize; mgōti wa mātāna na mahindi; Kis. būu* (*la—*); *Dr. St. takes it = mlingoti, a mast; mgōti wa ndizi, stalk, pedicle* (of a plant) of the plantain.

Muōto, *s.* (*wa, pl. mi—*) (*ku gōta, to knock*), the noise made by knocking, beating, or cutting; *mgōto gani hūo ugotāo? what noise of beating is this? mgōto wa dau, the noise caused by rowing a boat; mgoto wa maji, the noise of water at the confluence of two rivers and in shallow places.*

Muōta? (*R.*).

Muōza (or **MUNZAZ** or **MUNZAI**) (*pl. Wangōza*), an

Englishman; Mgrésa ndío Mzungu asiedéka watúma, this is the European who is not come in quest of slaves, wherefore the slaves pray that the Mgrésa may come and deliver them from slavery. The natives of Mombas know chiefly two European nations: (1) the nation of the Mgrésa (*English*), (2) of the Mfárasa (*Frenchmen*). Whilst the slaves prayed that the Mgrésa might come, the possessors of slaves prayed for the coming of the Mfárasa, who formerly bought slaves on this coast. Majina ya Wazungu wangine hayakukúa m'no, the names of other European nations have no great celebrity, like the Spaniards and Portuguese.

MAU, s. (wa, pl. migu), a kind of worm which infests the corn, corn-worm (cfr. ungúu, pl. ngúu); Kin. kimungu, mdudu mdogo mucusi asúái intama.

MAÜE (rather m'küE), s. (cfr. maviá), mother- and daughter-in-law (Heb. writes n'güE for m'küE).

MAÜMRO, s., vid. punga and mkia (tail).

MAÜZI (pl. waguizi); niama mguizi or mbuáji, a beast of prey (cfr. ku gúya, to seize).

MAÜMBA, s. (wa, pl. mi—), (1) the iron hook attached to the iron head of a large arrow (such as are used to kill elephants, &c.); (2) mtumke asieviá mana, a woman who has not yet or never given birth to children, though she may be an aged person, she is therefore often despised by others.

MAÜMI, s. (wa, pl. mingúmi, ya), a large fish of the whale species; kudogesa (?) and puelewa mgumi??

MAÜMU, adj., hard, solid, severe, difficult; jiwe gúmu, a hard stone; mujiwe magúmu, hard stones; kitu kigúmu, a hard matter; mtu ngúmu, a hard, severe man.

MAÜSUA, s., cultivated land (St.).

MAÜNE, s., a young nkúma tree, which yields the müú used for binding, making mats, bags, &c.; vid. müú (vid. kingúne).

MAÜXIA (wa, pl. Wagúnia), n. p., a native of the country situated between Sivi (Putta) and the Jub River.

MAÜ'NO, s. (wa, pl. miguno) (vid. gúna), murmuring, grumbling; huyu yuwa-ni-pigia mgúno or migúno, this man grumbles at me (cfr. ku gúna).

MAÜRU, s., a leg (St.) (no doubt a Kisegua word for mgú or mgúu, vid.).

MAUKUÖRU, s., a large kind of burrowing lizard (pl. wagarugúru).

MAÜRÜMO, s. (wa, pl. mi—), thunder (which is violent and near) (cfr. kifúmo) (mtitúmo, thunder which is distant); jana kulipiga mgúrúmo, leo kunapiga —, it thundered yesterday, it thunders to-day. Rádi is the thunderbolt which strikes trees, &c. Mshindo wa mgúrúmo, a thunderclap.

The natives believe it to be the falling of a star from heaven. In thundery weather the natives will not carry anything upon their heads, nor sit or stand under trees, especially will they not wear a red cap or carry a sieve on the head, for fear of being struck by the rádi (Arab.). (2) Mgúrúmo wa simba, the growling of a lion.

MAURURE, the name of a tree — Kir. mngiagani.

MAÜV, s. (pl. migúu) (Kiseg.), the leg from the knee downward, the foot (in Kiseg. gú, la, pl. mágú); kuenda kua migú, to walk.

MGÜURI, s. (wa), vale (Er.)?

MHÁLIFU, s., vid. muhalifu.

MHARIBUFU, s., vid. mubaribifu.

MHÁSHIRI, s. = burti kuba (on a vessel).

MHASSI (or MHASHAI) (wa, pl. wa—), an eunuch, a castrated beast.

MHÁTIMU, s.

MHIMILI (pl. mihimili), a girder, a beam, a bearing post (cfr. hamáli, and himili, hémili).

MHITÁJI, s., one who has need of a thing; bana ni mhitaji nai, Luke xx. 31; mhitaji wa ku nunúa or wa ku uza.

MHUNZI (or MCHUNZI) (pl. wa—), a blacksmith.

MIA, numb. a hundred; mietén, two hundred; Arab. مائة, dual مائتين.

MIALAMU, the ends of a piece of cloth (St.).

MIAVE, s., yawning, a yawn; ku pigá —, to yawn.

MIBA, s. (ya, pl. za—), a thorn (pl. miiba) (properly miiba in sing.); miba ya mti, prickles or thorns of a tree; miba ya samaki, fish-bones.

MIBALE, pl. of mbále; vid. mbálo.

MIRAU (or MIRAO), s., timbers; vid. mbao.

MIMUYU, s.; sing. mbúyu.

MIDIRÁRA, s., udlo, always = sermadda or miléle (Uimbo); midirára, mitambára ya ku nianiúka, i.e., mtu mifu awá mitambára yasiokua usima or misima, ya ku nianiúka, mikia (mkia) kana ya puesa, an idler wears tattered garments (like the tail of the puesa) because he gets no goods by working and therefore cannot buy decent clothing, he always wears ragged clothes. Mr. Erk. refers to the song of children, if one of them is wearing clothes which are torn or worn out.

MIE, pron. (contracted from mimi), I; wé, pro wewe, thou; súie, pro suisai, we; náie, pro nini, you.

MIÉTÈX, numb. (vid. mie), two hundred (in the Arabic dual).

MIFU, s. (wa, pl. mafu, ya); mifa gnombe, an insect which torments cattle with its sting.

MIFÚA, s. (pl.) (vid. sing. mífua), a pair of bellows.

MIFÚO, s. (ya) (sing. mífuo); (1) ku andika mífuo na kisan kua ku toza, to make marks in the sand with a knife in play; (2) ku pigá mífuo, to make

lines with the feet, &c., to point out the place where the mizingi (foundation) of a house is to be dug up.

MIPŪSI (or **MAFŪSI**) (rectius **VUKI** and **MAVUKI**) (vid. **fiat**) (obscene), hair of the pudenda.

MIKŪIA, v. a., to press out or squeeze out; e.g., ipu (la), boil (= ku kamúa).

MIGNIĀNA, v. rec.

MIGNIRI, s. (ya) (sing. m'gniri), the claws of the puzua (octopus vulgaris), the arms of the cuttle-fish (St.).

MIGNOGNŌŌ, s. (ku gnoğnona), speaking low or softly, whispering.

MILĀŌŌ, intestines; pl. of ujāngo.

MIKĀHA, s., marriage. (1) Ku funga mikāha ya ku ōa mtumko, to betroth a wife, to conclude the matrimonial agreement with the parents of a girl. When the matrimonial engagement has been concluded with the parents, the bridegroom (the bride staying at home) goes to the mosque, accompanied by his relations and those of the bride. Having knelt with one knee before the kathi, the latter asks him, "Titiſikile (i.e., unakubali kua kuelli) ku-mu-ōa felani wa felani (the name of the bride being said), na māhāri reali kumi (if this sum be agreed)." The kathi says these words three times, and the bridegroom repeats them after him. After this the kathi reads and prays. At last the bridegroom is permitted to rise and to shake hands with the kathi and all the witnesses present. This is called ku funga mikāha, to betroth. (2) Ku funga or sili mikāha ya ku toſina or tumbana (ku laza), the consummation of the marriage, in consequence of which the woman is considered (and she considers herself) the legitimate wife of her husband. As long as this act has not been performed the marriage is not valid before the kathi, and the woman may become the wife of another man. The act of the first coitus completes the alliance made in the mosque. Hence ku funga mikāha in this sense is = ku funga maneno ya uſizi, ku isha maneno, ku-m-funga mke, mlango wakwe, watu wangine wasingie.

MIKAMBE; ku piga mikambe, in bathing, to duck down and throw over one leg, striking the water with it (St.).

MIKĀTABA, s., scriptures, statutes, ordinances; haimo katika mikataba yetu, it is not written in our statutes, viz., to emancipate slaves.

MIKELĒLE (or **MAKELĒLE**), s. (sing. kelēle), noise, outcry, e.g., in calling somebody at a distance.

MIKO (properly **MUKO**), s. (ya) (sing. mūiko, wa, pl. mūiko), spoons (ku geusia mtelle jūngūni). Mūiko,

a large spoon; kijiko, a small one. Usi-ni-ondoe miko, says a woman who is in mourning for her husband. Miko means also to be under the treatment of the native doctor (mganga); fulani hana miko, N. N. does not stick to the treatment.

MIKU, s. (pl.) (sing. mūiku, ya); miku za wali wa juna, the remainder of boiled rice which (in several houses) has been left at night, and eaten in the morning.

MILĒLE, s. and adv., eternity, eternally, always; cfr.

لَا, in longum tempus concessit, rogavit ut diuturna patientia uteretur; لَا, tempus; milelo na milele, eternally.

MILĀŌI, s.; niāna mkū. mŕŕŕŭ, baboon? orang-outang? a fabulous fish that speaks? mtu huyu yuna kimo kana mūlhoi or mūlihoi. Jinna which, having been merely singed, not killed, by the missiles of the angels, lurk in by-places to deceive and harm people (St.).

MILA -- fashini ya chombo (R.)?

MILIA; punda milia, zebra; vid. mlia, pl. milia, stripes, &c.

MILIKI (or **MUKI**), v. a., to possess anything, to reign, govern; mimi namiliki shamba hili, i.e., ni langu, I possess this plantation, it belongs to me; ku miliki nti, to govern a country; مَلَكَ, possedit, dominio tenuit regem creavit.

MILKI, s. (ya) (Arab. مِلْكٌ), possession, dominion -- ſenzi, vid.

MILĀA, s. (yn. pl. za) (= madehābi or hāda), custom of old (= dentūni); cfr. مَالَةٌ, modus quo quid impletur, or rectius مَالَةٌ, lex, quam quis sequitur, religio (from مَلَّ).

MILUMBE, s., a speech which is very long.

MIMBA, v. (yn. pl. za), (1) that which protrudes, protuberance, covering of the bonum, bigness in general (tumbo kuba), belly (tumbo) in Kinarua; (2) pregnancy; mŕŕŕŭko yuna mimba, or atukūa mimba, or yuna mimba (himia), the woman has (or carries) a big belly, she is pregnant; mimba mbili, tatu, &c., second, third time of pregnancy; amevia mimba tano, mimbazakwe tano; mama ame-ni-tungia aka-ni-tukulia mimba (tumbo); baba ame-m-pa or ame-m-tia mama mimba, the father got the mother with child; ku haribu mimba, to miscarry; (3) ears of corn in the bud; mtama una mimba; mŕŕŕŭna wafania mimba -- umekūa mkūba, kōribu na ku toka mshūke;

nutama umefura, ukipassuka, shuke latoka; intama unafura jii hattu ku passuka, shuke likatoka n'de (cfr. muhama una tumba in *Kinika*); mimba signifies in this sense, the leaves enclosing the guinea-corn, just before shooting forth (R.).

MIMBARI, s. (ya), (1) mimbari ya ku lokéa kébula, a little niche in a mosque to show the people the direction of Mecca; (2) a pulpit or reading-desk, an elevated place (of masonry) on which the reading or praying muallimu or manajuwani stands or sits in the mosque; (3) a superior kind of bedstead used by great people; ulili wa Besera (probably Basra), malázo wa mtu nikú; cfr.

نبر, elevavit; منبر, locus clatior, suggestus.

MIMI, pron., I; mimi nafsiyangu, I myself; contr. mio; eid. mie.

MIMINA, v. a., to pour out (from one vessel into another), to make empty, to shake out (by turning a thing upside down); mukate wa ku mitina, cfr. mkato wa jojo.

MIMINIA, v. obj., to pour out for or to one, in his behalf; ame-ni-miminia sumli jombonimwangu, he poured out ghee or clarified butter into my vessel.

MIMINISA, v. c.

MIMINIKI, v. p., to be poured over, to overflow, to be spilt.

MIMO (MIMO), s. (pl. mimo) (ku ima in Kir.), door-post, door-cheek.

MINA, s., bleeding of the nose (perhaps muina, effusion?) (Er.)?

MINDULE (sing. mlúle = kizizi or zizi, cabin, tent), tents?

MINGI, adj., many; e.g., mito mingi, many rivers.

MINGINE, adj., others (vid. ingine).

MINI, right; mini wa shemali, right and left (St.); Arab. contracted from ميمين.

MIGNIA (or MIGNIA), v. a., to press out; ku mignia mtumke kua ngúvu, to ravish, constrain a woman.

MINIANA, v. rec., vid. mignia, v. a.

MINIÓ, s. (pl. ya) (sing. mnió, wa) (= mikuffu wa juma wa ku funga watu shengóni or magúni), (1) chains, especially for fettering prisoners; (2) minió ya matumbóni, the large worms which have been ejected from the bowels; when they are in the bowels they are called mijaño (sing. mjaño); jango (sing. ujango) (pl. majango), of a large size; ukila konde za papáyu, utakúnia minió, ni daua, the seeds of the papaw, when eaten, will remove these worms.

MINIKA, v. n., to give way, to break (Er.) = gnuika; in *Kiniassa*, memesa; = bamfuka, in *Kin.*; migniúka, miminiúka, mementiúka = ku

mogúka (?), to break out, e.g., little pieces which break out from a hatchet when it strikes a hard substance; máfal, bricks; miminiúka, when they are beaten by the rain.

MIO, s. (pl. za) (sing. umio, wa); mio za mtu ni miwili, the mio of man are of two kinds, (1) komio cha ku teléza maji, throat for swallowing water; (2) umio wa ku miza chakúla, throat (or channel of the throat) for swallowing food. Umio, voice; umio kuba, loud voice.

MIONGONIMWA, on the part of, as to, from among = katika nafsiyakwe watu hawa si miongonimwangu tena, wametoka, katika nafsiakwe, these people are no longer in my service, they went and set up for themselves (= tarafu, hisabu, shirika, jumla); selani yu miongonimwangu tu, ana-ni-tegeméa; yule hamo katika miongoyao, safuyakwe ni mbali; ame-ji-tenga kua kúu mbári niengine, yu katika miongo ya Rabai.

MIONO (or MISONO), s. (sing. muóno, misono) (ya); miono ku futa or piga misono (mioné), to more in sleeping, but ku futa or piga miono (mionbamba) (pumzi nengi), to be light of sleep, so that no snoring is heard, but only the respiration.

MIONSI, s. (Kin.), pro mbinja in *Kis.*; ku piga mionsi = ku piga mbinja, to whistle with the lips.

MIPANDE, s., pl. of mpande (vid.).

MIPUMZI, s. (pl. ya), respiration.

MIRADI, s. (sing. mradí), lit., readiness (vid. radí, adj., ready).

MIRAJI (cfr. lálama) (Arab. مِرَاجٍ, Inbentine et

lactitine et alacritatis status; cfr. مِرَاجٍ, pascero sivit), fasting-day = ku funga = siku neupe, days on which the natives do not work; e.g., at kibuni fuke ku sukiza kazi.

MIRAMIRA (? (R.).

MIRIKIMU, s.; si mirikimu? (R.).

MIRIMO = hoduma? (R.); ku-m-funza mirimo (R.), to teach one service, how to serve.

MIRISAU (or MIRISAA), s. (za), small shot.

MISA (or MIZA), v. a., to swallow up, devour; pápa or téwa amemisa mtu; ngúdo amedáka ni-miza, the serpent nondo desired to swallow me up (ku mesa in *Kiniassa*); ku mesa (St.).

MISANI (MISANI or MINZANI), s. (ya) (Arab.), a pair of scales, balance.

MISGIDA, s., bending, bent, curve (R.); vid. shambi.

MISITHARI, adj., crooked (St.); cfr. مِسْثَرٍ or مِسْثَرٍ.

MISHO, s. (ya) (sing. muishe, wa), ends; mishe ya ulimengu, ends of the world; vid. ku isa or ku isha, v. a.

Misi (or mizi), s. (ya) (vid. msi) (sing. m'si or mzi, wa); shina lakúa misi; misi ni wána wa shina, *the filaments of the root*; ku shika misi, *to take root*.

Misiki, s., vid. miski, musk.

Misizi, s. (pl. ya) (sing. misizi, wa), (1) soot, of which the Suahili make ink (vid. misisi; matunda ya mkoko tree); (2) drift, anything drifting on the water (R.) (cfr. kochesa in Kisiassu); (3) on the side of a river; misizi ya mtoni (misizi ya gnombe?).

Misiso, s. (ya) (sing. misiso) (vid. ku-mi-siso, v. a.), abstinence from food, especially for medical reasons.

Miski, s. (Pers.), musk (miski ya pá); مسك (Pers.), pretiosa odoramenti species (muscus)

Misóno, s. (vid. mióno), noisy snoring.

Misui, n. p., Egypt.

Mistári, s. (ya) (sing. mistári), lines; مِسْطَر, linea, scriptura; مَسْرُ, scripsit, composuit.

Misteri, s., a buyer; Arab. مُشْتَرِي.

Misumári (or misamá), s. (ya) (sing. misumári, wa), nails; misumári ya juma, iron nails; misumári ya hessi, screws; مِسْمَار, res qua ligatur; clavus ferreus.

Misuménó, s. (ya), saws (sing. misuménó, wa); ku keréwa kua —, *to cut off with saws*.

Misungu (or mizungu), s. (ya) (pl.) (sing. mizungu, wa), understanding, thought, cleverness, knowledge = fikira, teshiri, hila. Mimi tufikili neno-langu, tawambúa mzunguwangu tafania kitu-hiku; ku aza na ku piga mambo. Hence mzungu = mtu wa fikira, wa ku áza mambo; vid. Mzungu, pl. Wazungu, European, Europeans, who have the name in Kiswahili, not from their white colour, but from their intellectual power and mechanical skill.

Mitawanda, s. (ya) (sing. mitawanda) (= viatu via miti) (vid. kiátu), wooden shoes or sandals. Only great people wear such shoes. The word a joy is placed between the great and second toes, called mauráki.

Mite, s. (sing. m'te), a seedling; ku yia na ku gnóa mite ya tómbako (mbéu ndógu), *to set and root out a plant (cutting), e.g., of tómbako*.

Mitteen, vid. misteen, 200.

Mitshili, s. (ya, pl. za), likeness, shape; nadáka kashu mitshili ya hili, *I want a box like this (in the likeness of this); cfr. مِثْل, assimilavit;*

مِثْل, similitudo, similis, par.

Mtëndó, s. (ya) (sing. mtëndó), high trees, the fruit or seeds of which yield a good oil; tondú (ya, pl. za), *the fruit of the mtëndó*; mafúta ya tündó, *oil of the mtëndó. Large quantities are exported from the island of Pemba. Two bags of the fruit cost ½ dollar. It must be pounded and then squeezed out (Calophyllum inophyllum).*

Mitu, s. (ya) (sing. mitu, wa), forests, woods; "mitu" is a thick forest which frightens people; m'boa or jiboa mitu, *jackal*.

Mitulinga (pl.), the breastbone (sing. ?) (R.).

Múja, s., danger, hazard, risk, perils; yegni —, *unsafe; jambo la —, an emergency; muja = kijo or kicho; ku kúta, or ku óna muja, or ku kumbana na muja, to be in danger; wakikúa katika muja; mlikúa mujani mimi; Muoguzimgu ali-múja kua nusumzakwe laken si kua mtu wa ku pona.*

Mújisa, s. (ya) (pl. of mujisa, vid.), something uncommon, extraordinary.

Musasi, s., a whistling (St.).

Mussi (vid. cussi), black.

Mwa (pl. of mwa or muwa), (1) sugar-cane; (2) mwa (pl. mwa), *leaves for making mats; cfr. mwa or mwa.*

Mwáni, s. (ya), a pair of spectacles.

Mwe (or mimi), me, it is I.

Mizani, balances, scales.

Mizi, s., roots; vid. misi.

Mizizi, s., roots, rootlets (St.); vid. misi or mizi, s.

Mizikua, s.; una mizikua pe kényo? dost thou cut alone all the meat? cfr. gungunia, v. a. (R.).

Mja, s.; anakúa mja msito, she is advanced in pregnancy.

M'ja (or m'cha) (vid. m'jáji), fearing, one who fears; ku ja or cha, *to fear, hence kicho, fear.*

Mja, s. (pl. waja), a slave (in the old language); cfr. kifalio and goma; vid. mja kazi.

Mjaisa, s., vid. pusa, v. a.

Mifari, s., the mtada tree, so called on account of its thorns (miba); vid. mtada.

Mjivu (or m'chafu), s. — mtu mkó, a dirty person (Kipenda, Kiunguza) (ujafu, filthiness).

Mjamba (wa), a name of Jaggá, a country in the Interior, to the south-west of Mombas; vid. kili manjito, page 146.

Mjajaji, vid. mchachato; ku kati, to cut like cucumbers.

Mjaje (or m'chache), small, little; mchache wa ákili, *of small wits or understanding.*

Mjaji, s. (wa) (kuja, to fear), one who fears; e.g., mjaji wa Mungu, *one who fears God; mjaji wa aibu = muegini kuja aibu, one who fears disgrace.*

Mjaji, s. (wa), one who comes (kuja, to come).

Mjaji kazi, s. (wa, pl. waji kazi), a female slave (full-grown slave), kija kazi, *a slave-girl,*

pl. wijakazi; mja kazi = aliekujia kazi; mja na goma ku pawa kazi, one who comes with the drum, i.e., beating of the drum, as in the case when slave-vessels enter the harbour, and the sailors make a great noise by drumming. Mja na maji is a free man who comes by sea and without the drum. Mja kazi is to be distinguished from mka kazi, which means "fellow-woman;" muegui ku-m-seidia kazi, a woman who assists another in working; uku muenziwe.

MJA NA MAJI, one who has come over the sea, or from over seas, a foreigner.

MJANDA, s., *vid.* mkopi.

MJANGA, *adj.*, young, unripe; mana mjanga, an infant, babe; embe hili ni janga (embe janga), this mango is yet young, unripe (*cf.* kidanga) (pl. macembe majinga).

MJANGA, s., consternation; ku shikua ni —, not to know what to do or to say.

MJANGO, s.; hauli mjango mae, i.e., the mjango does not eat maize, it is not nutritious.

MJANIATO, s. (wa, pl. mi—) (ku janiata, v. a.), a mixture of bananas, cassava, nazi (fish), boiled together; considered a delicious food by the natives.

MJANJA, s. (wa, pl. wajanja), a liar (Kiungu), a cheat, a shameless person (- tatui).

MJANNE (or MJANU), s., the name of a tree.

MJANNE, s., an unmarried female or widow (wa); mtu mume mjanne, a widower.

MJARO (or MCHARO), s., a traveller (mgóni) who joins a caravan or company (jaro or charo) of travellers, who are generally merchants.

MJASIRI, s. (*vid.* jāsiri), brave, undaunted, bold, fearless (جاسر), strenuous, audacious.

MJASSUSI, inquisitive.

MJAUIRI (or MSHARI), s. (*vid.* ujaniri) an oppressor, an unjust man.

MJEGE, s. (wa, pl. mi—): mjége wa muhógo, a bad, spoiled cassava (*cf.* jégo, s., la, pl. mu—); muhógo ulio na maji, haina unga, a cassava which has only water (juice), but no meal; mjégo la muhógo is a small cassava, but jégo la — is a large one. The people of the island of Pemba call "jégo" "jelema," and "mjégo" they name "mjelema." Mibógo mijégo are small cassavas, but mahógo majégo are large ones; mjégo hauvúi, i.e., mjégo will not get ripe.

MJELEDI, s., a whip; *vid.* gólédi or géládi. Akafánia mjéledi kua kambáa, he made a whip of cords.

MJELÉMA, s. (wa, pl. mi—), in Kipemba a cassava having no meal inside (*vid.* mjégo in Kimw.).

MJENJE, s., a thorn-bush ?

MJENGO, s. (*vid.* ku jenga, to build), building; a camp on a journey; mjensai, a mason, builder, different from sarmalla.

MJERE, s. (in Kipemba) = ngúo wa ku wá, a dress for wearing.

MJEUKIA, s. (wa, pl. mijeukia), a parasitical plant with a pretty white blossom.

MJI, s. (wa, pl. miji, ya), (1) a village, town, the central place of a tribe; (2) uterus, womb; mji wa mke utokáo na muana, usikáo — kóndo wa niúma, the afterbirth. Enende mjiniukueto, go to our town; alipofika káribu na mji, when he arrived near the town; wajámo and mjilío wa watu. In Kim. mudzi, *vid.* mudai muiru. (3) Mji, middle part of a piece of cloth.

MJIANI, s. (wa, pl. mijiari), tiller ropes (St.).

MJIBAKI, s. ?

MJIIBU (wa, pl. mijigú), large, long legs.

MJIKO, s. (*cf.* jiko), (1) the fireplace; (2) the anus, the rectum, that which is seen in prolapus ani = ni utúko wa mkundu utoáo máv (máli).

MJIMBU, s., *vid.* mtimbu.

MJINGA, s. (wa, pl. wajinga), (1) a fool, a dupe; (2) a new comer, one who is ignorant, like newly arrived slaves, not knowing the condition of a country: prov. ukila na mjinga, usi-m-gushe mkóno.

MJINKAFIRI (or MJISI or MOISI KAFIRI), s. (wa, pl. mijuskáfiri), a small kind of lizard found in the houses of the East Africans.

MJÓ (or MJÓO), s. (wa) (kándó ya muaka or misho wa muaka), the second seed-time of the East Africans, in July, August, and September. Mbéu ya muaka ni mbéu ya mjó, na mbéu ya mjo ni mbéu ya fuli, (1) the people plant the seed of the muaka; when the fruit of the muaka is reaped they plant the mbéu ya mjó; (2) when the mbéu (seed) of the mjo is reaped they plant the mbéu ya fuli. Kwanza watu analima kilimo ja muaka, wakifuna kilimo ja muaka, anapanda kilimo ja mjó, na wakifuna kilimo ja mjo, anapanda kilimo ja fuli, having thus three harvests.

MJÓJA, s., a tree from which canoes are made (but si mtu muema, R.).

MJÓLI, s. (wa, pl. wajoli), a fellow-servant; mjoli-wangu anakuja.

MJÓMBA, s. (wa, pl. wajomba), (1) uncle, the mother's brother; (2) the name by which the Swahili call themselves — Isilamu. Wajimba — Waswahili; their country is called Ujomba.

MJOMBAKAKA (wa, pl. mijomba kaka), a large kind of lizard, concerning which the Swahili believe that it will intercede for men condemned at the

MKAMBA, *s.* (wa, *pl.* mi—, ya), *the spiny lobster (red and white in colour, of agreeable taste, with a great deal of mafuta). The mkamba is in the sea, but the little crab, called kamba (wa, pl. za), is found in the creeks or arms of the sea (kamba wa mitoni, opp. to mkamba wa bahari); cfr. mfumbi. Reb. writes ngamba, pl. migamba. (2) A tree of the branches of which brooms are made (R.).*

MKAMILIFU, *adj.*, perfect; *cfr.* كَمَلٌ, integer, perfectus fuit; كَمِيلٌ, integer, perfectus.

MKAMISHE, *s.* (*pl.* mikámshé), *a kind of wooden spoon (St.).*

MKÁNDÁ, *s.* (wa), *a tree, the bark of which the Bamians buy to send it to India. It is used in tanning and colouring. It grows on the coast. The Suahili chew the red bark with tómbako, na tóká, na támbú (vid.). There are other trees the bark of which is bought by the Bamians: m-sindi, mkóko. The farasala costs 3½ dollars. From the trees mkandá, mkisu, mkoko, and mui are boriti (vid.) prepared; these trees grow on the coast. Their wood is very hard. (2) Mkánda, pitani kua mkánda, msipite kua nde?*

MKÁNDU, *s.*, bent iron: ku piga mkáundu juma, to bend the iron by heating it; ku piga juma hatta ku gandamiana; ku gandamisha pameja, to beat bent iron until it becomes united, to weld (?).

MKANJU, *s.* (wa, *pl.* mi—), *the cashew-apple-tree: vid. kanju, the cashew-tree (cfr. mganju).*

MKANO, *s.*, *vid. serúha.*

MKARAMBÁKI, *name of a tree.*

MKASAMA, *s.*, *division (in arithmetic); cfr. قَسَمٌ, divisit in partes; قِسْمٌ, divisio. Hesábu, arithmetic; tháruha, multiplication; júmala, addition; baki, subtraction; uirári, proportion, division of profits (vid. worári).*

MKISU, *s.* (wa) (ku ká), *a dweller, inhabitant of a place; opp. to the muenensi, goer, one who leaves a place again.*

MKÁSHI, *s.*, *a tree whose bark is used to dye fish-ing nets black (St.).*

MKÁTA, *s.* (wa, *pl.* mi—), *a little bit of string with which anything is suspended; e.g., mkata wa kuungikia kifumbi, wa upoo, &c.*

MKÁTA, *s.* (wa), *a poor man who has nothing at all: asiekua na kitu kábisa. Prov., tukáta haiti (kuta mai), wala huiangú, akiangia huiési, kitu cha mkáta hakiviái, kikiviái hakiangni, kikiangú, hakitalé wana (or hakilési wana). A poor man does not cucke, nor lay eggs; if he lays, he does not rear the chickens, i.e., he fails in everything, he acquires nothing. Ni zumbulia u-ni-pe,*

mkata hana kiniongo. (This is usháiri or maneno ya kizé, old poetry.)

MKÁTÁÁ, *s.*, *fixed resolution, determination; adv., determinately or determinatively, in verity, firmly; cfr. قَصَّ, decrevit, determinavit; rather from قَطَعَ, decider trancher. Mkátáá neno hili sitakuenda, this word is fixed or decisive, I shall not go — I shall assuredly not go — nimekáta kauliyangu sitakuenda tena; neno la mkatáá (a matter decided upon). Tumeafikana mkatáá, we have agreed one with another firmly = tumeafikana masúbudu or kua kuelli (makutu). Béi ya mkatáá (or mregáa), a fixed agreement that he who obtained goods from another should return them at an appointed time, if he does not succeed in trade.*

MKATÁÁ, makatáá, maklita, contract.

MKATÁLE, *s.* (*cfr.* masálába), *stocks, a large block with holes into which the feet of criminals are put. The upper block is fastened with peys, and the prisoner sits (almost naked) outside of the prison-room, whilst the block and his feet are inside. It is a most cruel kind of punishment, especially as the prisoner gets but little food, is exposed to cold and rain, and is not released for necessary purposes. Slaves are frequently punished by hard masters in this manner.*

MKÁRE, *s.* (wa), *cake, loaf of bread (vid. mukate), biscuit-shape of anything; mkate wa tómbako, a cake of tobacco; mkate wa ugánu, a bread of wheat; mikate ya mofa (of mtama meal); mikate ya ku songa, ya ku mimina, cakes of batter, &c.; mkate = bribe (cfr. kigiri) (mkate kundu, vid. kundu).*

MKÁTILI, *s.* (1) *a killer; (2) = mhatári, a daring fellow; قَاتِلٌ, intersector, percussor, from قَتَلَ, occidit, interfecit.*

MKÁTO, *s.* (wa, *pl.* mi—), *cake, loaf of bread in the old language.*

MKÁTO (WA NIUMBA), *s.*, *division of the large interior room into several small rooms (from káta, v. a.); vid. jumba.*

MKÁZO, *s.* (ku káza), *pressing tight, nipping.*

M'KÉ, *s.*, *adj. (pl. wáko), a female, woman, wife; mtu mke, a female man (or lit., mortal), i.e., a woman; mbuzi mke, a she-goat; mkewákwe or mkéwe, his female = his wife; mke mjanne, a female who has no husband or is a widow (mke aliofiwa ni muméwe); mke mdáka, a female who has never married.*

MKÉBE, *s.* (wa, *pl.* mi—), (1) *cruet or cruse, mug, a canister of portable soup; (2) a pot to burn incense in (St.).*

MKÉKA, *s.* (wa, *pl.* mi—), *a kind of fine mat; hence mkéka wa ku lalia, mat for sleeping upon. There are various kinds of mats: (1) mkéka*

(tanga la mkéka wa ukindu, a kind of palm); (2) malla, of small size and white colour, it is used in prayer to kneel upon; (3) mkéka wa Kimáfia (is of an oval shape); (4) jámbi, a coarse mat which is made of miáa mitúpu (only of miáa, vid.). The mkéka wa Kimafia is chiefly made by the people of the island of Mafia (Mafia on the map). It has red stripes. The mkéka wa ku lalia is made of the miáa ya ukindu, which are boiled together with the misi ya mdá, which yield a white colour, the ukindu yielding black. It is called tanga la mkéka because it is not broad, but small, like the sail of the mtepo (vid.). The jámbi is broad.

MKÉKE, s. (wa, pl. wa—), a robber — mtoro (in Kiunguja) or mkimbizi.

MKÉO (= mkéwo), thy wife.

MKÉRAMKERA ? (R.).

MKÉREZA, s. (pl. wa—), a turner (cfr. ku kéreza, to saw, to turn).

MKÉWA, s. (wa), the grains of corn just beginning to form; they are tender and easily crushed with the fingers; e.g., nikowa wa kundu janga or mahindi majanga, hauna tembe kuba.

MKÉWE, s., his wife — mkewáke.

MKHÁFA, s. (wa, pl. mikháfa, ya), a thing to fear, danger; mambo ya határi (cfr. ála, muáfa miáfa); ku-m-tia katika mikháfu or katika miujo (mja), to frighten one.

MKHATÁRI, s., a dangerous man (= mkátili), a daring man; vid. hathári or khatarí.

MKIA, s. (wa, pl. mi—), a tail.

MKILENNA, s., one who has gone through the process of uganga, and therefore wears a kilenua after he has given the mganga his due.

MKIMBIZI, s. (wa) (= mfukúsi wa watu), (1) one who runs away, fugitive; (2) one who causes people to run off from the road, to escape, because he endeavours to rob them or to lay hold of their persons to sell them into slavery. A robber, highwayman, a vagabond, thief. He never has his hair cut, carries about a large knife, a bow and many arrows, and stays in the woods.

MKINÁIPU, s. (vid. ku kinai), an independent fellow, one who wants nothing from others, but relies on his own understanding and wealth; mtu aliekinai rokhoyakwe, hadáki vita via watu, yet he is full of pretensions and desires.

MKINDA, s., young, not full-grown; mnázi mkinda, a young cocoa-tree; mkóma mkinda (Kia. msonso).

MKINDANI, s. (wa), an opposer (vid. ku kindá, kindana), a quarreller, a quarrelsome person.

MKINDU, s., a kind of palm-tree, the fruit of which

is *daték*. The fruit, kindu (la), is of the size of a date, but it has not the agreeable taste of dates. The leaves of the tree are used for making fine mats (vid. mkéka).

MKINGA, s. (wa) (ku kinga); mkinga maji, lit., preventer or obstructor of water, anything which is fastened to a tree in order to conduct the water which during the rain runs down the trunk into a vessel placed at its foot (cfr. mtitizi, mtisámu, and kópoo, the gutter of a roof); mtitizi ni mkinga maji, it is a branch of the cocoa-tree which is tied to a tree to conduct the water into a mtíngé (vid.) (a jar).

MKINGÁMO, s.; ndia ya mkingámo, a cross-way.

MKINGIKO, s.; mkingiko wa ku kingika, a pole which is placed upon the wall in order to lay upon it the ends of the poles which carry the pau (ku kingámu).

MKINGIRIZI (or majingirizi), gutter ?

MKINSHANI, s., a disputant, a quarreller who disputes about everything (Er.); probably mkindani instead of mkinshani.

MKISI (or mkizi), s. (wa), a kind of fish which are numerous in the rainy season; mkisi yuwarúka usióni.

MKISU (vid. mgandá), a tree on the coast.

MKIWA, s. (Kin. mujia), a poor man; mtu asie na kitu; fukára.

MKÓ, s. (wa, pl. wakó), a dirty fellow, who neither cleans his body nor cloth, nor sweeps the room, &c.; mtu or mku huyu ni mkó, hatakaswi muli na ngúo, na niumba, &c. (cfr. Luke xi. 33, alikua na roho ya jinni mkó).

MKÓA; ku boma mkóA.

MKÓA, s., thong — ukúnda ?

MKÓBA, s. (wa, pl. mi—, ya), a small bag, pouch, scrip, pocket; wimbi la mkóba, vid. kuoléa ya wimbi.

MKÓFU, s. (ku kofúa, kofúka), a decrepit person emaciated by sickness.

MKONANI, a priest (to be distinguished from kuháni, an impostor; vid. kuháni) (Arab. and Hebrew).

MKÓOK, s. (pl. mi—), a kind of branching palm with an edible fruit.

MKÓO, s. (wa, pl. mi—) (ku kojóA) (= jó cha mbelle) (Kipemba, báú), urina.

MKÓOZI, s., one who wets his bed.

MKÓOZO, s. (wa, pl. mi—), (1) a mangrove-tree (Rhizophora mangá) growing near the sea-water. It has a reddish bark (cfr. mkúndá); unga wa mkóko ni mkáli. It furnishes the principal part of the fuel of Mombasa, in the creeks of which it abounds. (2) A red short and stout snake which is very fond of mice; ni mkáli sana (Reb. writes mgóko).

МКОКОТЭРУ, s. (wa, pl. mi—), *one who is slow; vid. ku-ji-kokóta* (= mkálifu or msofú?), *dilatory, slow.*

МКОКОТО, s. (pl. mi—), *the trail made by a thing which is dragged along the soil or sand, &c.*

МКОМА, s. (wa, pl. mi—), *a kind of palm-tree with curious fork-like branches; koma, its fruit, is edible. In many places the natives procure toddy from this tree, which, however, is much inferior to the tembo la mnázi.*

МКОМА, s. (wa, pl. wa—), *a man who has the ukóna disease; vid. máhána (cfr. umbúka, n. n.).*

МКОМАИ, s. *a plant of the creeper kind; vid. mkúa. It grows on the coast.*

МКОМБОИ (pl. wa—), a redeemer (vid. kombóa).

МКОМБОИ, s. *vid. mbúrua.*

МКОМОНГА, s. (pl. mi—), *the pomegranate-tree; the fruit is komonanga.*

МКОМОНДО, s. (pl. wa), (1) *a quarrelsome man; mtu atelai na watu siku zote (cfr. kóndo, quarrel), an enemy; (2) mkóndo wa maji (pl. mi—), the current of the sea which opposes the progress of sailing vessels (Mr. Lib. writes mgóndo); (3) mkóndo wa miasa, the small path which a company of people make in the grass by passing through it; tufuáto mkóndo wa watu or niamu, &c., let us follow the grass-way (cfr. Lake iii. 4, mikóndo, paths) which people or animals have made. Mkóndo wa maji, the way which water makes on the ground or floor when it overflows a vessel (maji yafania mkóndo).*

МКОМОН, s. *the name of a tree.*

МКОМОН, s. *and adj. (wa, pl. wa—) (Kin.), sick or sickness (= Kiswah. mgónjo, muelle).*

МКОМОНДО, s. (pl. mi—), *an old man's staff, upon which he leans in walking.*

МКОМОНДО, s. (wa), *an aged feeble person; mtu sháibu (vid. konga, n. n.); mkóngue ywanenda kua ukongójo = kua simbo, an aged person who walks with a stick (vid. kikongue, s. and konga, n. n.).*

МКОНО (or МКОНО), s. (wa, pl. mikóno, ya), (1) *the arm, especially from the elbow to the fingers; (2) the hand; (3) mikóno ya rato = panda za mto, the little side-channels which are formed by the arm (creek) of the sea (vid. mbumbi); (4) a sleeve; (5) a cubit, a measure of about half a yard; (6) the handle of a saucer, &c.: ana mkono mréfu, he has a long hand, i.e., he is a thief; mkono wa mdúmu, the handle of a jug; juo or chuo cha mkono, a handbook; cha or ya mikóno, handy.*

МКОНИ, s. (wa) (ku kópa), *one who obtains the goods of another by a promise to obtain for him ample gain, but having received the goods he runs away to another country, a cheat, deceiver, knave; mkópi = kuháni (R.).*

МКОРОФИ, s. (wa) (ku korofisha), *a pilferer, a secret stealer. Mr. Er. takes this word for "levisiter, squanderer, spendthrift;" ill-omened (St.); cfr. mapióro; mkórofi haipate ku-m-tia mtu umaskini (R.). specially in playing for money, as they do at Zanzibar; watu wa Mwita ni wakórofi sana? ukórofi ni úngi (R.).*

МКУ, s. (pl. mika) (vid. ghaidi), *a post or stake to which a criminal is tied in order to beat him.*

МКУА, s. (wa); Mungu ni mkuawetu, *God is our exister, i.e., he exists before us, and gives us our existence; Mungu hana alie-m-kulia, hana neno lililo-m-kulia, he has none or nothing which is greater than himself (lililo kúba nati); mkúa = ni muenzi ku kúa mbelle; Mungu ni muasa unkuawetu; hana alie-m-kulifélo; Mungu ni mkuawetu tangu asili; Mungu ame-tu-kusa, amefania suisui tupáto kúa; yee ni mkúa nafsiyakwo, hana alimkusa, laken suisui tumekúsoa ni yee, God is he to whom we owe our existence.*

МКУА, s.; kumbi la mnázi, *ndilo mkúa wa mnazi, watu watumia mkúa kua ku piga ngóma; vid. kalála.*

МКУА, a tree the wood of which resembles the msimbati in the south (R.).

МКУА, s. (wa, pl. mi—, ya), *a tree on the coast, the roots of which grow and spread in the mire. The tree is called mlilana, or mkomasi, or mpia. Ni mti wa kúa la mkomasi. Kuna mti wa posai, huitoa mlilana, watóa mizi, na mizi yatóa wana, na wana waitoa kúa, na nikúa ni mti wa kúa. Na mlilana yuna tunda, likiwa janga, huitoa pia la ku tezeka watoto wasuálo kati; likiwa péfu ni kónafi, na mti ni mkomasi; na mti wa pia ni mpia. Mpia na mlilana na mkomasi ni mti mmoja. Na mlilana mti usio hiána, usio ubishi, huana uhiána, si mgumu kama mkóko, unapas-sika sana sana; vid. mpia.*

МКУАДИ (or МКУАДИ) ? impotence of the penis ? (R.), sexual impotence.

МКУАФИ, s. (pl. Wakuafi), *a nation in East Africa. They call themselves Eloigob, and are much feared by other and weaker tribes. Cfr. my Vocabulary of the Engutuk Eloikob (Tubingen, 1854); also Mr. Erhardt's Vocabulary of the Masai tribes (1857).*

МКУАЖУ, s. (pl. mi—), *a tree; its fruit ukúju (pl. makuaju).*

МКУАКВА, s. *the name of a tree which bears fruit much like an apple, but only in appearance.*

МКУАМБА, s. *a kind of thorny shrub (St.); in Kikuyu kapsiropiro, from which the natives make brooms.*

МКУАРЕ, s. (wa, pl. wa—) (mkáhabe), *a person of easy or carnal habits (Er.), a prostitute.*

МКУАШИ, s. (3) *muigni mali —, opulent, rich; (2)*

- mesgri jôyo** —, a hard-hearted niggard; مَكْسِي, decept in commercio, avarum se ostendit in commercio, licitatus fuit; ku-m-kuasai, to make one rich?
- MKUATO**, s; gnombe ana mkuato? cfr. mkucha.
- MKUAYU**, s. (wa, pl. mi—), the tamarind-tree.
- MKUBA**, adj., great (vid. mkû); ni mkuba kuangu, he is great to me, I consider him great.
- MKUBUA** (MKURWA) means, according to Dr. St., "great, the eldest, chief." St. distinguishes between mkû, mkûba, and mkubwa (?).
- MKUCHA** (MKUJA), s. (wa, pl. mi—), claws, talons of birds; ana-m-agnia mikucha.
- MKUCHA**, n. p., vid. Mûkdishia or Mûkadja.
- MKÛE**, s. (wa, pl. wakûe), father- or mother-in-law, a son- or daughter-in-law; mkue is the term used between father- and mother- and son- and daughter-in-law; cfr. māvīa and muamu. The Wanika and Wakamba on meeting their father- or mother-in-law stand aside, lest they should see his or her face; cfr. māvīa.
- MKÛEM**, s., a tree; its fruit is kuême, which has an oily substance.
- MKUENA**, s. (na namba).
- MKUFI** (or MKUFFU), s. (wa, pl. mi—), a chain of silver or brass, worn on the neck as an ornament. Kutiwa mkufu or muio, to be in chains, Eph. vi.
- MKUFUNZI**, s. (wa) (Kiānu, mkufunzi), lit., the great teacher. To be distinguished from the word fundi wa kazi (vid.). Mkufunzi asomōsha watu juo, Kuruāni. Mkufunzi ni muālimu. The mkufunzi (teacher) is at first a manuāni, a scholar, disciple; afterwards, having obtained all the knowledge which the muālimu could impart to him, he becomes a mkufunzi or a muālimu himself; he does not, however, leave his master, but stays with him, and teaches boys in his school, in his name and on his behalf. The master then leaves off teaching, and makes uganga, or divines coming events, &c. The mkufunzi is thus what the Germans call "the provisor" or helper of the muālimu. He therefore does not get the apprentice's poy from the scholars, though he obtains a certain quantity of cora, which the boys offer him from time to time.
- MKUGENI**, s., vid. mkurugēni.
- MKUJ**, s.
- MKÛKE**, s. (pl. mi—), a spear with a sharp point and triangular blade (St.).
- MKÛKU**, s. (pl. mi—); mkûku wa jombo, the keel of a boat or ship.
- MKUKUTAFU**, vid. kukuta, r. n.; kukutafu, adj.
- MKULIFI**, adj., s. (ku kulia), slack, remiss (vid. mifu), lit., one to whom at once everything is too much or too hard; from kûa (to be), kulia, v. obj., to be to him (cfr. kûa, v. n., to be); neno hili lina-m-kulia or lina-m-kua kuba ju-li-fania; ame kuliwa ku fania kazi hii.
- MKULIMA**, s. (pl. wa) (ku lima); mtu alimali nti one who cultivates the ground, an agriculturist, a peasant, farmer, field-labourer; Wajôgni ndio wahisabiwao wakulima (ku lima sana).
- MKULIMANI**, s. (pl. wa). Dr. Steere takes this word in the sense of "an interpreter;" cfr. mkaliman; تَكَلِّم, disertus vir.
- MKUMÁVI**, s., a kind of red wood much used in Zanzibar (St.); cfr. komāfi.
- MKUMBÛ**, vid. sombo; mkumbû or ukumbû, girdle.
- MKUNASI**, s., a kind of tree, the fruit of which is eatable (kunasi, ma—).
- MKUNDACHI**, the name of a fish with an ndofu, i.e., two pointed appendages about two inches long under its mouth (H.).
- MKÛNDE**, s.; ubûa wa kunde, a stalk of kunde, a kind of bean; the bush of kunde.
- MKUNDO**, s., vid. mkûto.
- MKÛNDU**, s. (wa, pl. mi—), anna (— wa kuniia mafi). Prov., amesayo gnongo watumaini mkundu!
- MKUNDÛFU**, s.; mtu aliekundûka rokho, asiekûn na koto or majonsi; muigni furaha, serene, cheerful, of good humour, gay (ku kundûn, s. usso); moyo mkundûfu = moyo umo-m kundûka.
- MKÛNGUA**, s. (wa, pl. wakungu) (= mvalisha or mviaussa), a midwife. The Suahili are not without clever women who are well skilled in midwifery, and who know by a mere touch the state of a pregnant woman. After the (anafunda tupu) membranes are ruptured, and the enlarging of the vagina has taken place (when the mji wa mana appears), the midwife places the woman upon a kind of stool (kata), and takes the child from the mother with the hand as gently as she can. When she has received the child, she sucks its nose to cleanse it, and also puts her tongue into its mouth, mana upate fumbûa kânua. When the woman is delivered fully, the midwife kindles a fire under the bedstead, in order to introduce warmth into the vagina. This is considered a very essential point in Kiuvahili midwifery. Afterwards she binds the abdomen with a piece of cloth (mkûja) in order to prevent protrusion, it being the opinion of the Suahili that the Wanika women owe their protruding bellies to their neglect of this. After delivery the woman remains a fortnight (siku sâbûa mbili) in her room, until the umbilical cord of her child has fallen off. After this period she remains forty days in her house, until her purification after child-bed has been effected by a manuāwoni (a learned man), who sprinkles her with water, and reads and prays on her behalf. This is called ku suliwa ujusi (vid.). Having shaved her head and that

of the child, and having washed herself, she is now permitted to do her work out of the house. The midwife receives one dollar, a certain quantity of corn, and the clothes of the lying-in woman. Wealthy people, of course, give her a larger fee.

MKINGA, s. (wa, pl. mi—); *mkúnga ni níôka mrofu wa bahari, ywawaliwa, yuna mafuta mangi, sea-otter? eel? The natives eat it, and like its fatty substance. There are two kinds of eels which they eat: (1) mkunga-ñui; (2) mkunga mbôno. These are white, black, and red in colour (marimbo), and are large and fat. But the mkunga braham and shokôlo are not eaten. If any one should eat these, he will be called to account on the day of judgment for so doing, and the braham and shokôlo will come out of all the members of the transgressor. However, there are people who eat them. (Rev. writes ngunga and mngungu.)*

MKURAMANO, s., meeting, assembly (Rev. iii. 9).

MKUNGO, s. (vid. kungo), a certain tree; *mkungo wa dau* (vid. mteoleo).

MKUNGU, s. (wa), (1) a tree, the fruit (kungu, la) of which stains the tongue of the eater. The kernel is agreeable, the leaves are very large and are used as plates. (2) *Mkúngu wa ndizi*, the pedicle or stalk on which the banana fruits hang. The Wanika reduce it to powder when it is dry, and use it for snuff; they call it *kigumba*. The *mkungu wa ndizi* must be distinguished from *tána la ndizi* (pl. *matána*, ya), which means "the cluster" or bunchlet of the banana fruit. *Tana laméa mkunguni* (cfr. *sháwi* or *kôle la nasi*). (3) A kind of earthen pot (pl. *mi—*); *mkungu wa ku funika*, a pot-lid; *mkungu wa ku lia*, a dish.

MKUNGUE, s., cfr. *nuári*.

MKUNGUMA, s., name of a tree; the fruit is *makunguma*.

MKUNGUNI, s., name of a species of tree good for pentles (R.)

MKUNGURU, s. (wa, pl. mi—), *ugónjoa máhali asipopa kú or júa*, the country-fever which seizes a new-comer on the East Coast of Africa; *nimo-fania mkunguru wa U'ngui*, I have got the fever of Zanzibar; *nimehikoa ni mkunguru*.

MKUTO, s. (wa); *mkuo wa fatha, wa júma, rusini, &c.*, a small bar (one native yard in length) of silver, iron, lead, &c., which has not yet been wrought. *Mtembo wa dháhabu, gold not yet wrought. The long bar of iron is called upáu wa júma, pl. páu za júma.*

MKURASSI (or **MKUNGURASSI**), s., vid. *kungurassi*.

MKURUGENSI, s. (= *mkú wa gonsi* or *mkugensi*) (wa) (Arab. جنس, genus), a company of men of the

same mind and purpose, for whom the *mkugensi* is the leader), a guide; *mkurugénsi wa ndia* (Kin. *kilongola*), the leader of a caravan. *Mtu alié na fikiri or hókima ya ndia* or *saffari*. *Ywawashika pingu mukonóni. He is at the same time the nganga of the caraván, and by means of charms and other superstitious ceremonies directs the march of the travelling party. He averts dangers from enemies and wild beasts (cfr. *kimimato*). He is a shrewd rogue and imposes upon the people, who willingly comply with his nonsense.*

MKUTANO (wa) or **MAKUTANO** (ya), s., a meeting, an assembly (*mkumangano*); *musitua huko mkutáni*, you are called there to the assembly.

MKUTO, s. (wa, pl. mi—), fold, folding, laying in folds; *ku kunda or kuta ngio mkúto*, to fold up a cloth, to put it together, e.g., after having seen and bought the cloth in the shop, one folds it together, and carries it off, or puts it into a bag; *ku kunda or kuta ngio mkúto*, to fold up a cloth.

MKUTUO, s., terror? (cfr. *kitúko*); *ku fania mkutúo* or *ku fania kikúto*.

MKUU (or **MKUNU**), adj., great, large; *mtu mkú or mkúwa*, a great man, a chief; *niumba kú*; *kitu kikuba*; *kasha kuba*; *vitu vikuba*; *makasha makuba*; *mkúu wa askari*, an officer, a commander; *mkúu* seems to denote "great in dignity," whereas *mkuba* appears to signify great in age, the elder? *mkubawangu* or *nduguyangu mkuba*, my eldest brother.

MKUYU, s., a tree with white sap and good bark; the sap is very adhesive; the Wanika make good strings or laces (from the bark) with which they adorn their hair.

MKÚZA, adj., large, full-grown.

MLAFI (*kú la*) (pl. *walafi*) (cfr. *laps*), a ravenous fellow, a glutton who eats and never has enough; *mtu asiesua rohoyakwe, asiehaya, vid. lafika*.

MLAFU, s., voracious; *kuku mlafi*, a fowl ravenous for its food.

MLAJI, s. (wa) (*kú lá*), eater, glutton; vid. *mlafi*. Prov., *m'lá léo, m'lá jana alilé-ni?* the glutton thinks only about the present food, that of yesterday having passed through him.

MLAJISI (or **MLAJISI**), s., lazy, idle, dilatory (*mkúlisi*, *msogofu*).

MLAKULE, s. (wa, pl. *mi—*), name of a vegetable (R.); it has *miba*.

MLALA (pl. *mi—*), a branching palm (*Hyphissae*).

MLAMBA, s., a bird which cries before the cock crows (R.), a species of blackbird.

MLAMU, s. (*muamu*).

MLANGAMIA, s., name of a plant, a kind of mushroom (*ukôka*), mixed with lime, mai, asali, mafuta for making *birika* (R.).

MLANGAO, s., vid. *inikisa*.

MLANGO, *s.* (wa, *pl.* mi—). *a door or gate of ordinary size; lango* (la, *pl.* ma), *a large door; kilango, a small door; mlango wa pande mbili, a door with two leaves* (cfr. tarábo wa mlango); *mlango wa mto, entrance, estuary of a river; mlango wa watu wale unainúka* (cfr. kisirani); *aliifunguliwa mlango, the door was opened for him — he had opened for him the door.*

MLANITU (or **MLANITU**), *s.* (wa), *a curser, one who is given to cursing* (vid. lani, *v. a.*), *one who uses bad names.*

MLANZA, *s.*, *a pole for carrying things* (St.).

MLARIBA (*pl.* walariba), *warrior.*

MLK, *there within; ku lima mlo mlimo shengoa.*

MLKA, *s.*, *mti wa ku tonga dau.*

MLEFI, *s.*, *a drunkard; ku lewa.*

MLEGÉFU, *s.* (wa) (ku legéa), *alielegéa muili, hawési kazi, a weakling, feeble person, unfit for work; mpunga mlegéfu, a kind of weak rice from the Wanika land of Shimba.*

MLSHA (or **MLSHA**), *s.* (wa, *pl.* mi—), *a tree of light wood, which will not sink easily, fit for making mats and canoes* (mti wa ku pigia dau lisilosama harraka); *Kir. mgallangalla; cfr. mšeni.*

MLEKÉFU (or **MULEKÉFU**, **KULEKÉA**), *a clever and attentive* (msulukhifu) *fellow of quick intelligence; muegni akili, mterajali, yuwataalamu kulla kazi.*

MLELE, *s.* (*pl.* milele) (*milele ya kukú*) (cfr. hádima); (2) *always; vid. milele; neno hili lina anza kiasi, watu wale wapiga ngoma milele na milele.*

MLELI, *s.* (wa, *pl.* mi—), *the longest of the tail-feathers of the ostrich or cock; ml'li wa ml'ini or jogú, the long curved feather of the tail of an ostrich or cock. The straight feather is called keng'ce ya ml'li (mtápu).*

MLEMFE, *s.* (*pl.* mi—) (*Kiung.*), *a boar; in Kimr. uta.*

MLEOLÉO, *s.* (usiketi mleoléo; yuleketiya mkuu gonimua dau), *reeling, tottering; asiwoko kua mleoléo, let him not put it insecurely, study to tumble, when one thing is put upon another.*

MLEZA, *s.*, *a buoy; mleza ni kúa za poani ku jua nanga alipo; mtiwakwe ni kúa, of light wood (also of muale).*

MLEZI (*pl.* wa—), *a tutor, pedagogue, a nurse, rearing children* (ku léa).

MLEZO (*pl.* mi—), *a buoy* (St.); *vid. mleza, s.*

MLI, *s.*, *adj. ? (~ kámili); e.g., sermalla mli, a skilful workman in wood, a joiner.*

MLI, *s.* (wa); *mli wa pingu; mli kipande cha jáma ku shika vikúku via pingu mtu akifungoa. (1) Mli is a piece of iron with holes on both sides to fasten the large rings of a prisoner's fetters together; m'li wa kikuku; cfr. nanú; (2) m'li ni n'ta ya (kámba) jerári katika jombo.*

MLI WA DESTURI ? *mli na desturi, being with.*

MLIA, *s.* (wa, *pl.* mi—); *mliá wa kati or kiwambáa cha mliá* (cha ku passulia kati), *the middle wall of a room; ku tama mliá — ni shamba kua kuba. One mliá is said to be = 12 kamba, 60 magu in length and 50 magu in breadth.*

MLIA, *s.* (*pl.* mi—), *a long black and white line or stripe; heuce punda mliá, zebra* (also na mliá).

MLIFI, *s.*, *a payer* (lipa, *v. a.*).

MLIJA, *s.* (wa, *pl.* mi—) (*Kir. murida*), *a kind of reed used in drinking or rather sipping beer or tembo.*

MLIJOZI, *s.* (wa); *mlijózi wa mdóno wa kandariniá, the curving of a kettle-spout; mljózi wa jama, the curving of iron.*

MLIKU, *s.*, *great-great-grandchild; vid. mjúku.*

MLILÁA, *s.*, *a creeper; vid. mkúa* (cfr. kikúa and kungurasi, mkúa). *It grows pretty and straight, but is very brittle when it is dry; mlilána usio ubiána, the mlilána has no ubiána (hardness), si ngúmu, unapanuka satui saua* (mid. hiané).

MLIMA, *s.* (wa, *pl.* mi—, ya), *a mountain.*

MLIMBIKO, *s.* (wa) (ku limbika), *the waiting for* (e.g., *mlimbiko wa maji*) *one's turn to draw water* (kungúja maji). *As the person who waits must stay till it comes to his turn to draw water, or to get anything for which he waits, the word means "turn, share." Sasa ni mlimbikowangu, it is now my turn or share; naliáka mlimbikowangu, I want my share or turn* (Kir. *mrindiro wa maji). *Water is often so scarce* (during the dry season) *that the water-carrying women must wait for hours at the wells. The water flows but very slowly from the ground.*

MLIMBOLIMBO, *s.* (wa, *pl.* mlimbolimbo), (1) *a bramble-bush, Luke vi. 34; (2) a thorn-tree, which is planted as a strong fence around a plantation. The shrub has long thorns, muhiá wa mlimbolimbo. The country people call it mshamba kúje. The name mlimbolimba must be distinguished from the word ulimbolimbo or ulimbo, which is a mixture of the milky substance (utomfu) of the fruit (junga) of the mlungu* (mti usio mabungu ya kulwa), *and of the oil of the mbóno or uta, which is boiled together to prepare a black paste which the natives use as bird-lime to catch the birds which frequent their fruit-trees. Hence *ku weka ulimbolimbo is = ku weka mtambo wa ku gaya or tega niuni* (cfr. melea), *i.e., to set a trap to catch birds.*

MLIMENGU, *s.* (wa, *pl.* wa—), *an inhabitant of the world* (ulimengu); *mtu alio ulimenguni, muegni ku ka ulimenguni.*

MLIMI, *s.* (ku lima), *vid. mkulima.*

MLIMO, *s.*, *the produce of cultivation.*

MLINDI, *s.* (wa, *pl.* mi—), a tree of which the ulindi is made.

MLINGÓTI (or MUONGÓTI), *s.* (wa, *pl.* mi—), (1) the mainmast of a vessel; (2) the little mast is called mlingóti wa galme (ya, *pl.* za); (3) mlingoti wa maji, the bowsprit; mlingóti wa omóni, the foremast.

MLINZI, *s.* (wa), a guardian, keeper, protector (mtu alindai) (ku linda), a watchman of plantations of rice, miller, &c., lest the birds, monkeys, &c., do harm (mlinzi wa niáni, wa mtama, &c.).

MLIO, *s.* (wa, *pl.* mi—) (ku lía), (1) crying; mlío wa mána, the crying of a babe; mlío wa simba, the roaring of a lion; mlío wa búnduki, wa njúga, the sound of a gun, of a bell (1 or. xiii. 1); (2) mlío, a driver — kijiti eba ku fungia kuni (vid. kishópo), a piece of wood used as a driver or turning-staff in binding bundles of wood; (3) mlío yasonónu majira ya ku gúnga nlo mlío wakwe, broiling, grilling, crackling.

MLIPÉNU? (R).

MLIPIZI, *s.* (wa), a rewarder (Heb. xi. 6) (ku lipa, to pay).

MLISÁMO, *s.* (wa, *pl.* mi—), a gutter; mlisámo wa maji (cfr. kópue), water-conduit, conduit-pipe.

MLISHA (or MLISHI), *s.* = intunga, a shepherd (ku lisha, *v.* a., to feed).

MLISHÁNGÚE, *s.*, a tree, the fruit of which is not eatable.

MLISHI (or MLISHIA), *s.* (wa, *pl.* wa—), a feeder, a shepherd (ku lisha, to feed) (vid. kú lí, to eat).

MLISHO, *s.* (wa) (ku lisha), (1) nourishing; mlisho wa mana; mlisho wa gnombo, pasturage of a cow; mlisho wa sámaki, bait fixed to a fish-hook; cfr. niúa; (2) muezzi wa mlisho, the eleventh month of the Muhammedans; muezzi wa misho wa chakúla, wa ku fungúa kúla or kánoa. After the mlisho follows the Ramathani, fast-month; and after the Ramathani follows the mfungúo, the month which opens the month again (Arab. رمضان).

MLIWA, *s.* (wa, *pl.* mi—), a tree, the wood of which is odouriferous (cfr. msúndali). The wood is ground on a stone and mixed with water. The wife uses this perfume (ku-h-singia mumówe, ku-m-sugúlia taka, ku pata ku toka taka 'ka muili) to wash impurities off the body of her husband.

MLÓMO, *s.* (Kin.) (*pl.* mlómo), lip (Kin. muómo).

MLUMBÁJI, *s.*, an orator, eloquent person; fulani ni mlumbaji, ajúa ku lumba (Kijomfu), Kimer. — msemáji (ku sema), *N. N.* is an orator, he knows how to speak.

MLÚMBO, *s.* (*pl.* mi—) (ku lumba = ku sema = maoléo ya manéno kua tartibu), a report of events made in an orderly manner; mlumbó mingi = maneno mangi.

MLÚRU?

M'MAFI, *s.*, a certain tree; vid. mafimafi.

M'MAKHIRI = mbákhiri, vid.

M'MANDE, *s.*, vid. mande.

MMEÁ, *s.* (wa, *pl.* miméa, ya), the second stage of growth, germs, that which shoots up from the ground, that which is thriving, or which has attained a certain stage of growth; mbéu ina-kúa miméa; cfr. ku ota.

M'MENI, *s.*?

MNÁDI, *s.* (ku nadi) (Arab. منادى), a hawker, a person who carries things about for sale.

MNÓJA, *adj.*, one; kitu kimója, one thing; mtu mmoja, one man; mambo mamoja or ni mamoja or pia mamója, is all one; mara moja, one time, once, at once; neno moja, one word; mmoja wao manafunziwakwe, Luke xi. 1; kulla mmoja wenu, Luke xiii. 15.

M'MUG'NIE, *s.*, the pumpkin tree or creeper; the fruit mug'nie.

MNA, the preformative of the second person *pl.*; e.g., mnagenda, you love, or you are loving; ninagenda, I am entering into the state of loving, whereas nimependa means "I have loved," I am already in the state of loving. Mna, it is contained in it, there is within, you with, or you in with; mua nióka humo, there is a snake inside; mna gnombe, you are with cows — have cows.

MNÁDA, *s.* (*pl.* mi—), a sale, an auction, e.g., a slave exposed for sale; nime-mu-óna mnadáni, I saw him at the auction; mtu buyu yú katika mnáda or alietiwa katika mnáda (ausódi); ku-m-tia mnadáni, to expose one for sale; Arab. بَدَّ, vocavit, praeconio publicavit rem (منادى); a hawker who carries things about for sale.

MNÁFIKI, *s.* (wa) (= muóngo or zandiki) (Arab. منافق), a liar, hypocrite.

MNÁFU, *s.*, the name of a vegetable (mbóga), the leaves of which are eaten.

MNAJIMU, *s.* (*pl.* wa—) (Arab. منجم), an astrologer.

MNANA, *s.*, a bird, the chickens of which are said to have big tumbo; hence the saying, una tumbo kama mnana, this bird is fond of mtama.

MNANAZI, *s.* (wa, *pl.* mi—), the pine-apple shrub.

MNARA, *s.* (*pl.* mi—) (Arab. منارة), a tower, a minaret.

MNÁRAHA, *s.* (wa, *pl.* mi—), a shrub, oclocynth (Sp.).

MNÁRA, *s.* (*pl.* mi—), disgrace, dishonour, affront; vid. nára, *v.* a.

MNÁSÁRA, *s.* (pl. wa—), a *Christian, European*; Arab. Nasráni, pl. Nasara, نَصْرَانِي, javit, Christianum fecit.

MNÁWALA, *s.* (ku náwili, nauili) (Arab. مَنَاوَلَة), an agreement for shipping or for getting a boat; جُل ' dedit; قَوْل, donum, portio.

MNÁMI, *s.* (wa, pl. mí—) (*Cocos nucifera*), cocoa, or cocoa-nut tree; mnási mkinda, a very young cocoa-tree. The natives plant the cocoa-nut (which is to become a tree) on the fourteenth day of the moon, because the moon is then at her full power. This takes place before the rain. They put it into the ground without removing the husk, taking care that the mto or bud is placed downwards in the pit, which they dig to the depth of one mukúno (cubit). The tree (like the mango-tree) requires five years' growth before it bears fruit. They distinguish between mnási mume na m'ke. The male cocoa-tree (munazi mume) (kalala, kanga) yields neither tembo nor madáfu; it is of no use but for making makúti. But the female cocoa-tree is very valuable, yielding tembo, madáfu, and názi. The Wanika consider the cocoa-tree to be their mother on account of its usefulness. Therefore they will not allow it to be cut down. They believe that a kóma matches it. Therefore, when the tree yields no tembo, they endeavour to appease the koma by a sacrifice. On this account they place a cocoa-shell on the grave of the dead, and fill it with tembo from time to time, in order to induce the koma to give them much tembo. The Suahili cut down the cocoa-tree without scruple. The cocoa-tree is extremely useful. Its leaves are used to cover the cottages; the tembo is an agreeable beverage, as well as that from the madáfu; the nazi are used in cookery; of the fibres of the husk of the nazi the natives make ropes; the shell's supply the place of turnblers and spoons, &c. A man who sells tembo, madáfu, nazi, rop. s, makúti will soon be rich, especially when he has several hundred trees, as many Suahili have. The tree requires but little care; only when young the soil around must be cleared from jilth and weeds. Mtangawakwo wadaka ku limoa.

M'NDA, *s.*, a hungry person; bana kitu, na ndā.

M'NDU, *s.* (pl. minandu)? (R.).

MNENA (or MNENÁJI or rather MNENÁJI), *s.* (ku nena), a talker, one who speaks (ku nena, v., to speak), e.g., mnena kuelli.

MNENE, *adj.*, big, dense, large; mti úlio na kiwimba kinéne, a tree of large girth.

MNENI, *s.* (pl. wa—), a speaker, orator, eloquent person (ku nena, to speak).

MNGAŪJA (rectius MUNGALJA, vid.), *n. p.* (pl. Wangalija), a native of the great Comoro island.

M'NGI, *adj.*, much, plentiful; Mungu ni m'ngi or mengi, e.g., wa rohema, God is plentiful in mercy.

MNIAGI, *s.*; prov., muifi kabi na mniagi kaniagi?? (R.).

MNIAMÁFU, *s.*, *adj.* (vid. ku niāmā, v. s.), one who is silent, calm, quiet, taciturn, who speaks not a word. Prov., m'je muiamáfū, yuna ngoma za miómo; yuna kimia kingi, laken yuna mahindo mkū, kondoyakwo ni usiku = fear a taciturn, silent man, he has a drum on his lips, he keeps great silence, but he will come forth with great noise. He plays his tricks in darkness. A silent man is much disliked by the natives.

MNIAMBI, *s.* (vid. mtiŕiri), petulant.

MNIANDŌKE, *s.*, a tree which grows like the maumbū in slips, and is good for fire-hedges.

MNIANGA, *s.* (*Kigunia*).

MNIANGARIKA, *s.* (wa, pl. miniangarika, ya), lit., much-things or worms (undūde), an expression of contempt; e.g., ewe, Abdalla, waniangariwako wame-ni-lukana, thou, Abdalla, thy things, thy lousy fellows or blackguards (viz., thy slaves), have despised me.

MNIANGAŪGŪII (or rectius MNIANGAŪGŪII) (*Dr. St. writes incorrectly mnyung'nyai*) (pl. wangiangaŭii), a violent man, an extortioner, robber.

MNIÁU, *s.* (pl. miniáu) (*Kinika*), rat (*Kis. páka*).

MNIÁU wa MUIA (*ku niáuika*, to be lean), pining away, languishing.

MNIÉFU, *s.* (= msišima); mniéfu wa mviúa, the columns of the atmosphere which precedes or follows the fall of rain.

MNIÉSE, *s.*, a kind of tree.

MNIÉO (MNYÉO), *s.*, itching, a tickling, a creeping sensation; vid. nieu.

MNIÉRE (pl. miniere), hair of pluta.

MNIKA, *s.* (wa, pl. Wanika), a *Nika*, one who belongs to the *Kinika* tribes; akaŭko ui nika, hakúna mtu, the place where he resides is a wilderness. Nti ya Wanika, the country of the Wanika, which stretches from the Kúŕi creek (in the north) to Wangu, near the island of Wassia (in the south). It is the first pagan country which a traveller passes through in starting from Mombasa westward. It is generally elevated land, from 400 to 1,600 feet above the level of the sea. The population may be estimated at 50,000 or 60,000 souls, divided into twelve tribes. For further information vid. Appendix.

The above-mentioned derivation of the name, "mtu wa nika (pl. watu wa nika), men or

dwellers of the wilderness," is alone admissible. The country was probably given them by the Suahili (who inhabit the immediate sea-coast), at a time when the country was a wilderness, destitute of its present cultivation, though even now it would bear ten times the present population. The derivation, "watu waliolaunika kwa Mungu, people who are cursed by God," is evidently invented by the Muhammedans with reference to the pagan notions and practices of the Wanika; e.g., ku toasa kúa na heshima ya Mungu, ya mamazáo, &c., because they reverence neither God, as they eat pork and dead animals (niamá fú), nor their parents, for they go half-naked and see their mothers' nakedness. Several tribes of the Wanika are said to have emigrated from the Interior, e.g., the Rabbaí tribe from Jagga, the Kiriana tribe from the banks of the Janu River. The Turuma tribe is reported to have risen from the slave establishment of a Portuguese, named Bana Kitíju, when the Portuguese were in the possession of Mombas.

MNIMU, *s.*, a large fish.

M'NIÓ, *s.* (wa, pl. minió) (*vid.* minió), a worm in the intestines; if the worm is still matumbóni (entrails) it is called mjangó, if it come out, it is m'nió.

M'NIÓ or **MNIÓO** (wa, pl. minió), or **MNIORÓO** (pl. minioróo), *s.*, chains, especially for fettering prisoners.

M'NIÓA (pl. wánion), one who drinks, a drinker; *vid.* nún, *v. n.*, to drink.

MNIÓFU, *s.*, adj. = alienióká, *lit.*, one who is straight or upright, who speaks and acts straightly or uprightly, without changing his word or conduct; alekeáo ni pá pulé, hageúzi tena.

MNIÓOFU, *s.* (wa, pl. wa—, wa), sluggard, idler (*Fr.*).

MNIÓOUE, *adj.*, weak, feeble: (1) unióngo wa mullí, weak in body; (2) mnióngo wa mali, weak with regard to property, hama mullí; (3) mnióngo wa watu, hana rafiki, ni mgéni, or of low family, without friends, a stranger.

MNIÓORE, *s.*, a tree or shrub with very pretty flowers.

MNIÓZI, *s.*, a sharer (ku nió, to share), a barber.

M'NO, *adv.*, very very much; kuba m'no, very great, exceeding'y, excessively. Mno stands always after the word qualified by it.

MNÓDA, *s.*, a little animal (*Kin.* fugu).

MNÓFU, *s.*, fleshiness = niáma isiokúa na mfúpa na miba, niáma tupu, meat which has nothing but flesh, without bone or fish-bone; mnófu wa gnombe, wa sámaki (niáma túpu) (*cf.* jiniango).

MNÓGA, *s.* (pl. minóga) = tómbako mbíti, the green leaf of tobacco.

MNÓKO, *adj.*, fat (*vid.* nono).

MNUNÚZI, *s.* (pl. wanunúzi), a purchaser, a buyer; *vid.* nunúa, *v. a.*

MO, there or therein; mamo humo, there inside.

The particle *mo*, which denotes place or the inside of anything, is used in connection with the particular object spoken of as being there or therein or not. Mungu aliumba nti na bahari na kulla kitu kilijómo = kilijo mámo, *sc.* katika nti na bahari, God created the earth and sea and every thing which is therein, *sc.* at the place or thing spoken of. Tia kitu hiki mamo ndáni, put this thing therein. In this instance mamo is used in an absolute sense. The hearer knows to what object the speaker refers. Hamo matoni-muakwa, he is not in his or her eyes = he or she loves him not. Yasiwé-mo, may there not be inside, or may not be therein, *scil.* water (maji), in the jar.

MOALLI, *v. p.*, the island of Mokilla.

MÓVA, *s.* (ya), furnace, a kind of oven used by the Arabs on their vessels for making the mkáto wa feroféro (bread of red ntáma, cultivated in Arabia, called ntáma wa shéheri by the Suahili). The mofu is of a circular form, about 2½ feet high, 1½ in diameter. It consists of small sticks bound together, and is lined inside and out with a thick layer of clay, to prevent it from burning. After the oven has been heated, the loaves are stuck on to the edge of the inside, and the opening is covered till they are baked. The writer of these lines has on his voyages always relished this kind of bread when it was still somewhat warm (mukato wa mofu).

MOHULLA, *s.* (Arab. مهلة), a fixed time, a term.

MOJA, *num.* (pl. mamoja), one, same; mamója pia, it is all one (*scil.* mambo, state, matters); moja moja, one by one; mtu mmoja (or fulani), a certain man; moja haada ya (wa) moja, alternately; moja wapo, any one; neno moja, one word, one matter.

MÓLA, God; Móla wa-ku-áni kazi! may God help thee in thy work!

MÓLINA, *s.* (Arab. مولانا), our Lord (*vis.* God in the Muhammedan sense).

MÓMA, *s.* (Kimvita, báfe), a kind of snake.

MÓMA (or **MOÓMA**), *v. n.*, to flow off, to spread in all directions by flowing; maji ya kionda ya-ni-móma; wíno wamóma or wamma, the ink flows or runs over.

MOMIA (or **MOMÉA** ?), *v. obj.*; wíno wa-ni-momia mno, ni maji matáfu.

MOMBAS (or **MOMBARA**), *s.*, the Arabic name of the island of Mombas; the native name is Mvita. The Wanika call it Kizúáni, or properly Kiziwáni, the island by way of eminence; the Wakamba call it Kidiamóni; the Wasambara

name is Ngomóni (castle, there where the castle is). *Pros.*, Mombáa kúla kua ku papassa — kua ku tafuta kua shida, hakuna teñri kama Unguja; i.e., at Mombas things must be sought with difficulty, whereas at Zanzibar everything is ready. The Galla know (1) the Worra (house, family, tribe) Mombáa; (2) Worra Wárdia, the region of the Oai river; (3) Worra Lanne, the house of Lánu; (4) Worra Hawinse, the house or tribe of Patta.

МОНБА, *n. p.*, Bombay in India.

МОНГО, *s.* (vid. mǝngio), the back (cfr. maǝngo); dim. kijongo.

МОНГУ, *s.* (pl. miǝngu), mite, weevil.

МОНИОКА, *v. n.*, to be brittle, to crimp (= furu-chika); shoka linamonioka; mtu alio monioka pua (i.e., mti sickness).

МОНСО, *s.* (huyu), pl. id. (with hawa), a wild-cat.

МОНА, *s.* (wa, pl. miǝna), a bag in which an inferior kind of rice exported from India is packed (mtelle wa mǝna). This rice is mixed up with dirt, little stones, &c. (cfr. gunia); miǝna mináno yamekuja, eight bags of mǝna came.

МОНРИ (or муонри), *s.* (wa, pl. miǝri); mǝri wa gnombe — mafuta magumu maeupe or maeupe, tallow, fat; kungíwa and shíkoa ni mǝri; Kíníassa, ndáruuna.

МОША ? (= muosa or muosha) (pl. waosa), a cleanser of the dead?

МОШИ, *s.* (wa, pl. miǝshi), smoke; mioshi miǝngi; moshi wa motto; moshi unasináma unafania thummi, the smoke stands upright, it forms a pillar.

МОСИ, one (mmoja) (in counting); ya mosi, the first.

МОСИМУ (or m'simu, mosum or maussem, or mumi) (Arab. موسم, pl. مواسم), remarkable epoch, the periodical winds, northerly winds; vid. m'simu.

МОСКИТИ, *s.* (vid. mesghidi), a mosque; unionioho moskitini Ingesa, show me the English Mission (or mosque). Maneno ya Kiingroza, English language.

МОТА, *s.*, plaiting; hauna mota; ni usitu wa jamfi, maganda ba-a-fai, hauna mota, it is unfit for mats, having no mota (R.).

МОТЕ (properly муоте); e.g., nuiguui muote, you all.

МОТО (properly mǝoto) (wa, pl. miǝto) (cfr. ku uta), fire, heat; lit., that which gives warmth, warming matter; ya moto, hot; ku pata moto, to get hot; viko vitáno or pahali pa tanu tunaóna ungi wa m'oto (the Swahili do not much like the plural).

МОУ, *s.*, contracted from mǝgũ, feet; e.g., a slave says to his master, Nashika mou (magu), I seize your feet, i.e., I reverence, honour thee; Naosha mou, I wash thy feet. These terms refer to

honouring and greeting masters on the part of slaves or inferiors.

МОХО (properly mǝho) (wa, pl. miǝyo or niǝyo), heart, soul (physically and spiritually), mind, self; will; ya moyo, heartily, willingly; muogni moyo mchácho, fickle; dim., kijǝyo (vid. sebu); moyo wa niuma; moyo wa mbelle. Ku tia moyo, ku simika moyo, ku kusa moyo, to encourage. Moyowakwe uwápo, his mind is present, presence of mind; moyowakwe haupo or hapo, his mind is absent. Miyo wa kansu, the bosom of a native shirt; the slit reaches from the neck to the heart (cfr. kinéna cha suruali). Moyo wa ipu, the inner and most virulent part of a tumour; suisui niyojo zétu, or miyojo yetu, or nafsi zétu, we, ourselves.

МПАГАЗИ, *s.* (wa, pl. wa—) (vid. ku pǝgá, wǝgá; ku pagáza), a carrier, bearer, porter; mpagázi wa mali, bearer of property, e.g., on a járo, i.e., trading or travelling expedition. The traveller requires many wapagázi (bearers of loads).

МПАЛИ, *s.* (wa, pl. wapáli), a giver, a liberal person (cfr. kú-pá, to give).

МПАКА, *s.* (wa, pl. mi—), a border, boundary, limit; mpáka úti, the mark of a boundary; usipita mpaka úti (vid. uti) uliosimikoa, do not pass over the boundary-mark which has been erected. Usually the natives fix upon a tree or river or rock, &c., as the mark of boundary, but when these are not to be had they put up an úti, a piece of wood representing an mpáka intí (boundary-tree). Mpaka mmoja, adjacent; ku weka mpáka, to fix the limits or boundary of —; ta-ku-weka mpáka, ndia fulani usi-i-pite.

МПАМБА, *s.*, a cotton plant, pl. mipamba.

МПАМИ, *s.* (pl. wa—), a person dressed up with ornaments (vid. ku pamba).

МПАНА, *s.*; usho mpána or mǝféu, a broad or long face.

МПАНДА, *s.*; nti ya mpánda, the country of ascending, ascent (ku panda jũ), is the higher region to the west of Mombas, or the sea-coast in general: ku nenda upanda, to go to the high country; oppos. to n'enda mpanda is ku teremúka poáni, to go or descend to the coast.

МПАНДО, *s.* (wa, pl. mi—); (1) majira ya ku panda mbéu nti, the time of planting the seed; (2) the manner in which the several settings of a plantation are placed. Mpando hu si mema, ni mpando wa Kijómbe, this planting or setting is not good, it is not planting after the manner of the Swahili, who place the several sets at some distance from each other, ku pata nafasi, ku tarabba, kúa nene; laken Wanika wagagagaga, wilimo winasongána, wikiméa winafania ukundu, wikáwa mahindi máfume, i.e., madógo madógo; mahindi kua kúa

mpamaja, yafuina fugúto, yanavia. Mpando wa pili, wa tatu, the second or third time planting takes place, for instance, when the guinea-fowls (kanga) have destroyed the first seed by eating it up. (3) The furrow into which the seed has been put (cfr. ku piga mena); e.g., mipando kumi ya mahindi, ten sets of Turkish corn.

MPANGO, s. (vid. pango); mpango wa pánia, a mouse-hole.

MPANJE, s., vid. ndizi.

MPANSI (ku panda), a planter, sower.

MPAPAYU, s. (wa, pl. mi—) (Carica papaya) (Dr. St. writes mpapayi), a papaw-tree.

MPARAMÚZI, s. (pl. mi—), a tree which is said to be unclimbable.

MPAKÚZI, s., a huddler (vid. parúa, v. a.); mpakuzi wa kazi, one who huddles up his work, and consequently does it badly.

MPÁSI, s. (pl. wapási) (from ku patá), a getter, one who gets, becomes rich, apatayo kitu cha marthúwa; usishindano nao, ni wapási wale, laken haufikili tájiri.

MPATANIMU, s. (pl. wa—), one who brings about an agreement or understanding, a peacemaker, mediator (ku patá, patánu).

MPATTA, s. ~ m'ti wa ku tumbá, una daua ya kiónda, a small shrub, used for curing wounds.

MPÉA, s., a tree on the coast.

MPÉEKUA, s. (pl. wapéekua), a person sent, a missionary (St.); but mpeekua is doubtless an erratum, instead of mpelékua (from ku péleka, to send).

MPÉFU, adj. (vid. pefúka), he who is come to full growth, fully ripe; mana mpéfu, an adult, full-grown youth; embe hili péfu = embe tosa (pl. macembe matosa), karibu na mbifu (mabifu), the mango is come to its full growth, but it must yet become tender and ripe, which is known by the touch (vid. tosa, lu).

MPÉKETÉFU, s. (= ndanguifu) (vid. pokéta, v. a.), one who talks ill of or who bewitches a thing.

MPÉKÚE, s., a tree; cfr. kuékua and puékua, page 175.

MPÉKÚZI, s., one who scratches like a hen, an enquiring, inquisitive person (vid. pokúa).

MPÉLELEZI, s. (pl. wa—), a spy; vid. peleléza.

MPENDEFU, s., one who loves (?).

MPENIEMI (vid. pénia, v.) = rubani, mpelekézi, one who shows others the way, and counsels to enter, e.g., to invade a country; Judas ame wa peniesoa Mayahudi kua sirri, ku-m-shika Kristos; Judas ame-m-pelekéa Kristos Mayahudi kua uerúfu or hila.

MPÉNZI, s., one who is loved, a favourite.

MPÉRA (for MPÉROA), s. (wa, pl. mi—) (Psidium pyrifolium), the guava tree; péra (la, pl. ma—), the fruit of it, which is very agreeable.

MPERAMPÉRA, adv. (cfr. msobemsobe or maimbá); ku enda mperampéra, to swing or move about, to fluctuate like a corpse floating in the sea.

MPÉSI (or MUEPEZI), adj., quick, hasty, expeditious; mana huyu ni mpesi, arudi haraka ndiani, this lad is quick, he returns quickly; mpesi wa ku tambúa neno kua akili, quick of comprehension; mtu huyu ni mupesesi, ana mukono mupesesi, laken kazi si njema, this man is quick, works quickly, but the work is not good.

MPETEPU, adj., s. ?

MPÍA, s. (vid. mkúa); mpia na milána na mkomafi are one tree (ni mti mmoja); the milana on the coast watúa mizi, na mizi yatúa wana, which are called kúa, and the trees which grow out of them are called mikúa. The fruit of the milana when it is yet young (janga) is called pia, and the tree mpia; but when it is become pefu the fruit is called komafi, and the tree mkomafi.

MPÍA, adj., new, fresh, whole; niumba m'pia (or niumbá pia), a new house; mti mpia, a new tree; kasha jipia, a new box; neno jipia, a new word; maneno mápia, new words (cfr. pia).

MPIGA KULÚLU, s., a species of thorn-tree.

MPIGA RAMLI (pl. wa—), lit., one who throws sand (ramli, sand in Arab.), a prognosticator of fortune (by diagrams, instead of sand as was formerly the case) (St.).

MPIKO (pl. mi—), a pole to carry loads on; ku tukúa mpikóni, to carry on a pole over the shoulder (St.); ku boba, to carry a child on the back in a cloth.

MPILPILI, a red-pepper shrub.

MPINDANI, adj., s.; mpindani wa muli (= muili. wakwe unapindána or unapindamána or unasusu-ána), one who is crooked or bent in body, paralytical.

MPINGANI, s. (R.) ? cfr. pinga, v. a.

MPINGO, s., an ebony-tree (black wood used for making handles of knives, &c.).

MPINI, s. (pl. mi—), a handle, haft.

MPIRO, s., vid. mapiro, s.

MPÍRA, s.; mpíra wa mtória (cavutcheu). The milky substance (utomfu) of the mtoria tree is boiled and mixed up with human hair to make it strong. By this manipulation the Swahili boys obtain the mpíra, a kind of ball, with which they play, throwing it on the ground, and catching it when it rebounds. Ku toza mpíra (pl. mipíra). Dr. St. takes mpíra for India-rubber, an India-rubber ball.

MPÍRI, s. (pl. wa—), a cook (ku pika, to cook).

Mrisi, s. (wa) (from ku pita), a passer-by (R.).

M'ro, s. (wa) (*Kimrima*) = mtória (*Kimvita*). Mtória wafania tória or kipo, hence the tree is called m'po in the *Kimrima* language. From the utómfu wa m'po the boys make the mpira. Po (la, pl. mapo), the fruit of the m'po tree.

M'róa (or m'rúa), s. (wa), a distant land. M'póa wa báhari, the sea-coast; to be distinguished from poáni ya bahari, sea-beach. Ku nenda poani, to go to the beach. M'póa comprises the extent of the coast where ebb and flood take place; it is not the great sea, but that part of the sea where boats go. M'póa (pl. mipoa, ya); poa or poani (ya, pl. za); mpoani ni mahali maji yapóko or yapóamo, katika báhari kú hayápoí, i.e., mpoani is the place where the water ebbs, but on the great sea it does not ebb; but poani = mfúo, nti kafi, mtanga meupe, kando ya bahari. Kua poani watu wapita kua mágu, laken mpóani kua dau. Kipóa is a small space where the bottom of the sea is laid bare at ebb-time; hapana pana kipóa cha maji, jamba (kianaba) cha oukána, here is a dry place, without water, the rock is seen. M'póa ya or wa Suahili, bahari ya Suahili, barra ya Suahili, the Suahili coast, the Suahili sea, the Suahili land or mainland. Mpoa hi yenda sana sana, but mpoa ile inakuenda kombokombo, this coast or sea-board is straight, that coast is winding.

Mpófu, s.; mpófu wa mato, a blind man (= mtófu wa mato); vid. ku pofúa, pofúka = tofúa tofúka, tota mato; mtu alipofúka mato, a man who is spoiled in regard to his eyes = who has spoiled eyes; mbáai pófu, spoiled mbáai; hindi pófu, mahindi mapófu, hayana tembe or kitu udáni, yamevia kua júa (vid. ku vía), the Indian corn (maize) is spoiled, there are no grains in it, it was burnt by the sun. Dr. St. takes this word for the "eland."

Mpókési, s., a receiver (ku pokésa, to receive); cfr. mpenési.

Mpóle, s. (Kipemba) = mtu mpumbúfu (*Kimvita*); vid. upóle, s.

Mpomóshi, s. (wa), a ruiner, a destroyer; vid. pomósa, v. a.

Mpóndo, s. (wa, pl. mi—) (cfr. mgalli), a large pole with which the sailors push the boat along; kipondo is a small pole; pondo (ya, pl. za) is of middle size; letia pondo ya ku sukumia dau.

Mpóró, s. (wa), the areca-palm; mti uviáo pópó, a tree which bears the pópó or betel-nut, which the natives chew together with lime (toka) tom-bako, tambu (betel-leaf); cfr. mbóbo.

Mpóroja (cfr. mforoya or mforoja), a tree.

Mpósi, s. (cfr. ku pása, to cure), a physician; mpósi ni Mungu hapana mana Adamu, a-m-pósi muensíwe. The Muhammedans call him an infidel who uses this word with regard to a human physician (ku pása). God alone is the mpósi, and no son of man can cure his fellow-man. However, they use the word tabibu for "physician."

Mpotéru, s.; (1) aliepotéa ndiani, a man who has taken the wrong way, who has gone astray (vid. ku potéa, v. n.); (2) aliepotéwa ni akili, asiokúa na heshima, a man who acts irreverently or indiscreetly, does not distinguish the rank of persons, the honour due to superiors or parents, &c. (mtu asiokushima watu); (3) (ku potéza, v. a.) a destroyer, a perverter, a wasteful person.

Mpotézi, s., a corrupter; aliepotéza kitu, mali, one who wastes or spoils things, property, &c.; vid. potéa, potéza.

Mpóto (or mpotófu or mporotózi), s., a wilful, obstinate, perverse person (ku potéa, potéka); mtu asiokhika akili ya mtu mungine ela ya nafsi-yákwe bassi, an obstinate man who endeavours to carry his own point in spite of all remonstrance and counsel of others; mtu asiokungóka, yuwashika akilikakwe tu, ndio mpotófu wa maneno, capricious, wilful, obstinate, good-for-nothing.

Mpotole, s. (R.) = mbishi, obstinate.

Mpuke, s. (pl. mi—), a bludgeon, a short thick stick (St.).

Mpujeru, adj., s. (ku pujáa), shameless, beggarly.

Mpumáru, s. (pl. wa—), a fool (ku pumba, v. n.), stupid, silly.

Mpúnga, s. (wa), paddy, rice, which is growing or still in the husk, opp. to mtollo and wáli; mtollo is rice cleaned from the husk, wáli is boiled or cooked rice; mpúnga is in general every flower or bloom which has this shape (mahindi, &c.) (Er.).

Mpungáti, s. (pl. mi—), a species of cactus (St.).

Mpungúfu, s., one who is wanting, or destitute of something (ku pungúka). (1) Mpungúfu wa akili = yuna akili juje, of little intellect. (2) Mpungúfu wa unguána, aliepungúka, asiokúa muunguána halisi, si kiwálo cha unguána, one who is not born free, one who has a defect in regard to his freedom. His mother, being a suria, a slave and concubine of his father, was enfranchised, and in this way he became a free man; akigniáa mno, atáúsoa, if such a one behaves himself proudly he will be sold. Therefore persons of defective title to freedom (wapu-

ngufu) are very humble, being mindful that they have no full right to freedom, and that they can be sold again. (3) Muózi mpungúfu, when the mouth has only twenty-nine days.

MPERUKUHÁNI, s., one who does not perform that which he has been ordered to do, but who does something else, though he knows that he is wrong. In general, careless, unmindful.

Mrízi, s. (pl. wa—), a chatterer, talker, prater; vid. puzika.

Mríhba (or mráhbā), s. (wa, pl. mi—, ya) (Arab. مربع), square, that which is quadrangular.

Mrádi (or mráthi), s. (wa, pl. mi—) (nrádi) (Arab. مراد), project, intention; e.g., miti hi ita-ni ishía or ita-ni-toshéa mráthiwangu or kazi-yangu, these poles will be sufficient for my purpose; kio mrádi, not to be ready. (Cfr. رمى, veit placendo, gratum sibi habuit; رفقاً, benopacitum.)

Mrámā, s. (wa, pl. mirāmā); mrāmā wa chombo, the violent motion of a vessel caused by the large waves of a rough sea = mwanikosuko ya jombo; cfr. رمى, jecit, projecit; رمية, jactus unus; the rolling of a ship; chombo jenda mirāmā (cfr. melézi), the ship goes by rolling.

Mráo (mrau?), s. (wa, pl. mi—); mráo wa bunduki, the match of a matchlock-gun. The match is made of the bark of the mgosa tree (vid.); mráu ni úgue wa mgosa ulio na magofi manéno; watu wapouba ngofi ya nde wa-i-tupa, laken wa anika ngofi ya ndani juani hatta ku kaúka (ngofi inatábaka nongi), ikisha kaúka, wasokóta marra tatu, wasuka mrau wa ku toléa or toméa motto. The mgosa, muombombo, mbasi, and mtaunda trees ignite readily (cfr. ulindi). (Cfr. روى, contorsit funem. Bunduki ya mráo, matchlock-gun.)

Mráshi, s. (ku rishái — ku fania harri — harri za rishái), a glass or long-necked bottle for preserving the marashii, perfume, scent. The natives take the blossoms of the orange tree and put them into a large kettle, in which a deep dish or plate is fixed filled with water. In the dish is placed an empty glass. They then cover the kettle with an iron plate, and kindle a fire both upon and underneath the kettle in order to get the moisture out of the blossoms. This moisture falls into the empty glass, and thus the perfume is caught and preserved. In like manner the natives make winio wa tembo or wa makanju (a kind of brandy). Mráshi yanika visári — ni maúa ya mjungu, lupikoa katika sufuria; maúa yanapata motto, yafanía harri, na harri

zatóna, zangia ndani ya kikombe kilijo ndani ya bákulí ilio na maji, bákulí isipassúke, the flowers of the mkadi tree boiled and mixed with oil make also a rikháni (= scent); ریح, consperuit humore locum, redogit ad sudorem (cfr. روى, planta sesamo similis flavescens, &c.).

Mréfu, adj., long; n'ti hū si mréfu kama ulū, this tree is not so tall as that.

Mregáa, s. (Arab. مراجعة); bei ya mregáa, lit., sale or trade of returning. This term refers to the custom of the Suahili, to borrow goods from the Indians or other traders of the coast, on condition that if the goods are not saleable in the Interior, they are to be returned to the lender with or without interest according to agreement. رجع, rediit; مرجع, reditus.

Mrémbe, s. (wa, pl. mi—) (cfr. mfi), an arrow with a sharp point. It is only of wood, and is generally poisoned.

Mrémbo? (R.).

Mréra, s., a tailor's term; mréra wa kibóko.

Mriha, s. (wa, pl. miriha), white sweet potatoes (badáta) (in Kijemba) (kíasi jenpe).

Mrija, s. (pl. mi—), a kind of small reed, which the natives use for making bagpipes (vid. utóte). The Wanika use this reed to suck the cocoa-liquor from their vessels (Kin. mrija).

Mriili (wa, pl. mirili), a tree, the bark of which is used to bind the poles of the native cottages. The trunk is used for making canoes.

Mrima, s. (pl. Wamrima) (ulio tini ya milima, ni Mrima, si kisiwa), a tract of country beginning with Gussi and stretching as far as the Pangani River and Kipumbui. The language and manners of this people are more related to the Interior than is the case with the Suahili of the islands. The chief divisions of the Mrima Suahili are: (1) the Wafúmba, near Wassin; (2) Kifundi; (3) Wumoyáni; (4) Kiumbagéni; (5) Mkuakudni; (6) the hills of Usambara, nti ya Mrima. Mr. Last, missionary at Mmoapwa, says, "The coast-line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima."

Mrimangao, s. (pl. ma—) (kabila), a tribe of East Africans.

Mringa, s. vid. tabiriwa. Robman takes this word also for ring-pigeon? the ring on the neck of a pigeon.

Mrithi, s. (wa, pl. warithi) (ku rithi) (Arab. وارث), an heir, inheritor; mana ni mrithi wa baba,

atîei marithi or urâthi ya babai, the son is the heir of his father.

MURITHI, a divider of an inheritance.

MURONOO, s. (wa), a liar (muongo, vid.).

MURRA, s. (pl. mi—), a leech (St.); mdudu asion-saye damu.

MURUTU, s., vid. murûta.

MURUGURA, s. (ku rungûra, to steal) (Kiunguja), a thief. Ku pindûa gnamba (Kimvita) = ku rungûra (Kiunguja), to steal and commit violence (at night).

MURUGUZI, s., a thief.

MSADA, s. (wa) (Arab. مساعد, juvit), help, aid, assistance; ku-m-pa msada, to help one = ânuî, tîba (vid. saada).

MSALA, s. (katika —) (R.)? (Arab. مسألة, questioning; ku sâli; (1) wa kaburini, by the angel; mukari wanakiri; (2) siku ya ku buathwa, by God himself; vid. buathi, r. a., page 29.

MSADAKA, adj. and s. (Arab. صادق, true; manenoyao haina mzingi, si msadaka, their words have no foundation, they are not true.

MSADARI, s., crookedness, obliquity (Sp.); cfr. مصر, res omnis homini obversa.

MSAFARA, s. (pl. mi—), a caravan, caravans; cfr. jaro or charo.

MSAFI (Arab. موفى), a wise or learned man.

MSAFIHI (Arab. مافية), a proud, perverse, impudent person ~ mufutûa, muegni kebri.

MSAFIRI (ku safiri) (Arab. مسافر), a traveller (by sea or by land); pl. wasâfiri, (wa—).

MSAFU (or MSAPHU) (wa, pl. mi—) (Arab. مصف, blank book, writing-book; kertasi ya juu kitipu kisijo andikoa; msafu wa Kuruâni (or Koruani), ni Kuruâni (or Koruâni) udâni, the book of the Koran.

MSAHA, s., the name of certain tools for digging (in making graves?).

MSAHA (or MSÂHA), s. (wa, pl. mi—) (Arab. هة), despect, loven habuit, sport, jest, mockery, derision; ku-m-lania or funisia msaha or ku-m-tezea, to make a mock of, to laugh at one, to ridicule, deride him. Fotha zina msaha? in money to be scorned? Reply: Tunataka kûla tu!

MSAHABU, s.; صاحب, socius.

MSAHALA, Arab. for chô; cfr. sahalika; cfr. سهل, laxavit ventrem.

MSAHU, s. (Arab. نسيى, one who forgets, a forgetful person; cfr. نسيى, oblitus fuit, neglexit.

MSALI, s., a kind of tree which has light wood; msâji la maonobâri, ni miti ya usunguni (pine and fir-tree?), the planks of which the Arabs are said to receive from Europe. Dr. St. takes it for "teak," which is very hard wood.

MSALA (pl. mi—) (vid. musala) (mkoka wa ku salia), a mat used in prayer; (2) a particular kind of mkoka, though it may not be used in praying (R.).

MSALABA, s. (wa) = mkatâle, the stocks — gogo la nti lililo tongoa likasuliwa tundu ku shika ruâgu ya muegni ku fungoa; ya muegni ku salibiwa; vid. mkatâle, s.; ملب, crucifixit, but ملب, cripuit, ملب, res rapta, cortex arboris. What is called msalaba with the Wanika, is termed chô at Mombas; and a post, to which the prisoner is tied, they call mku.

MSALATA, s., a quarrelsome man; vid. sâlata; cfr. صلات, durus, vehemens, acutus fuit.

MSALIHINA? msalihina mkû, athiliimu mali za wata.

MSALIKHINA, s., one who fears God; Arab. مالح, مالح.

MSALIMINA (or MSALIHINA) (pl. Wa—), a Moslem, Muhammedan; vid. Islâm.

MSAMBIA; (1) Mshambû, Mshanubûra (wa, pl. Wa—), a native of Usambûra, a country situated between the 5th and 6th deg. of S. Lat.; vid. Mr. Rebmann's Map of East Africa. (2) A tree.

MSAMBARAU (wa), a tree which bears fruits like plums.

MSAME (or MSAME?) vid. dade.

MSAMENI (or MSÂMENI), s. (wa, pl. wamamehe), (1) pardon, forgiveness, forgiving; (2) patience, respite (mûda); nadika msâmeha ya siku tâno, usi-ni-âno khâbari ya setha, I desire a five days' respite, do not ask me any news about the money; مسماع, liberalis fuit, condonavit; مسماع, liberalis, munificencia.

MSAMEAME, s., a tree.

MSAMULO, s. (pl. mi—), wooten head-rest, pillow.

MSAMIRO, s.; ku weku msamiro, to sit kneeling, to sit on one's knees.

MSANA, s., vid. msabi, s.; msana mkûba, a great artisan (?); vid. مفتح, confort; مفتح, solers manibus, industrius.

MSANAA, s., vid. kitara; upanga wa msanâa (wa mgnarizo), a sword of inferior quality, its iron is soft; chombo hiki hakina msanâa.

MSANDALI?

MSANDARUBI, s. (wa, pl. mi—), the copal-tree; matoziyakwe ni sandarûsi, its tears, i.e., gummy substance, yields the copal. This tree is found in many parts of East Africa. Its sap runs down to the roots, where it mixes with the soil, and lies buried many years, till people dig it up. It still remains after the tree has been long removed. Hence the natives dig for copal at places where now not a single shrub may be found, but where a copal-tree may have stood many years ago. The sap which lies upon the bare soil is of no use, being destitute of its crystallization in the earth. In like manner the

white sap, which hangs on the branches of the tree, is of little or no use. It is the red copal which the merchants demand, and which in my time (1844-54) was sold at the rate of 4 dollars per farasala (36 lbs.) at Mombas. Mbamba koffi, mgnamba, mtanne, msindi are miti misito, yurama; *cf.* mkungu.

MSANDIKI (or MUSANDIKI, rectius MZANDIKI, MZANDIKI) (*cf.* zandikon), *s.* (wa), an arch-liar; mtu muongo sana (= mdáku); *cf.* زنديق.

MSANGAO, *s.*, astonishment (*vid.* ku sangáo).

MSANI, *s.* (ku sání) (مَانِي) (Kin.), an artisan, especially muhuni wa juma, a blacksmith (Kiswahili).

MSANIE (*pl.* Wa—) in Kiámu, but in Kinavia this people is called Mdahúlo (*pl.* Wa—).

MSANII (or MSANIFU or MSÁNIHI), *s.* (wa); msánii wa maneno, an inventor or contriver of words or lies (ku sánii, to contrive, invent) = muguu ku aza or tunga neno mfsilimuakwe.

MSAPATA, *s.*, a kind of dance (St.).

MSARO, *s.*, a thorn-tree; mibayakwe yawasha sana, its thorns burn very much = give much pain.

MSARA, *s.* (*pl.* mi —), (1) a tree or shrub with rough leaves, used for polishing or smoothing wood, *e.g.*, a stick or arrow (*cf.* sunfilia, a dishwasher); (2) jiwe la msasa.

MSAZU, *s.*, remainder; ku saza.

MSÉ (or MZE) (wa, *pl.* wúse) (= mtu sháibu) (Kin. mshé). (1) A person of old age, aged person. (2) Senior, elder, headman of a tribe; *e.g.*, wázé wa Itabbai, the elders or headmen of the Itabbai tribe, in whose hands the guidance of all affairs of State are placed; but their power is not absolute, as it may be thwarted by the kambe, *i.e.*, the assembly or association of the juniors, or hirimu, the young men (*vid.* hirimu). The wázé and hirimu counterbalance each other in all the republican countries of East Africa. Among the Swahili this balance of national power cannot manifest itself (as among the tribes of the Interior) because they are under a government nearly monarchical.

MSOGU, *n. p.* (wa, *pl.* Wa—), a person of the Kisegeju tribe, which originally lived on the banks of the Dana River, but was expelled by the Galla. The descendants are now living between the Washinsi in the south and the Wadigo in the north, on the coast of Tanga; *vid.* Mr. Reb's Map. *Apply, re* considered a warlike people. The ~~Swahili~~ call them the makáfiri ya kwisha, *i.e.*, the most consummate infidels, on account of their abominable practices; *e.g.*, they practise circumcision twice; furthermore the husband cohabits with his dead wife previously to her being buried.

MSEKENÉKO (or MSESÉNÉKO), *s.* (= mfarithi na dau ya dákári or mbó), (1) venereal disease; (2) medicine against this disease; kiónda kinákila mbó hatta jináni, ndio ku sekenéka or sekenésha; mbo umesekenéka, the man's genitals are consumed and destroyed. The natives know a tree which they call msusu mko. This tree has misi (*vid.* msi) which yield a gum called msokenéko. This gum is boiled in water, when it becomes red like blood. The water is drunk by the diseased person, and the genitals are washed with it. Besides, they put some ointment, consisting of various ingredients, upon the sore, until it is cured. Jealous husbands secretly apply the msokenéko medicine to their wives, in order to infect with the disease any other person who might lie with her during his (the legitimate husband's) absence. She does not know what her husband has done to her, nor does he go with her as long as the kiapo (ordal) lies upon her. Hence immoral characters take another medicine in order to guard themselves against the infection from a woman whom they suspect of lying under the kiapo of her husband. Mr. Erk. takes the word for "cancer on the penis."

MSELEKHI, *s.* (wa), the reconciler.

MSELEKHISHA (or MSELHISHA or MSELUKHISHA), one who reconciles or makes peace; *vid.* selhisha, *v. c.*

MSEIMU (or MUMINI), means "a Muhammedan," in opposit. to mzuia (*pl.* wa), a heathen.

MSEMBE, *s.* (wa); mtu huyu ni msembe wa kazi, this man is slow in carrying on his business (*cf.* mkálifu), or yuna kazi kisembe, or kasi ya polepole, he avoids business or work as much as he can (*vid.* ku shúa), he is careless.

MSEME, *vid.* msame; *cf.* dade.

MSEMI, *s.* (*pl.* wa—), a talker, a speaker; ku sema, *v. n.*

MSENGE, *s.* (*pl.* wasenge), a liar? (Erk.); *cf.* ku sengénia.

MSÉTO (*vid.* mshéto or mshétu) (ku sheta, *v. a.*), a sort of food, a mixture of mtama and choko.

MSHÁBÁHA, *s.* (wa) (Arab. مَشَابَهَة), likeness, form; *e.g.*, mshábaha wa kanga, the likeness of a guinea-fowl = like a guinea-fowl; juo hiki na hicho ni mshábaha or sura, or mshano mmoja — sana sana.

MSHÁDARI, *s.*, brink; *e.g.*, jómbo hiki kináká mshádari, chadaka ku angúka, this vessel is on the brink, it will fall over; kináká upánde, kita-angúka, it stands on one side, it will fall (= wawa, B. ?).

MSHÁHARA, *s.* (wa, *pl.* mi—) (Arab. مَشَاهِيرَة), monthly wages or pay (Arab. shahar, month); it must be distinguished from posho (*vid.*).

MSHAKIKI, *s.* (wa, *pl.* mi—), a spit, shower; niama inakátua kidógo ikadungoa kijitini, ikasufuka

mKá ya muoto, meat put upon a little stick for roasting.

MSHÁLE (or **MSHARRE**), *s.* (wa, pl. mi—), an arrow without kijembe (vid. msharre).

MSHÁLI, *s.* (pl. mi—), a small rope of a ship (?).

MSHÁMARA (R.); *akilizakwe ai mshámara kitoáni* = *hasiku tengelá*; *neno MSHÁ* halina mshámara — *halina yakini, this matter has no truth, is not true, he has no real intellect in his head*; cfr. *مهمر*, transivit, contraxit; *مهمر*, liberalis, per-spiciat; mshámara ni áda ku tolewa zamani za kupawa ufaume, wakapáwa miji ashara ya Washahili (Sp.) ?

MSHÁMBA KÚJE, *s.*, a thorn-tree.

MSHÁNGO, *s.* ?

MSHÁRIKA (or **MSHÍRIKA**, or **MSHÍRIKI**), *s.* (*مشارك*), a partner, participator, one who is associated in business; vid. ku shiriki, ku shirikána, to be joined, e.g., kua kazi, kua chakula; wewe mshírika na selani, thou art the partner of N. N.

MSHARRI, *s.*, an angry quarrelsome man who provokes and despises others without reason — *mgómvi, mtézi, mtókózi, muanzi utengele, utango or ujango* — *mtu wa shari, a quarreller*; *mtu mbíshi atokosai watu pasipo sábabu*; cfr. *مفر*, male egit, malus suit.

MSHÁUFU, *s.*, one who has no heshima, one who does not esteem another. Mr. Erh. refers to *rukuáre*; cfr. *مشتاق*, dementavit cor ejus amor.

MSHAURI (wa) (Arab. *مشير*), a counsellor (vid. shauri).

MSHÉHERI (or **MSHÉHTRI**), *n. p.* (pl. Wa—), a native of Sheher in South Arabia. There are many Washéheri at Zanzibar, Mombas, and other places of the East Coast; they are soldiers, traders, matmakers, butchers, &c.

MSHEMÁLI, *s.*, an Arab of the Persian Gulf.

MSHÉTO (or **MSHÉTU**, or **MSÉTO**), *s.* (wa), a mixture of beans (kunde), *pojo, viáni ku sionga pamoja na ku sheta* (stir up) kua muiko, ku pata tanga-mana, a sort of food mixed with mtama (maize), *toko or pojo* (chooko in Kiung.) (cfr. msoombo).

MSHÍKI SHIKÍO, *s.*, one who holds the rudder or helm of a ship or boat, a steersman, a helmsman.

MSHÍNDÁ, *s.*, a conqueror; vid. ku shinda, *v. a.*, to vanquish.

MSHÍNDÁNI, *s.*, resisting, obstinate, refractory, quarrelsome, gainsayer; cfr. ku shindána.

MSHÍNDÁNIKI, *s.*, an opponent, gainsayer, one who lays a wager.

MSHÍNDÁ, *s.* (cfr. ku shinda), one who is vanquished; Wanika ni Washindo or Washinda wa Zanzibar; cfr. Mshinzi.

MSHÍNDI, *s.* (wa), a victor, a conqueror (vid. ku shinda) = mshinda.

MSHÍNDI, *s.*, a kind of tree; cfr. mfule.

MSHÍNDILO, *s.* (pl. ma—), the charge of a gun; vid. ku shindilia.

MSHÍNDIO, *s.*, the woad, opp. to mtándi; mshindio wa mashupáta, the ropes which are tied across.

MSHINDO, *s.* (wa), sudden noise, explosion, fame, rumour, a crash, the report of a gun; unaangika mshindo wa búnduki, wa vita, wa názi, &c.; prov. *muaneema* (a man of olden time) hakoshi mshindo; Luke iv. 57, mshindo wakwe ukatoka ukaenéa; usikaniigo kua mshindo, uta-m-rusha kunga, do not tread (upon the soil) with a noise lest you put to flight the quinea-fowl.

MSHINZI (MSHENZI), a native of the Washinzi tribe residing on the coast between the river Pangani Uambara, and Wapejeu; they are considered to be the Washinzi of Uambara.

MSHIPA, *s.* (pl. mi—), a bloodvessel, nerve, disease of the nerves, hydrocele, every pain arising from accumulation of blood; mshipa una-m-vundikia or una-m-piga fundo; mshipa wa tambázi or wa mífima, aneurism (?); mārathi ya mshipa, sickness of the bloodvessel, very common in East Africa (the people feel pain in the arteries, head, feet, hands, &c.; their pulse is quick; there are swellings on various parts of the body); mshipa, a varicose (dilated, enlarged) vein, for which Hotteluy's ointment is prescribed (R.); mshipa watambá uka-m-vivia; mshipa ku tambá mshini; ku toja mshipa — ku ton damu, to bleed; ku kanda mshipa, to feel one's pulse; mshipa wapiga, or wapuma, or watukutika, or watukuta to pulse.

MSHIRÁKU, *s.*, adj., refractory, obstinate.

MSHIRI, *s.* (wa, pl. mi—), (1) a piece of cloth, a leather girdle to fasten one's cloth; (2) a string made of various kinds of bast; e.g., mshipi wa ku sulia (futa) samaki, angling-line, net; mshipi wa ku walia or sungia mshuli, a string tied around the waist to fasten one's trousers, braces.

MSHÍRIKA, *s.*, vid. mshírika (ku shíriki or shiriki, *v. n.*).

MSHÓNI, *s.* (wa, pl. wa—) (vid. *h. th. 2*); mshón wa ngúo, a tailor; mshóni wa *dig*, a shoe-maker.

MSHÓNO, *s.* (pl. mi—), a seam, suture; ku kunga mshóno, to sew a seam.

MSHTÁKI, *s.* (more correct than mastáki, vid.) (ku shákí, *v. a.*, to accuse), accuser.

Mshuko, *s.* (ku shúka, *v. n.*, to descend, to go down), inclination, coming down; mshuko wa dóhori toward el kwiri, about 3 p.m.; mshuko wa elási, about 5 o'clock; mshuko wa magribi, 12 to 20 minutes after sunset; mshuko wa íshia or ísha, about one hour after sunset, from 7 to 8 p.m.; mshuko wa ísha, twilight, crepuscle.

Mshúmbi, *s.*, (1) a heap; e.g., mshúmbi wa mtelle, a heap of rice; (2) a heaped-up measure (*cf.* fāra); ku júa mshúmbi, to be heaped up, to be full, to run over.

Mshupáru, *s.* (ku shupáru), stupid, fool.

Mshupátu (*pl.* ma—); mshindio wa mashupátu, the ropes tied across a bedstead (*kitanda*) (a rope of mūā).

Mshupí (*cf.* shupí); mshupí wa ganda (*R.*) ?

M'ni (or mzi), *s.* (wa, *pl.* mni or nizi), a filament of the root; mni watóka shináni, ni mtóto wa shina, e.g., muhógo ni mni wa muhógo mti.

Msaia, *s.*, a kind of fish; *vid.* sámaki.

Msaiba, *s.* (wa) (مصابية, afflictio), distress, misfortune, mourning, calamity; mini nina msaiba nimefilwa ni haba; msaiba wa ndā, wa vita, wa ku fa, &c.; msaiba hu wa nini? what is this mourning for? watu wala wana msaiba mgumu or mkū, siku za ku patiliza or za malipizi, Luke xxi. 22, matemo na mapatilizio ni siku za Mungu ku shusha msaiba kwa wao watenda maovu (*R.*); مَصَابِي, noxa affecit. Notice: ku kaa matānga; ku ondóa matānga, ku kalia eia.

Msaibo (or kisibo), *s.* (wa), nickname (jina la uibu) ku m-tonia msaibo or kisibo or simo katika jimbo (nti pia oto) zima, to give one a nickname by which he is known throughout the whole district or country; e.g., Rashidi or Bana Iki amepata msaibo wa ku itoa Tatai (muerefu wa ku iba kitu, wa maneno mangi), Rashid or Bana Iki (a native of Mombas) has obtained the nickname Tatai; jimbo zina lajua jina hili, the whole country knows this name (ku-mu-andika msaibo).

Msaibu, *s.* (*pl.* wa—), one who praises or flatters, a flatterer; *vid.* sifu and wifa.

Msaipu'mno, *s.*, an excessive flatterer or praiser.

Msaio (or mziogo), *s.* (wa, *pl.* mi—), a loud, burden.

Msilana, *s.*, a virgin = muana muili.

Msikamini, *s.*, sycamore-tree? (*Sp.*).

Msikita (*pl.* mi—), ni uama ilio katiwa 'kua uerofu = mtanda wa nima, meat cut into long pieces to be dried (*Sp.*).

Msikizi, *s.*, a hearer (= mtu usikiai maneno ambivayo), an attentive and obedient person; pakāwa usikizi, where there is a hearer.

Msiima (or mziima), *adj.*, healthy, whole, grown, e.g., mtu msiima, a grown person.

Msimamizi, *s.* (*pl.* wa—), an overlooker, overseer,

steward, the headman of a plantation (*cf.* ku zimama); msimamizi wa watuma, a slave-driver.

Msimba, *s.*, *adv.*; ku enda msimba, to move like a corpse floating in the water; *cf.* mperampara and msobemso; ku oléa msimba, to float.

Msimbati, the name of a tree in the south, the wood of which resembles that of the mkia,

Msimbo (*pl.* wa—), msofu, bad name or fame.

Msimisi (or msimisi), *s.*, (1) (mtu aliesama majini, aliekufa), one who is drowned; amerika jombóni akasisimia, haukwonekana ufukwe aliekufa, hakusikia ju tena, he jumped from the ship and was drowned, the manner in which he died was not observed, but he did not appear again above water; (2) one who borrows goods from another, and having received them, escapes, a swindler; from ku simia (zimia), to grow cold, to abate in love, and then to borrow money and escape; ametóka nali ya mtu akakimbia, amesama ulimenguni, hakuonekana tena.

Msimu (or mziimu), *s.* (wa, *pl.* wasimu), a mighty evil spirit (*Kisumbāra*) (*vid.* wasimu and ku simu); ku peleka kitu msimuni (mzimuni), to pray for rain.

Msimu (*Arab.* mūsūm; *Kihindi*, mōsam), monsoon. Mind the great seasons of the year in East Africa: (1) Musimi, the time of the northerly winds (*kazkazi*) in December, January, and February; (2) masika, the rainy season in March, April, and May; (3) Kipúpue, the cold time; (4) Damani or muka, about the end of August; (5) Kusi, the southerly winds begin to blow in April and cease in October; (6) between the southerly and northerly winds is the time of the easterly and westerly winds, tanga mbili or malelezi.

Msimdano, *s.*; mpunga wa msindano, *vid.* kidunari.

Msimdarusi, *s.* (*vid.* mfule), a tree.

Msimvi, *s.*, a subdivision or species of mangrove, very hard (*R.*).

Msinga (msinga), *s.* (wa, *pl.* mi—), (1) a native beehive constructed of the trunk of a tree, which is hollowed out and placed between the branches of a tree; ku fuga niuki, to rear bees (*cf.* niuki); (2) a cannon, gun; ku piga msinga, to fire a cannon.

Msingi (or mzingi, or mzingi), *s.* (wa, *pl.* mi—), (1) a small trench which is dug to carry off the rain-water (msingi wa maji ku pita); (2) a trench cut to commence the building of a house of stone or wood (mashimo ya ku jenga nyumba ya máwe au ya miti); ku piga msingi or mzingi, to dig or lay the foundation of.

Msingo (or mzingo), *s.* (wa, *pl.* mi—) (ku singa = ku sungika nima), (1) turning, rotation; msingo wa bahari (*vid.* kisingo ja mto, the serpentine course of a river), eddies in the sea; (2) a cir-

cular seem or joining in making a basket or boy; ku shona misingo or mduara wa kikupu; ushone kitumba misingo mmoja.

Misizi (or **misizi**), *s.* (wa, *pl.* wa—) (ku sinai or ku singa = ku sunguka or tombéa ku tafia mtumke kwa nde, ku singia mke wa mtu), an adulterer, whoremonger; *vid.* sinai and singa (or zini, singa), *v. n.*

Misitu, *s.* (wa, *pl.* wa—), a concealed one, one who does not appear, who is not known to be alive or dead (*cf.* misisimi).

Misipor, *s.*, a kind of fish.

Misiro, *s.* (wa) (ku siru, ku ata kitu), anything which a person does not eat for medicinal reasons; *e.g.*, masira ni msirowangu, sili, ya-ni umisha matumbo, milk is a thing which I avoid; I do not take it because it gives me pain in the bowels; mimi una msiro wa mama, sili, I abstain from meat, I do not eat it; msira ku ona ~ mtu mlasi, one who cannot see another eating without eating also.

Misirri, *s.* (*pl.* wasirri), one trusted with secrets or mysteries, a confidential person; *cf.* sirri, مسرر; clanculum habuit, celavit rem; مسر, arcumum, secretum.

Misishi, *s.* = maika watu, mtimba makaburi.

Misimisi (or **misimisi**), *s.* (ku sisimia or simia = ku potea mara moja, to disappear quickly), one who disappears suddenly; haonekani tena ulimenguni; amesisimia ulimengu; *vid.* simia, sisimia (reduplication); *cf.* zizima.

Misimo and **misimu**, *s.*, *vid.* mnisifu.

Misio, *vid.* misiso.

Misisi, *s.* (wa, *pl.* mi—); misisi ni tunda la mkoko. The misisi is used by the natives to blacken and thereby to strengthen the mshipi of the fishermen. It is also used to make ink. The bark is first pounded in a mortar, and then boiled in water with the addition of a little vinegar. It is afterwards strained off. The Swahili believe that the Europeans make their ink from the blood of mice (*cf.* also ngisi).

Misizi, *s.* (Kipemba), *vid.* barazani.

Misito (misito), *adj.*, heavy, difficult; kitu kisito; kasha sito, makasha masito; kazi nsito, nati msito.

Misitu, *s.*, a forest; msitu wa miti, a thick forest.

Mselima, *s.*, the head of the Moslems; sultani wa Mekka ni sultani wa Mselima, the king of Mekka is the king of the Muhammedans (*vid.* Islam); *cf.* Mselimu and Mumini, Muhammedan.

Mso, *s.* (wa); mso wa kuku, a hen which will shortly lay eggs for the first time (*vid.* farauga).

Mso, *s.* (wa, *pl.* mso), a measure of 60 pishi,

which make a gésila (in Arabic) or 4 viganda (bags).

Msoa (or **msoani**), *s.* (— kundi), a large band or company of men; ku jitia msoani katika ndia, to join a large band or society of men on the road, not to walk or travel alone; ku ji tia kundini la watu, ku shirikiana na kundi; *e.g.*, watu wa Saidi wanajitia msoani na Wasogoa ku gaya watuma Nguini, the people of Said joined the Wasogoa to seize slaves in the country of Nyā; ku-m-tia mtu msoani, to make man accomplice in a crime; fulani aantiwa msoani, N. N. went with others to war, or on a journey (amoa-andamiana nao).

Msoke **msoke**, *s.*, *adv.*, turned to one side, bias, to bias. Jumbo kienda or kija msoke, hakina tanga na nanga, chafuata pepo basi, nanga imekatika, the ship goes or comes sideway, because it has neither sail nor anchor; it follows only the wind, because it has dragged its anchor; it moves like a tipsy man. Msoke, *vid.* peporika; hakifuizi, it does not go straight forward; ku mshuri, to go up and down lengthwise (R.).

Msofu (or **msofu**), (1) *s.*, one who is accustomed to —; msofu wa bahari, an expert mariner (*cf.* ku soa, *v. n.*); msofuwangu, one to whom I am accustomed; msofu wa ku zā = alimsoa ku viā; (2) *tame*, said of a batta

Msofu (or **msofu**), mtu huyu ni msofu wa hapa.

Msofu, *vid.* mkokotofu.

Msofu (or **msofu**) = sawadi (Kinrima), used in order ku fumba.

Msofume, misfortune? (R.).

Msohali, *s.*, a lazy fellow; one who is always behind others, especially on the road; muegwi usiri, alaini usiri, msito wa kuondoka, muegwi ku kawa mso.

Msomari (wa, *pl.* misomari, ya), an iron nail;

مسمر, res qua ligatur, clavus ferreus, to be distinguished from msumari, (or msumari), clarinet, from مسمر, ceclinet organo, quod oro in flatur.

Msombo, *s.*, a porridge of cooked beans (R.) (*cf.* msheto or mmeto); tutu, when cooked together with mahindi; tangalini, when kundu are cooked together with mitama and mahindi.

Msombo, *s.* (wa), a drum of a long form (ngoma nifu); mandonda is its tune (mlilo). In the present language msombo is called gogo (ku toza gogo, to play the gogo, long, trunk-like drum), and its sound is called boma la gogu; it is beaten on special occasions.

Msonge **msonge**, **msongo** (matata) haya ni maongo songe, the words press each other from plenty (R.).

MSÓNGI, *s.* (ku songa, to twist, plait), a twister.

MSÓNGO, *s.* (wa, pl. mi—), plaiting.

MSÓNIA (*vid.* sonia, *v.* n.), abuse, contempt; properly, to snuck, to make a clicking with the tongue when inviting to coitus (obscene)?

MSÓNIO, *s.* (pl. mi—), a whistling.

MSÓNO and MUONO (*vid.* misono and miono), snorting, snoring.

MSONOBARI, *s.*, a kind of tree with light wood, from which planks are made (*cf.* msúji); fir-tree, which is not found in East Africa.

MSORA, *s.*, *vid.* muári.

MSORORA, *s.*, a small tract of cultivated land (R.) (ku lima).

MSÚDI, *s.* (pl. wastúdi), a skilful workman; *cf.* Pers. **أَمْتَدَّ**, magister, magister principis pueri dominus.

MSUHAMILI (or **MSUHAMILI**) (pl. wastahamili) (*Arab.* مستحملي), a long-suffering, patient, or enduring person; *cf.* hamili or himili; *cf.* حمل, portavit onus in dorso, patienter tulit.

MSUHIPI, *s.* (*vid.* ku stahi, *v.* a.) - mtu astahie or aheshimúe watu, one who gives every one his due honour, respect, who knows how to distinguish rank and to regard it mueléwa wa mambo, yuna akili, mambo yame-mu-eléa.

MSUHIPI, *s.* = mtu aliestahiwa, alieshimiwa, aliepata ustáhihi kua kustahiwa ni watu, one who is honoured, honourable, gets honour, is to be honoured by others.

MSÚKI (or **MSÚTÁKI**), *s.* (*Arab.* مشتكى) (ku stáki). an accuser, impeacher; muegni ku-m-sherri, mtu, ku-m-shika ku ónda nai shorrafúni. In Arabic the msútaki is rather one who complains of his own lot than of another's illdoings; *vid.* هكرو (eighth form).

MSUAM (or **MSUAM**?), a certain part of a boat or ship.

MSÚMI, *s.* (wa, pl. mistári) (*Arab.* مسطر), line, a line ruled; ku piga mistári, to make or draw a line.

MSUATULADI (mátulati?), mstaulada = ni mtu apendaye uzúri m'no (R.).

MSUTIRI? (R.).

MSÚPELE, *s.*, a custard apple (St.); *cf.* tope tópe, konokóno matomóko.

M'SU, *v.* n. (kú msú), to sink, to be submerged, to founder; jombojangu jana kimómsu or kinasusu, my vessel foundered yesterday = kinagúriki, kinasama or kinasisimá; suisui tulimsu, we were wrecked.

M'SU, *s.*, sinking.

MSÚHA, *s.* (wa) (*Arab.* مع, sanus, integer) = suafi, hana kombo, clear, genuine, faultless, not

crooked; manenoyangu ni suafi, bayana kombo, or makossa, my words are genuine, there is no crookedness or fault therein.

MSUÁKI, *s.* (wa, pl. misuaki) (*Arab.* سواك, dentifricium seu lignum, quo os et dentes defricantur), a fibrous shrub of which the natives make their tooth-brushes (wa ku sugulia meno). It is usually taken from the mzambaránu (zambarau tree), the end of the stick or twig being chewed until it becomes a bunch of fibres. Creepers are also used; *vid.* ubugu.

MSUÁNI (MSOÁNI), *s.* (wa), a piece of cloth which serves as a veil for Muhammadan women; kisúu (pl. visúu), a fine cloth used by the men as a turban.

MSUBUKÚO, *s.*; e.g., ku-m-tukúa or thukúa tafúni, to graze the cheek.

THUKULIWA, *v.* p.

MSUDU (or **MSÚTU**) (wa, pl. mi—), a large bed-curtain (of various colours) used by the Suahili to hide their bedsteads. This curtain generally consists of red printed cloth (ku tandika msútu).

MSUFI (*vid.* msúfi) (pl. mi—), a large tree which yields a kind of silken cotton.

MSÚKA (or **MSÚKA**), *s.* (wa, pl. wasuka or misúka), Kinika; in Kiswah. iblis, shetáni, pepo, evil spirit, devil, demon = pepo asukai ju ya watu (ku suka, to disappear after diving; ku sama na ku suka, to dive and reappear) (*vid.* kisuka or kizúka).

MSUKA, *s.* (2) (wa, pl. mi—); msuka ni nta ya jembe or ya kisu mgiayo mpinini, the point of a native hoe, or knife, or axe, or hatchet which is put into the handle; the iron point of a jembe.

MSUKANI, *s.* (= sukuni, ashikai sukáni or shikio la jombo), the steersman of a vessel; *cf.* سكتان, anchors, also gouvernail.

MSUKANO, *s.*, *vid.* keke.

MSUKAWANO? (R.), the round piece of wood of a keki around which the nta goes.

MSUKI, *s.*, (1) a twister (msusi); (2) asukai maziwa ku pata siaghi.

MSÚKO, *s.* (wa, pl. mi—, ya), plaiting, the manner of twisting mats (ku suka, *v.* a.).

MSULUKHIFU (or **MSULIKHIFU**) = mlekéfu, muongofu, msófu, mtu aliesulukhia, a peacemaker, one who has the rule, ruler.

MSUMARI KU FIGA, to play on the clarinet; مسماري, cecinit organo.

MSUMENO, *s.*, a saw, lit., a sword or knife of teeth.

MSUMKULE, the name of Liongo's sword (St.).

MSUNDIKI, *vid.* msandiki, *s.*

MSUNGU (MSUNGU), *s.* (pl. mi—), skill, ingenuity, hence Msungu, European (pl. wasungu) = watu wa fikira, wasungu wana misungu, the Euro-

peas are thinking and skilful men, who perform strange things.

MTUNBO (MUSBO ?), the handle of a native mill-stone (of the upper mill-stone for turning it round); (2) poker; wa ku fania motto ?

MSUNSOA (or MANDSE, Er. MSUNBO ?) (wa, pl. mi—) (Kin. muamainsoa), a leech, blood-sucker (there are many leeches in Pemba; katika máhali pa topo). The natives do not yet know the medical use of leeches.

MSUNAKI (or MSURUKAKI), s. (wa, pl. mi—), a wooden nail or peg put into the wooden sandals of the *Suahilis* (vid. mtawanda), to be held between the toes; cfr. **مصارف**, vincula ferroa ?

MAZURI (or MZURI), adj., beautiful, fine, pretty, good; mana huyu ni mzuri; niumba mzuri, kitu kizuri; neno suri, maueno mazuri; cfr. **مزي**, forma, imago, figura.

MSURU ?

MAURCHIFU, s. = muerefu.

MSUNI (or MZUNI), s. (wa) (ku kúa maneno), a liar, contriver; mtu atoni or auuni maneno kun nafsiyakwe, yasioumbiwa; (2) msúsi, mtu asukai mkeka or makanda, &c.; vid. msúki).

MAUSO, s., the handle of the mill-stone (pl. mi—, ya).

MSUSU, s. (wa, pl. mi—), (1) = maniöya ya ukiani, hair of the tail of animals, a tail-feather; (2) a tree, the roots (nisi) of which are used as a remedy against mskenéko; vid. mskenéko).

MSUNU, s. (wa), an idiot, a novice, an ignorant man, one who being a stranger is not acquainted with the condition of a country, and who is afraid of asking the people much about their customs, &c., a circumstance of which the people of that country avail themselves to cheat him; ku susuka kua ugéni, yuwa susuka, yuwatahúyari, or yuwa khofu khofu watu; na watu wana-masúsú or wana-m-dangania; amekusújua ni watu, hatta aerefikúe or asócúe.

MSUTU, vid. msúdu.

MTA (or MTALA), v. (pl. mitá), a quarter or district of a town; walióká mta wa mji ule ule, the inhabitants of the quarter of that town; mta has always reference to a place known; mta wa ndia kú, in the part or neighbourhood of the main-road or highway; mitá ya kisulutini; fuláni aká máhali gani? response: aká mitá ya kua msúngu mitá póani: ni mita hapo sokoni; mtaani pa msungu; mtaani Kisulutini. Katháni is the mta of Mombas, where Krapf and the subsequent missionaries were residing; kuna mitá mingine katha wa katha (mta mmoja, one quarter; tnakéti mta mmoja = tu jiráni, we are neighbours; vid. kigúga, in *Kiniasaa*). Dr. &c.

gives the names of the mta of *Zanzibar*, page 380; mitá wa póani mta wa ngomoni, quarter of the coast, environs of what is adjacent to the castle.

MTAA (MDÁ ?), s., a species of tree. From the maganda of its roots a black dye is prepared for the mikéka; vid. mkéka.

MTÁALA, s. (vid. mtála), study, practice.

MTÁBAKA, s. (Arab. **مطابكة**), row; ku ká mtábaka to sit in rows, as the natives used to sit in the báraza (vid. of a chief or great man).

MTABANI, credible (St.); vid. mutaabir.

MTÁBIRI, s. (wa), a soothsayer, foreteller, a prophet in the bad sense.

MTADA, s. (cfr. mjaduri), a tree, the wood of which is good for torches, for which the people of *Tikaungu* use it, to save oil.

MTAHAMARI, s., a drunkard = mlesi, fool. *Ndim song*: Akinon tembo la junda mtahamari = ulimongu ni hatari kaúhali (kaúkawi) ku-ku-funda, asio-kúa mtanádari, huyu si mtu, ni punda, akiwa mtahamari yuwánona tembo ya junda, muanso tualinda jahusi na rafikiyangu Kihás, tukaaasiria shéhér tukafuta muambáo, ulimengu ni ágúe ubofu, mtu hujetói nao. The world deceives a man who relies on it, as tembo does a drunkard. Arab. **مخمّر**, opernit, fermentavit massam; **خمر**, vinum, et omnis potus inebrians; *Prov.* akinon tembo lajunda mtahamari.

MTAI, s., a scratch, a slight cut; ku piga mtai, to scratch (St.).

MTAIMBO (MTALIMBO ?), s. (wa, pl. mi—), an iron liver; mtaimbo wa juma, cross-bar, to be distinguished from mtao (pl. mtao) wa mti wa ku timbúa mshimú, or ku omolá (omolá) udóngo.

MTÁJIRI, s. (pl. watájiri) (= tájiri), a merchant, a wealthy or rich man in general; cfr. **تاجر**, is qui vendit et emit.

MTAKAWU, s., the rustling of new or clean clothes (St.); ku piga mtakawu, to rustle.

MTAKATIFU, s. (ku tukáta), one who is clean, pure (mtakatifu is also used in a bad sense, R.?)

MTAKOMBE, name of a tree (= mururákua in *Kirurui*) (R.).

MTÁLA = mtála (Arab. **مطالعة**), s., practice, study (from **مطال**).

MTALALEHI, s. (= káhaba), (1) a prostitute, a woman who offers herself to anyone who will pay her; (2) a whoremonger (mtalalishi ?).

MTALI (pl. mi—), anklets, bangles.

MTÁMA (wa, pl. mi—), millet, or Guinea or Caffre corn, white corn; cfr. **قمح**, cibus, triticum (et de omni frumento). We will give the native description of the stages in growth of mtáma. **Mtáma**

watōa mīto na manni hatta ku fania búa, ukakúa hatta ku fania mimba, mimba inafura ikapassuka, likatōka shuke; likisha toka shuke, shuke la fania mapépe, na mapépe ikafania maúa (ufúha), ikisha fania maúa, ikafuniza maziwa (tūi la mtama), na maziwa yakafania tembe za mtama mjangwa, na mtama mjangwa ni janni kiwiti ndio tete (*fully formed but not yet ripe millet*); mtama ukiwa menpe, umekúa inkáfu, watu watafúna, watakúta watalúza mistári, na waje wakúta mashúke watia kapúni, waweka kibandani wakafunga, wanenda zao kúno, na baada miozi miwili wakenda toa waweka jannini, wakasimika ungúu (*heap*) wakapiga kua vigóngu hatta siku tatu, na walipo piga au pura wanatukassa mashuke, wanatupa taka taka, baaden, anatōa kápu kulla mtu, ana-urusha fumbi kua pepo, na mta ku angúka jannini, laken mato ya utama watongu mbali, ni mali ya watúma, nao anapura tena; baaden anatia mtama makundáni, analaza misigo ujagáni wa Banawáo; mtama mtindi, *half-grown stalks of utama*; mtama tote, *fully formed but not yet ripe*.

MTÁMBA, s. (wa, pl. mi—) (*cf.* mfarika, *which is older language*); mtámba wa gnombe (mdama in Kipemba), *neat, young cow, which has not yet calved, a heifer of about one year old, until it becomes a mother, heifer (a young she-animal which has not yet borne, St.)*.

MTÁMBA JONGO (R.), *the name of a bushy tree which is used for mipini ya miko (for handles of tools)*.

MTAMBALI, s. (*vid.* māsiri) (ku tamba, tembā), (1) *a traveller*; (2) *Er. takes the word in the sense: a concubine who stays at home*.

MTAMBARA, s. (wa, pl. mi—); *cf.* midirāra.

MTAMBATI (or rather MTAMBA TI (NTI)), *an animal creeping on the ground, a reptile*.

MTAMBÁZI, s. (wa, pl. mi—), (1) *the track which an insect or creeping animal makes on the sand, in the grass, &c.*; mtambázi wa nioka, wa jongo, wa kúa, &c., *the trail (nti aliotambalia nioka) of a serpent, &c.*; (2) *mtambázi (pl. watambázi), creeping animal; e.g., jōngō, njiskātiri, kobe, tungu-anatambā, all reptiles which have feet, are called watambázi, laken nioka yuwatirika, hana magū, unatolēza bassi kifúa na matumbo*.

MTAMBU, s. (wa, pl. mi—), (1) *a trap, a trap with a spring (cf. kijongo)*; ku tega mtambo, *to set a trap for animals (e.g., mtambo wa ku tilia or toga pania)*; (2) *mtámba wa bunduki, the hammer of a musket, machine*.

MTÁMBU, s., *bush of the betel leaf; vid. tāmū*.

MTAMBÚZI, s. (wa), *a knowing one, one who knows (ku tambúa, to know)*; ajāa ku tambúa.

MTAMISHI, s. (*vid.* ku táma), *stranger (kúa mbali); a pilgrim*.

MTÁMLE, s.; mazi mtámle, *a white cocoa-tree which does not grow high. Liquor is drawn from it, almost near the root. There are such like cocoa-trees in Jangámoe or Changámoe, a village and district in the vicinity of the island of Mombas*.

MTÁMU (or MTÁAMU), *adj. and s., sweet, and sweet ness*; wali hu utámu, *this boiled rice is sweet or agreeable*; múa mtámu; sima itámu; uji utámu; ndizi hizi zitámu. *The prefixes are used in a verbal sense; e.g., sima itámu, the sima is támu (the porridge is sweet); these Banana are sweet, else you would say, ndizi támu, sweet Banana*.

MTÁNA, s. (Kin.), *a lad, young man, youth — alieatána na watoto or utoto, aliekúa mzima sasa*.

MTÁNA, s. (wa), (1) *day-time, opposed to night-time, usiku*; (2) *noon, mtána kati, jua likatikati, jua liwitoáni, lalékéa na witoa (Arab. oddóhōri), noon, when the sun stands overhead, or southward. The time of fore-noon, mtána wa subukhi (opp. to mtana wa jioni, afternoon), is divided, (1) mtana mdogo mtána ulipoatána na usiku, tangu jua lilipotoka hatta mafungulia ya gnombe, from 6 to 8, or 9 o'clock; (2) mtána mkú, from 9 to 12 o'clock, mtana ya kati. The afternoon is divided, (1) mtana mkú wa jio (la usiku, the sun taking a western direction, and consequently the coming of night), from 12 to 3 p.m. (mshúko wa dōhōri); (2) mtána mdogo wa jioni, 3 to 6 o'clock, or till sunset (or mshakiki, or mangaribi). From sunset begins the kiōngo jio, the time of little lying or tattling and eating, till the isha, or the end and completion of the day's course. Kipande kilijo tangu mangaribu hatta isha, ni kiōngo jio (which refers to talking and kungojia jakula). After the isha (ku kwisha, to finish), begins the usiku sensu proprio, mtu wasikoa, hatambói ulimengu tena, nikama katika káburi. The usiku (state of being buried) lasts till elfágiri, from 8 or 9 in the evening, till 4 or 5 in the morning. Usiku kú (or usiku wa kisa) is midnight (12 o'clock), kútoa mbali, na kúju mbali (sunset being far, and sunrise). The midpoint between midnight and morning is nusu ya usiku keribu na kuja, about 3 o'clock a.m. Usiku ukitoka, jimbi lawika mara mbili, ndio muanzo wa elfágiri, na katika subukhi mbitimbiti, watu anakua waamka kua jimbi la pili. When the cock crows the first time at the beginning of elfágiri, the coldness of the morning comes on, and is complete at the subukhi mbitimbiti (beredi ya usiku ya malisika). Before the first crowing of the cock, before or at the beginning of elfágiri, the natives say, "Kuna kua kuja, usiku unakua waja, wa-*

ansa ku ogopa mtana, usiku unakúa watoka." *At the second crowing, or at the subukhi inibiti-mbiti, they say, "Kuna kuja, hakuna usiku tena, usiku waja, wakimbia, wapisha mtana, kuna pambasuka kuelepe (kugnasa)," or "unangu unawamba (onéa) ulimengu," there is some daylight, but matters cannot yet be distinctly seen or recognized. At last, jua lapasana uwingu, the sun splits the sky, but jua bálitekotési, halitassa kua káli, ni subukhi janga janga. Júa litakúa kali baada ya mafungulia gnombe. (Cfr. makúngu).*

MTANÁDAKI, cfr. mtahanari.

MTÁNDA, s. (wa, pl. mi—); *mtánda wa niama, a strip of meat, i.e., meat which has been cut into thin long rope-like strips, and dried in the sun or on the fire (cfr. the Amharic word kwánta, "Isenberg's Dictionary," p. 77). Mtanda ni mnofu wa niama ku anika kua jua au motto, isiúze haraka (cfr. tauda, v. a.) mtanda, a row or file of things which have been strung together; ku fania mitanda, e.g., of the fish nguva. Kuniassa, msongo wa niama, a strip of meat.*

MTÁNDE, s. (wa), *warp, opp. to mshindío, wof.*

MTÁNGA, s. (wa, pl. mi—), *sand, soil.*

MTÁNGA WA UPÚKUE (pl. fúkúe) (cfr. mfuol), *fine sand, quicksand* — *mtanga utifu (ku tifúka), gú ku nama; kitu hiki kingali ni-tiá mtanga wa mato, this matter would have thrown sand into my eyes, i.e., would have deceived me, nikiwa pekeyangu, if I had been alone.*

MTÁNGA WA POINI, a kind of snake, resembling in colour the sand of the sea.

MTÁNGA WA MATO? (R.).

MTANGANIKO, s., *confluence; ni páhali mito miwili itangamanápo.*

MTANGA TANGA, s., *one who runs or roves about, a vagabond; cfr. tanga tanga.*

MTÁNGE, s. (wa) (Arab. amd), *the beam of a balance, utángo wa mizáni.*

MTÁNGO, s. (wa, pl. mi—), *the pumpkin-plant; tangu (la, pl. ma—), the fruit of it, the gourd. It is to be distinguished from the mtóma, of which the kitóma, or calabash is made; kondéyákwé ni tóma; kimugúnúe is a small kind of gourd. The largest calabashes are brought to the coast from Mowat Kadiáro.*

MTANGULISI, s. (ku tangulia), *one who goes before; mtu aendai mbelle, e.g., on the road; predecessor, foregoer, forerunner; cfr. mutakálamu.*

MTÁNI, s. (pl. watáni), *one who belongs to a kindred tribe or race (St.) (cfr. mli).*

MTÁNNE, s., *a tree with hard wood, vid. mvule; mtannj is also pronounced mjanne.*

MTÁÓWA (pl. wataowa), s., *a devout person (St.).*

MTARA?

MTARAJALI, s., *a man of note, a man indeed.*

MTASÁLABU, s., *the noise caused by an animal running through a forest.*

MTASHI, s., *a longing for, Phil. iv. 1.*

MTASSA, s. = *nashina ya mkóko; cfr. rááká.*

MTATA, s., *a kind of tree.*

MTATÁGO, s. (wa, pl. mi—), *the trunk of a tree laid across a river, used as a bridge; páhali pa ku tatágo or woka miti; mtatágo wa ku kingá-nia magúgo mtoni, mto ukiwa na m'fo.*

MTATÁBI (or **MTETÁBI**), *one who makes a choir, selects (teia, taia).*

MTAWA (= **mtufi**), *a kind of tree; cfr. mrau.*

MTAWÁNDA, s. (pl. mi—), *a wooden shoe or sandal (of light wood), formerly used only by great people; name of a tree fit for making spurs, and in general use for handles, helms.*

MTÁWI, s. (wa, pl. wa—), *a magician, sorcerer; mtu aiwái watu kua dawa. For instance, he makes a utego wa jilba, a medicine which fastens an adulterer to a woman for several days, till her husband arrives!!! He also makes a utégo wa mkoka, which drives a mat into an adulterer's posterior!!! cfr. kiinimato.*

MTÉ, (pl. mite), *shoot, bud, germ; ku ton mite, to shoot, bud, germinate; different from m'méa; mte is "germ," m'méa growth (e.g., wa nafaka).*

MTÉFU, adj.; *mtanga mtéfu, fine sand (uliogu yána; niama téfu, fine, thin meat (= muembamba waguyana).*

MTÉGO, s. (wa, pl. mi) (ku tega) (*Kimrimu*), *a trap* — *mtámbo wa ku tega niuni or niama, &c.; vid. mtáwi.*

MTÉITA, s. (wa, pl. wa—), *a native of Trita, a country in the Interior, consisting of three separate mountains, Kadiáro, Ndára and Buru; vid. Rebmann's map.*

MTÉJE, s., *vid. singa.*

MTÉKÉDO (MTÉKÉTO ?), *mtékédo mmoja wa makúti, all of one sort of makuti (vid.), in shape and size (R.).*

MTÉKÉLEZI, s. (vid. tekéléza, tekéléza) (*utekoku*) (= φιλόφρων), *affectionate.*

MTÉLELE, s. (wa), *rice cleaned of its husks; mtelle wa mpinga is rice yet in the husks; mtelle wa mora (vid. mora); wáli is boiled rice.*

MTENZAZANJE (or **MZONAZANJE**), *a kind of nutmeg; muezni ku koti tangáni.*

MTEMBÉZI, s. (wa) (ku tembézi) (= *muemendézi*), *one who takes a walk, or travels about for pleasure, to see a country, not for trade; si ku fania biáshera, ku angulia nti fo. Prov. mtembézi ála maguyákwé.*

MTÉMO, s. (wa), (1) *the pith (?) (middle) of mūá (moyo wa mūá), used for plaiting bags (vija-manda or wifumhu. &c.), or of a young cocoa tree (kiini cha unúzi mjangá); (2) a sore on the*

soles of the feet or on the palms of the hands, left by small-pox. Katika marathi ya mbúba wayo au kitanga ya mukono jafania mtembo. (3) *Gold not yet wrought* (vid. mkúto). Mtembo wa muamba = muamba ságo immoja; intembo wa muále, the crown of the muale-tree.

MTÉMO, s. (hatta mtémo), said in Kalfáti or Kalfáti, ya, a chombe.

MTENDÁJI, s. (pl. wa—), an active person; vid. tenda, to act, to make.

MTENDÉ, s. (wa, pl. mi—), (1) a date-tree, phornic, dactylisperm; (2) a kind of blue beads.

MTENDO, s. (wa), business, make, making, act (ku tenda); mtendo wa mambo (cfr. kitendo); usi fánie matendo hayu, do not do such things, or perform such deeds.

MTÉNGO, s. (Kimrimu) (= Kinarita) (jenenza or tumi ya ku tukia maiti), a bier used in funerals; vid. jenensa.

MTÉNGUA, s.; mténgua kua mambo mema, a separated one in good things, i.e., devoted to good things, Luke xxiii. 47 (muongofu).

MTÉNSI, s. (ku tenda); mténsi wa kazi, one who has different kinds of works going on, e.g., in building, &c.; mténsi wa mambo, wa kitendo, wa ku kirimu watu, one who produces various kinds of food at a banquet; e.g., wali, miwa, úsili, fuka, &c.; ametenda mambo, ku pata ushúha; (2) mténsi wa manéno ya kale, a poet, story-teller (cfr. utensi); ku fania maimbo.

MTÉPE, s. (wa, pl. mi—), a Lamoo boat; ni jombo cha waginia, a peculiar kind of boat constructed by the people of Patta and Lamu (or Amu). It is fastened together with ropes and wooden nails; hence mtépe ni jombo cha hatíri, yuma mímári ya miti, na mágue za kámbe. Cfr. Captain Owen's "Narrative of Voyages," vol. i. (New York), p. 232; comp. also Dr. St., p. 331.

MTÉPETÉFU, s., one who is remiss, Heb. vi. 11.

MTÉRAJALI, vid. mlekéfu.

MTÉREHÉMESI, adj., compassionate; vid. rehema.

MTÉREHÉZI, s. (ku tereméa or jekenéa), one who treats another kindly, in a friendly manner, a friendly and kind man; Mzungu ame-ni-tereméa sana, Mzungu ni interemézi wa ku tereméa wagnéni, the European has refreshed or cheered me, the European is a friendly man who causes delight to strangers.

MTESA (or MTÉZI), s.; ni mtesa wangu yule, ateta nami = mkúndo, an enemy (= maharri, mtesania watu).

MTÉSHI, s., jocular.

MTÉSHITI, s., a ridiculer, a mocker.

MTESO, s. (wa, pl. mi—) (nteso wa ku pigu nguma), (1) beating of a drum; (2) dance or dancing (in Kiang. mohézo); Dr. St. mentions

five kinds of dances; (1) gungu; (2) msapata; (3) hauzua; (4) kitanga cha pepo; (5) soma.

MTÉTESHI, adj., comic, ludicrous, droll, ku teza, ku tozésha; unakula mtushiteshi, wa-ji, tekéa tu; mteseshi wa watu, he makes people to laugh.

MTÉTEA, s. (wa, pl. mi—), a fowl which cackles when about to lay an egg; atetezi karibu na ku viá.

MT'ET'EMO, s. (pl. mi—); mt'et'emo wa n'ti, an earthquake, Luke xxi. 11.

MTÉU, s. (ku piga —), to boil up; tós maziwa ukaya-pige mtén (vid. jeákú), take the milk and scethe it; (2) tepid, lukewarm; cfr. tóleka, tokosa.

MTÉÚSI, s. — mtu atéúsi (ku tóúsa), a selector, one who makes a choice; atéa kitu jema, áata kitu kibáya. Prov., ajábu ni mtáúsi (mtéusi), ku taúsa (teusa) nazi mbófu, ku ondokéa majuto, na mbusi beikuni nazi kua meno kúa matóto (madógo) amekosha mkúto, heisatúsi kasháni. It is a remarkable thing about the man who makes great efforts to pick out the best sort of things; he selects a cocou-nut, which he finds afterward to be a bad one, and he repents of his choice, because the nut cannot be ground on the mbusi; he selects a piece of cloth, but wraps it up badly, and puts it into a bar, in which it is spoiled. In short, he gives himself great trouble about the choice of things, but he makes a bad choice, and lets the thing selected be spoiled.

MTÉÚFU, adj., weak (vid. thaifu); ku weka viombo, mthaifu mthaifu, to scatter the vessels about.

MTÉÁLIMU (or MUTHÁLIMU) (Luke xvi. 10.), unjust, wrong.

MTHÁMINI, s. (Arab. غامن), a surety.

MTHÁRA (or MATHARA), s.; ku pata ni mthára, to meet with misfortune through somebody (R.).

MTHAWA, s. (pl. wa—), a pious or devout person; mthawa-a-jiweka = mcha Munga; مڇو.

M'TI, s. (wa, pl. miti), a tree, pole, wood in general; niumba ya miti, opp. to niumba ya mawe; mti kati, a tall post set in the ground between a prisoner's legs, so that when his feet are fettered together he can only move in a circle round the post (St.).

MTI, s. scrofulous and gangrenous sores; cfr. marathi ya mti, uelle wa mti.

MTIMBOA (p.); maji ya mtiboa = ya munu or ya mjini?

MTIRU, adj., leaping up; (vid. tifu); muhogo hu tifu tifu, unga unatífika = ruka, ku fania tifu, to make rise (e.g., dust, by shaking).

MTHI, adj. and s. (pl. wathi) (Arab. مطيع), obedient, one who is obedient; مڇي, obsequens fuit.

MTHILIZI, s. (pl. miteso); mthilizi wa maji, the branch of a tree fastened to a trunk, &c., to convey the

rain-water into a jar placed near the trunk, ndio ku kinga maji (cfr. kópue, gutter; (the wake of a ship (cfr. mgonzo or mkondo); maji yanafania mtilizi (or mkondo), the running water has made a channel for itself, is digging for a way, has paved a way.

M'tima, s. (wa, pl. mi—), self, heart, spirit (old Kiswahili, Kisegwa, Kiniasa, and Kisamb.), the inner part of trees; ku tuliza mtima wa mtu, rokhowakwe, moyowakwe.

Mtimbu (or **mjambu**) (ku timbuka) = mezi ukitimbua uwingu (or ukitimbua) — ukianza ku toka kua ukunda (fikikā nde ni nouppe) unalisa watoto wadogo, laken ukilasa watu wazima (about 11 o'clock p.m.) ni mtumbu or mjumbu.

Mtinda mimba (or **kitinda mimba**), the youngest of a family; lit., cutting of the belly.

Mtindi, s. (wa); (1) mtindi wa maziwa, or maziwa ya mtindi, butter-milk; maziwa ya mtindi yaliokūka, iktolēwa siagi, ni makali sana; (2) a butcher; ku tenda niama.

Mtindo, s. (wa), a cut, cutting, tallness; manāngu ni mtindo wa yule = ni rikulakwe, my son is a match for him, i.e., is of the same age and size; vimviao ni mtindo mmoja, their size is one cut, they are of equal size (tallness); ndaka mtindo wa kuzi kabisa, I want the very end of the south wind (for my going to Mombas).

Mtingo?

Mtini (pl. mitini), a fig-tree (cfr. ^{فَیْج}, ficus) (fructus).

Mtinsi, s. (wa), a butcher, one who slaughters.

Mtirifu, vid. ndirifu.

Mtiriri, s. = muhiāna, mbishi, mniānbi, a perverse man, who knows that he does wrong, or that he spoils a thing, but does it on purpose to make another angry. One who serves another a trick on purpose.

Mtirimo, s., mtitimo wa mgurumo, the rolling noise (mfo) of thunder heard at a distance; mgurumo watitima Mvita, nasikia kivumojakwō o, mliwākwe kua mbali; mtitimo wa mvua, the rushing sound or noise of rain during a thunderstorm (ni ku kulika tu).

M'to, s. (wa, pl. mito), a river; mto wa maji ya bérodi or ya ku noa, a river of sweet or drinkable water, opp. to mto wa báhari, a creek or arm of the sea, or mto wa maji ya jumla, river of salt water; jūto (ia, pl. ma—), a large river; kijūto, a small river, brook; mto, river of middle size, neither very large nor very small; m'fo, a torrent (pl. mifo), caused by the rain; mto mkafu majira ya mvua ni m'fo; washuka m'fo, watukūa watu; mto wa maziwa, is a brook running under grass and trees: it has deliciously cool water (maji ya ku sisima). It runs between mountains or in vales, &c. from wet places; m'to is a river, but

m'to is a cushion, a pillow; ku onenda mtāni kua magū, to walk on the water.

M'toa, s. (wa, pl. mitoa) (termes fatale), white ant or termite, a very destructive kind of ant. They construct a little hillock, called tēu (kilima cha udongo), in which they live in apartments built most ingeniously. The tou resembles indeed an Arabian castle with numerous turrets. In the rainy season the mitoa get wings and fly about in enormous swarms. Being fat, the winged termites are roasted by the natives and eaten, but they do not eat those found in the houses. The little red ants are great enemies of the termites, hence the natives place honey and other sweet things on the spot where termites are discovered in order to attract the red ants, to destroy the white ones, as in politics or in lawless countries one tyrant and robber is employed against another. Madama, stage of the mitoa (R.)? Kid. kikoro.

M'toa mali, name of a tree.

M'toāna, s. (wu, pl. wu) = mtāma mume, a male slave, opp. to wajakazi = mtāma mke, female slave (of full growth); kitoāna, a slave boy, opp. to kijakazi, a slave girl; mtoāna amekuenda kuān ku toana na muouziwa kuja makazi kua wajakazi, the slave went to his country to take from among themselves a fellow, to come and work with the female slaves?

M'tovu, s., a kind of wood of which the best walking sticks (hákora) are made (St.). This kind of wood is found in the Chogni Forest, in the Wanika country (R.).

M'tova (pl. mi—), an apple-like fruit (St.).

M'tovu, s., adj. (vid. ku tota), one who has been deprived of a thing, e.g., mtōfu wa mato, a blind man; mtōfu wa haya, a shameless man (asiekūa na haya); vid. tofua end pofua = ku hāribu.

M'tohāra, s., a clean or pure man.

M'toki, s., a swelling of the glands at the bend of the thigh followed by fever (St.); mtoki wangu una-ni-pinda.

M'tokwi (ku tokwa watu), wicked (usharri).

M'tomo, s., firmness, good building.

M'tomoko, s., a tree of eatable fruits, a wild custard, apple-tree (Anona squamosa).

M'tomondo, s. (pl. mitomondo), the Harringtonia; its fruit is exported to India (St.).

M'tōnda, the day after the day after to-morrow, the third day from to-day; m'tōnda gu, the day after that; vid. mtoundoga.

M'tōndō, s. (pl. mi), a high tree, the berries of which yield a good kind of oil (vid. tōndō). It grows abundantly at Pemba; Calophyllum inophyllum, two bags cost ½ dollar.

M'toundoga, adv., after the day after to-morrow,

on the fourth day from to-day; ku sinda mtóndo (third day), majusini.

MTONGUZI (or MTONGELIZI), an uproar maker.

MTÓNGO, s. (vid. ku tonga), mtóngo wa kwanza, first cutting, or forming by cutting.

MTONGOLELE (intondolele?), deep holes?

MTONGO TONGO, s., a tree (utomfuwakwo yuna summu ya mato), a species of *Euphorbia*, the *Kulquall* of Abyssinia.

MTONGUZI, s. (pl. wa—) (cfr. tongúza, v. a.), a person who attracts women by fine dress, &c.

MTÓRIA (wa), the mtória tree (cfr. ulimbo and kitoria), the *India-rubber* tree, a kind of fig. (*Ficus elastica*).

MTÓRU, s. (wa, pl. wa—), (1) a fugitive, mtu akiimbai; (2) a robber, mtu wa mitúni (*Kiunguja*). In *Kimila* mkéuge (ku tóróka, to escape; in *Kigunia*, ku tóra = ku piga fumo, to stab one); mtóro ni Mkuafi wa bahari (cfr. Mkuafi).

MTÓTA MATO = mato yana fumba, one who has the eyes yet closed; vid. ku tota.

MTÓTU, s. (pl. watoto), a child; mtóto mtóto mjinga, a babe, new-born child — mtóta mato, mato yanafumba, one who has the eyes yet closed, does not see till it grows a little older; (2) a child in general, a little one (son or daughter), muna is a child in reference to the parents; mtóto wa watu, a child of respectable people, not of slave parentage.

MTÓZA (or MTÓZI) s. (wa), a collector (of money) (ku toza, v. a.); mtóza úshuru, toll-gatherer.

MTU, s. (wa, pl. wátu), man, person, somebody, human being (cfr. the Hebrew word מִן, the mortal man, pl. the mortals); mtu mume, man, mtu mke, woman (pl. watu waume, watu wake); mtu gani, what sort of man? of what nation or tribe? mtu wa serkali, he is employed by government. Mtu wa hakki, a just man; mtu — bishiri, person; mtu wa kuétu, a man of or by us = a countryman.

MTÚA, s., the name of a shrub, the fruit of which is called túa, and is used as a medicine.

MTUANA, s. (cfr. mtoána), a free man, in opp. to a slave (*Erh.*); but I suppose Mr. *Erh.* confounded mtoána.

MTÚANGO, s. (pl. mi—), a pestle for pounding corn in a mortar (ku tuanga, v. a.).

MTUAWA, vid. mduáwa.

MTÚBIRA FANAMIA, mtubira unangia? (R.) (mdu-bira?).

MTUBU = mesikini (R.)? ku tubu, v. a.; طَاب, bonus, purus et suavis fuit.

MTUEKO WA KANJA, ku tuka nta ya niumba, to put plaited palm-leaves on the top of native cottages, to prevent the rain from entering.

MTÚFALI, s. (pl. matúfali), brick, tile.

MTÚRU, adj., (1) lean, aliotufika or kofuka, aliekonda kabisa; (2) of low birth (vid. mpángúfu), insignificant; (3) poor, indigent, wretched (vid. tufika).

MTUKO, s. (wa) (ku tuka) (pl. mi—), cfr. sséka.

MTUKISI, s. (vid. mdukisi) (ku tukia).

MTÚKÚ (or KIRÚKÚ), s., a great grand-child; vid. mjúkú.

MTÚKU, adj. s., (1) very wretched or poor, kana kitu kibisa (ku túka); (2) base, abject, vile, not loved or respected, because amefánia neno lililomu-ífa or aibisha.

MTUKUFU, adj. s. — alietukúka kua jinalákwe yuna jina kuba, ametukúka, amekúfa mkúba —, a great or noble man, concerning whom they sing:

Atáni ku takábari na ku jetéa maúme, mtie stakifári na ku salia mtáme-ulimengu mdauli wasinga mbelle na niúma, yu utakuni Mguáme wáuáa kapo kua miú —, i.e., leave off being proud and trusting in man's strength, take it to heart (ku tin mawázo) to say "istakfar alla, ku piga toba or shaháda (ku-m-gniegniekéa Mungu) (as every Muhammedan is ordered to say in going to and rising from bed); the world is round, it turns in front and behind (is perishable on all sides); see there, that Mguáme (who was before a very proud man) in the market (utakuni in *Kigunia*), he sells baskets of mûa, because he has nothing else to live upon.

Then the people address Mguáme: Mguame kalo ulikita na juha (= witu wingi) na Nasibu ika endéme (= ina-ku-andána), ulipo ukitunga raha kua makúmo ya málume, sasa unabéha mujinimuetu, kubémo (= kuhámi). Thou Mguame wast formerly a man of fortune, and good luck followed thee; thou didst send out thy people at pleasure in the likeness of a king (like a king), but now thou hast become poor and art of no use in our town because thou hast fallen away from God.

Then the penitent Mguame says: stákar Alla, toba, ya Rabbi, ufutie maófu nliofánia, pardon, O God, I will correct myself; O Lord, take away the wickedness I have done.

MTUKUSA, s. (rid. tukussa), one who is restless, goes about to do evil, e.g., ku guya wáuáa na ku usilia or usia mbali, to seize slaves and sell them far off.

MTUKÚTA = alietukúta or tukufika, unquiet, restless.

MTUKÚTU, adj. s. (= mtu alietukúta or tukufika), unruly, intractable, unquiet, restless, turbulent (asietulia), one who is fickle and wanton like children, who are never at rest; jána hizi ni tukútu muo, this lad is very restless (kijana asie-

sikia), in general, ill-behaved, rude (German, "unsittig").

MAWA, s. (wa, pl. miwa) (Arab. ^{ac} ^{wa}), rid. wimbi.

MAWA, s., a hen about to lay eggs ? (R.).

MTUKU, s. (wa), a bearer, porter (ku tukua, to bear, carry).

MTULE, s.; rectus indolis, vid.

MTOLINGA, s. (pl. mi—), the collar-bone (St.).

MTOLIVU, adj., one who is calm, quiet, composed, and obedient (kuna mana atuliia, aketia mahali pamoja, ashikai neno la babui au mama, mana siliakatika); vid. ku tulia.

MTUMA (properly MTUMOA, one who is sent and employed), s. (wa; pl. watumoa), a slave; mtu atumoi.

MTUMAINI, s. (pl. wa—) (cfr. tumai or tumaini, one who hopes, confides in—).

MTUMBA, s.; (1) mtumba wa juu = mfuko wa juu utiano, a hawk-ease (made by the Swahili of 'mua'); (2) mtumba mume, a bridegroom (cfr. njumba); mtumba mke (manamke mdogo), a bride (vid. Kiniasaa "mbedu"), a lover (my sweetheart! my honey!); cfr. njumba, an unmarried woman; cfr. njumbe.

MTUMBO TUMBO, s., vid. metézi; cfr. paniamvu.

MTUMBU, s. (wa, pl. mi—), a canoe made of the trunk of a tree (dau la niti mmoja; cfr. galawa, which is larger).

MTUMBUZI (pl. wa—), an enquiring person, a spy; cfr. tambua.

MTUME, s., an emissary, messenger, ambassador; pl. mitume, the prophets or messengers who, in Muhammedan belief, were sent by God to reveal his will to man, before the arrival of Muhammad, who is pre-eminently the mtume (Mtume Muhammed) in the Swahili theology. Mtume Musa, mtume Issa, mtume Isub, &c.

MTUMI; ni mtumi huyu (Reb.), probably for mtume.

MTUMBU, s. (wa), a servant (ku tumika, tumikia). Pror. muana mtumishi ala chakwe na cha muenziwa.

MTUMKE, s. (pl. watu wake) (mtu mke, a woman (vid. mtu), a wife, females).

MTUMKA, s.; angawa mtumua rokhoyakwe ni muungwana, though he is a slave, his spirit is (that of a) free man.

MTUNDARI, s. (wa, pl. mi—), wild jasmine (Er.).

MTUNDO, ngoma ya mtundo (It).

MTUNDO, s., a tree with soft wood; vid. mfale.

MTUNDO, adj., perverse, mischievous.

MTUNDUMI, s. (ku tundua); cfr. mdoya, a spy.

MTUNDUKI? (R.).

MTUNGA, s. (wa), a shepherd; vid. tanga.

MTUNGU (wa, pl. mi), a water-jar.

MTUNGUA, s.; cfr. pangua (tunga) (R.)?

MTUNGUA? (or MTUA), the name of a shrub (vid. mtua), shrub, bush, frutec.

MTUNGUSI, s., vid. mdumidumid.

MTUPA (pl. mi—), Euphorbia (St.).

MTUPA, a preparation to intoxicate fish; mtupa is probably the tree; utupa is that which is made use of from it; vid. utupa.

MTUFI (or MTUFUTUFI), adj., empty, naked, bare.

MTUZI, s. (wa), sauce (vid. tusa), gravy, or broth of meat, curry, vegetables, &c. (ku tusa maji). The natives will not eat any dry or hard food, e.g., boiled rice, without the mtuzi. Some meat or vegetable gravy or sauce must be put with the dry food; mtuzi wa samaki = maji yapikofyo na samaki.

MTUSU, s. cfr. tusha), one who makes contemptible.

MTUTI, s.; kesho tapika mtutu (mtutu?) (R.).

MTU, prep., of, from, out of, belonging to one. This preposition can only be used when a substantive which stands in the ablative or locative case, has preceded. Nimekata mikononi mwa Muarabu, I have received it out of the hand of an Arab (from an Arab's hand) (lit. in or by the hand from or of an Arab). Mtu huyu hawozi tangu matumbini mwa mwa, this man is sick since in the belly out of his mother (from his mother's womb). Nimekata nimbani mwa mtu huyu Ame-fata shimoni mwa bahari Nimekata nimbani mtunga, I sat in my house in the house of mine. Ame-m-piga mhasuni-makwe, he beat him on his ribs (on the ribs of his). Mtu ni unapodha from the pron. poss. angu, ako, akwe, &c.; e.g., muako nimbani or nimbani muako, house in of the, i.e., in thy house; again, as it must be followed by the pron. poss. so it must be preceded by the particle ni, or, as the first instance shows, the noun in question itself, with ni suffixed to it, may be postponed. However, there are also instances in which the preceding and following ni is omitted; e.g., ku piga gelula hama mwa; vid. gelada.

MTU, s. (wa, pl. mia or niwa), sugar-cane; sukari ya mwa, sugar prepared from the sugar-cane, not from honey, &c.

MTUAA, s. (wa, pl. miaa), mwa wa mkoma, a palm-tree. The mkoma tree, when very young, is called mgwa, and yields the mwa or the leaves (or blades) of which the natives make coarse mats, ropes, bags, &c. (mwa in Kin. mlala, pl. milala); -vid. mgwa.

MUABEKE, s., a tree fit for making sticks.

MUABILA, s.; mayindi ya muabila, mayindi, spoiled by rain.

MUADA (wa, pl. mlada).

MUADIKO, s., the name of a fish.

MUADINI, s. (Arab. ^{مؤدني}), (1) the Muezzin who calls the Muhammedans to prayer (ku adini). Besides this his duty is to ^{maintain} the mosque, ^{and} who belong to the and keep it in repair, ^{and} affairs of the mosque standly supplied by him. He receives a part of mosque. Offerings made to the mosque; he gets are ^{from} of a bullock offered as a sacrificer. Besides, he gets voluntary presents from the people. (2) Muadini wa shikio, that part of the ear which we close by pressure, in order to shut the ear, auricle. ^{أذن}, aurea praeauris, praeconizavit, pec. indixit Muhammedanis publicae precis horam.

MUAFU, s. (wa, pl. miufa), fear, danger, place of fear or danger, where there is fear (mabali pa khofu) (vid. mkhafa). Usiketi hapa miufani, genge litaanguka, hapa ni muafa wa genge, do not sit here in the place of dangers, the rock (vid. genge) will fall down: here there is danger of the rock = a dangerous rock.

MUAFU, v. a. (Arab. ^{معا}), to forgo

MUAFU, s., agreement, a bargain

MUAFU, s. (ku afia, ku ton, Kin. ku lalin, one who spends or wastes goods (mugui ku afia mali).

MUAFU, s., a tree the fruit of which is called kungu (!) which is used by potters, ku kungia (ku kunga) or ku lalinisha or sugulia viungu, to make the vessels smooth.

MUAFU, v. a., to break off in fragments (R.); *cf.* banta in Kinyasa.

MUAFU, v. n., to be broken off in fragments.

MUAFU, s. (wa, pl. miufu) = mana wa ufili, an umbrella of European or Indian make; mafu, the umbrella of the natives, which they make of the mfumo branch; ufili, shade caused by the branches of a tree or by a shrub; kifuli cha mtu or nina, the shadow of man or animal.

MUAGA, v. a., to spill, to pour away, to empty out; *cf.* muaya.

MUAGAO (pl. miagao) (ku agao), mkufuwakwe ana-jitia muagao; Wanika wafia ushanga muagao.

MUAGIA, v. obj., to empty out for.

MUAI (and MUAWI) is a Kinyasa word and means "good luck;" Kin. bakhti ngema, hori, foida; yule muai = yule muanzo sikupata ku nuna nai, n'akuenda ku nuna kungine (R.) (not good language).

MUAIKA, v. n., to be poured out, to be emptied, to be spilled; mafuta yanamuika or muayika (ku muaya, to pour out) (vid. muaya, v. a.); muiliwangu una-ni-muika madudu? (R.).

MUAI-SIFUNI, s., a self-flatterer.

MUAKA, s. (wa, pl. miaka), year. *Prov.* muaka

una kikaka cha rokho = yuna harraka ku kimbisa mvua; i.e., when the period of the muaka is approaching to shade the coming rain; rokho inaaka ku funia harraka ku kimbisa mvua; e.g., to cover their cottages with makoti, to secure them against the coming rain; to burn the refuse of the plantations, to till the ground, to sow the seed, &c.; ku teteza or ondolea kua motto maliwi ya shamba mbelle za mvua wa muaka, kua seba hi rokho inaaka ku funia harraka. Hence they say: muaka kikaka, tuli ni kifufuli (mawingu yanapita), mji ni ukó, hupanda shamba na taka — katika mji yuna shoguli nengi, watu hawadiki (hawawéni) ku takasa shamba; *cf.* mika, the first planting and harvesting in April, May, and June. Muaka jana, last year; muaka juzi, the year before last; muaka kua muaka, year by year, yearly. Fulani muaka hu ana ufuna sana = ana-upata sana. The year commonly used in Zanzibar is the Arab year of twelve lunar months. There is also the Persian year of 365 days beginning with the Neruz, called in Swahili the siku ya muaka. From this day the year is reckoned in decades, each decade being called a muongo. The year is called from the day of the week on which it commences: muaka jumla, muaka el hamsi, &c. (St.).

MUAKO, s. (ku aku or akka, wakka), a burning, a blaze; ku funia muako wa motto mgi = ku washa motto mkuba = thakaria n'na ona muako wa juu = juu liki-ku-thakaria, i.e., liki-ku-pata sana Arab. ^{محر}, vehemente aestu ussit sol, accendit ignem.

MUAKWE, his, hers, its; e.g., niumbani muakwe, from out of his house.

MUALADI (KORONESA), the young of a sheep or goat (Arab. ^{دج}, to give birth).

MUALAMU, s., a stripe across (e.g., in a debuani dress), a stripe length-wise; *cf.* kufuli.

MUALE, s. (wa, pl. mi—), (1) a high tree (kama mnazi). Its crown (utumbo) is called mfumwale or kifumwale, of which the natives make strings (ku shona mkeka) to sew together the mkeka (*cf.* kuo); (2) a kind of native distaff.

MUALI (or MOALI), s. (ni ali upande wa Ngoni), a country near (Ngoni or Ngoni or Anzani), the Joana island, Mohila; Muiya, Comoro Islands; Ngazidja, Great Comoro; Maotue, Mayotte.

MUALI, s. (wa) (Arab. ^{جلم}, haut, stove), a flame of fire; motto unatoa muali, una itika, the point of a flame; muali wa motto ni n'ya ya ukundu

wa' motto, *the fire sends up a high flame*; muali is the point or end of the redness of fire. Muáli wa mpezi or júa, *the bright light which streams from the disc of the moon or sun* (cfr. túmba); niota ile leo inatóa muali kama metheli ya muizi; cfr. mgnao.

MUALI, s. (wa, pl. wali), in connection with mana = manamuali, a virgin; niko alie na kisiinda, hajajúa mambo ya wume, ni mjinga. Alipo temolewa kisiinda or alipobikiriwa, si manamuali lena.

MUALIKA, s., a tree, the wood of which has no mākā (charcoal).

MUALIMU, s. (wa) (Arab. معلم), a learned man, teacher (pl. wa).

MUALIO, s. (wa, pl. mualio); mualio nti wa ku úa ndani ya muli wa jungu ndizi ititaketée, small pieces of wood put in the bottom of a pot, to prevent banana or cassava, &c., from being burnt in cooking. Such a piece of wood is called mualio.

MUALIMU WA HARRIMI (vid. alika, c. a.), an inviter to a wedding, a bridegroom.

MUAMALI, s., treatment, mode of treating (St.).

MUAMBA, s. (wa, pl. miamba), (1) a rock in the sea, a reef; (2) the ridge-pole, a transverse beam or large pole which connects the poles of both sides of the roof on the top of a native cottage; the wall-plate in a mud house. The Wanika call it mgangungu; (3) mahindi yama mēa muamba, when the Indian corn becomes too hard by ku anika juani (by exposing to the sun).

MUAMBA NIANA = niassi kukuo or kitāwi, a kind of high grass, a troublesome weed in the plantations.

MUAMBANDA (or rather MUEMBANDA), adj., thin, slender; vid. ombamba.

MUAMBAO, s.; ku futa —, to row, said of large boats, not of canoes; cfr. mitalimari.

MUAMBI, s., a backbiter, slanderer, tale bearer; asocai ku ámba watu.

MUAMFI, s., a man who gives things away, a liberal man (ku ámba — ku wa-pa watu bure).

MUAMFU, s.

MUAMIMBA, s., a hindrance to pregnancy in the uterus (= kisizi cha (or) mngizi ya mimba); mtumike huyu ani muamimba, yuna jango la ufazi, hawazi ku pata mimba. Mimba ikija boharibika sababu ya jango ka pindana na mahipa, or misi ya mahipa kungia ndani ya jango or utumbo, mfuko wa nána. Utumbo unadikiwa ni mahipa, mahipa inampinda jango. Kwa sababu hi anakanda ku ámba jango.

MUAMNIFU, adj., trustworthy, faithful; mtu alie ámbiwa, sabithi, ulimiwakwe or manenoyakwe

mathubuthu, a man whose words are firm, trustworthy.

MUAMLOLO, s., vid. kishando.

MUAMKAKU, s.; ni samaki wa maji mangi (R.), the flesh is reddish-white, this fish is generally caught at the time of high water?

MUAMHONOA (or MUAMHONOA) (pl. miamisonoa), sea egg? echinus (muamhisonoa).

MUAMU, s. (wa, pl. waumu, wangu or xangu), sister and brother-in-law, the brother of a wife's husband; muamuwangu amekuja, the brother of my husband is come (says the wife); wifwangu amekuja, the sister of my husband is come; maviwangu amekuja (alie via mume wangu), the mother of my husband is come (Dr. St. has "muamua" for "muamu," the husband's brother); cfr. mólua, in Kir. avu, maternal uncle; muu muu, my brother is the muumu of my wife, but my sister is her willi (vid.). muumu in Kir. mlámu yulo ulie-mu-olóa ndung'ye, that one whose sister thou didst marry, he is thy brother-in-law.

MUAMU, pl. waumu, a judge (ku amua, c. a, to judge).

MUAMZI (or MUAMZI or MUAMULIZI), s., arbiter, judge; muezni kungia kati, nomai watu waki teta; muezni ku káta maneno kulla mtu kúa radi, every man of note and understanding may be a muamzi (ku amua), but the official judge of a place is the kathi alone.

MUANA, s. (wa, pl. mawana), the young mistress, the matron of the house, the lady (mke mku). Muana is used in addressing her, especially by slaves. An elderly lady is called bibi (cfr.). The plural mawana is used, in contempt, when slaves despise or nickname their young mistresses in their absence. The plural is rendered by the word kina prefixed to muana: kina muana wawili or watatu wanekuja, two or three mistresses or young ladies came. In Zanzibar the natives use the term muana of their own mother from politeness. Muana mke wa kunguana, lit, a woman of the free and noble kind, would be the full term for "lady." Muana mke, not only a girl, but in general "woman."

MUANA, s. (wa, pl. wana), a child, a son or daughter; muanangu, my child; muanao, thy child; muanawo, his child; muanetu, our child; muanawenu, your child; muanaawo, their child.

MUANA ADAMU, a child of Adam = a human being; muanaadamu (vid. lisadi); ja benádamu, human; muana maji, a seaman.

MUANAUFUNI (or MUANAFUNI), s. (Kiamu, Kim-oiia) (vid. manafuni), an apprentice.

MUANAOMBE, s., gable? (R.); niumba ya muana gnombe (better than muana wa gnombe).

MUANA MAÇA, *s.*, a *sprite represented as a white woman with an ugly black husband* (St.).

MUANAMKAZI, *s.*, *kali*, when it is burnt (huwauka).

MUANA MKE (*pl.* wasua wako), a *woman* (*lit.*, a *female child*, *opp.* to muana mume, a *male child*, a *man*) (*pl.* wasua wame or wamaume).

MUANAMUALI, *s.* (wa), a *young woman, a virgin* (especially if *chaste*), and *who has not yet left her father's house*; *cfr.* muáli.

MUANDA, *s.* (wa) (= muanzo), the *beginning*; *jambo la muanda*, the *ground of a plantation*.

MUANDAMIZI, *s.*; boriti ina muandamiziwakwe, the *heavily boriti has its follower likewise heavily* (R.).

MUANDA WAZIMU (*pl.* wanda wazimu?), a *talker*?

MUANDAMO, *s.* (muezzi) (*pl.* mi—) miandamo za muezzi, *muanzo wa muezzi*, the *beginning of a month*; *vid.* muezzi and andama.

MUANDANI, *s.* (wa, *pl.* wa—), (1) a *friend, companion, comrade* = muigni ku-mu andama mtu kua shauri na neno moja; (2) a *concubine* (= hūwā); mko huyu si mkōwe, haku-mu ōa, ni muandaniwakwe. *Pro.*, ku legēza si ku fuma, ndio yalio muandani (R.).

MUANDAZI, *s.* = mtu aandai jakula cha vitu via mballimballi, *one who prepares food* (ku anda of *various ingredients, the cook*; u muandazi wowe, andā, sināma nandāe, *thou art the cook*; get up and prepare food.

MUANDIKIZI, *s.*, (1) a *writer*; (2) a *waiter, or table-servant*.

MUANDIKI, *s.* (ku andika), (1) *wa kiōnda*, *one who applies a plaster to a sore*; (2) *one who serves food*; *who lays the food, spoons, knives, &c. upon the table, a waiter*.

MUANDIKO, *s.* (wa, *pl.* mi—) (kibundiko); (1) the *applying a plaster to a sore*; the *natives mix blue vitriol with bees-wax, and put it in the shape of a little loaf of bread upon a wound or sore*; (2) *handwriting, manuscript*.

MUANDISHI, *s.* (wa), a *writer* (ku andika, to write), *secretary, clerk, usually kätibu or karini*.

MUANDO, *s.* (wa, *pl.* mi—), a *hamlet*; mji mdogo wa mashamba watiuna waketipo; mji ni wa waunguana.

MUANGO, *s.* (wa, *pl.* mianga), (1) *light in general, as emitted from a luminous body, natural light*; *opp.* to the *artificial* (tä); najua miangayakwo; (2) *mti wa ku tonga malēma, fibrous wood is split into small and thin pieces and plaited into a net*; a *kind of tree, thin and straight* (usu-kuso malema); (3) = mtäwi, *sorcerer* (aangai usiku), *one who has light or eyes with his eyes at night*. There are celebrated sorcerers on the

island of Pemba who go naked at night (men and women). They pretend to see with their eyes as in daylight. They stumble as, they walk (ku piga pindo); (4) a *kind of riot* (St.), muangani, a *kind of mboga, vid.* kitolāo.

MUANGA (or MUANGALLA), *s.* (*pl.* mianga) (Kinika); ni njuga ya humu mueto, ya Suahili, ifaliwayo humu utiyetu. A *kind of metal coils which the natives tie to their legs in dancing. They are made on the coast by native blacksmiths. They are of iron. The muangalla is different from kifumansi, a bell* (vid.) (*pl.* mi—). The Wakamba wear muangalla, a sort of bell.

MUANGADI, *s.*, the *name of a tree*.

MUANGAFU, *s.*, *one who is able to imitate everything from having merely seen it*, muangafu wa mato; kuangāna mmo, ku angā, *much enlightened*.

MUANGALIZI, *s.* (*pl.* wa—), an *overseer, one who looks to*; *vid.* ku angalia, to see, to look.

MUANGAZA, *s.* (*pl.* mi—), *light, clearness, evidence, enlightening, prudence*; jambo hili li katika muangaza, *this matter is clear, evident* (suafi); muangaza mengi (or miangazi mingi) mbello ni kisa; for instance, when a man praises his goods too much, and consequently shows too much shrewdness, he may afterwards lose the who's profit; mtu akifania muangaza mingi, watu hawa tanunia, bei kubā, ameangaza kitujakwo mno mtu huyu ni muangazi mno, ni muorofu mno, adaka kida mengi kitujakwe hakinnunuliki, *as the man praises his goods too much, nobody will buy them, and thus he is the loser*; u ni-fani: muangaza nadaka kitu ni-ki-ono; tā hi ina muangaza, tā ina tia muangaza niumbani; (2) muangaza, a *light hole, the small round holes which are often left near the ceilings of rooms in Zanzibar* (St.); a *small opening for light* = kidirasha, maana ya ku itoa muangaza, ni cha ku tia muanga niumbani (R.).

MUANGAZI, *s.* = muorofu; mtu huyu ni muangazi mno; ni muorofu mno, adaka faida nengi (vid. muangaza).

MUANGELLE, *s.* (wa), a *kind of tree or creeper, the wood of which the natives boil in order to make a paste with which they cement the bottom of a sieve* (mganga ungo). They also put a little of this paste into the borohā ya joko ku fania sito.

MUANGO, *s.* (wa, *pl.* mi—), a *lamp-stand*; (1) *wa ku angikia tā, a wooden frame suspended on a wall for supporting a lamp* (cfr. Dr. St., page 334), a *kind of bracket*; (2) *in Kinika, the top of a hill, in Kia, jū ya mlima*; (3) muango = mlango; (4) muango (*pl.* mi—), a *kind of shrub*.

MUANGU, *ny*; e.g., niumbani muangu, *out of my house*.

MUANGWI, *s.* (*pl.* mi—), *echo*. St. writes mwangwi.

MUANI, s. *sea-weed.*

MUANIA, s. (1) *a narrow way or pass; muania ni mta spitapo kua thiki (Kin. luania);* (2) *a little space between two incisors;* (3) *muania wa meno in Kisika, called in Kiswahili pengo wa meno, in Kimrima mfeko, gaps in the teeth.*

MUANIKA, s. (wa, pl. mi—) (Kin. nondo), *a fabulous serpent said to devour whole caravans by surrounding the camp with the length of its body, so that nobody can escape. It is also said to devour entire elephants. Hence the great quantity of ivory obtained in the interior, because the serpent ejects the teeth with its excrements. All these stories have been invented by the traders to frighten the people on the coast.*

MUANZA (or MUANZA), s. (pl. mi—), *wa waume na wakke wa Wanika. The Wanika hollow out the trunk of a tree which is left open at one end, but closed at the other with a skin which has a small hole in it just sufficient to allow a rope to pass through, which is fastened in the inside, and on the outside tied to a kigongo (a kind of stick). The muzansa player takes a ndifu (rod) between his hand and rubs the stick backwards and forwards. The vibration is carried into the hollow trunk by means of the skin and causes a tremendous booming sound, which issues from the open end. By means of this instrument the chiefs rule over the credulous people of their tribe, for nobody except themselves is allowed to look at it upon pain of a severe penalty. Everybody runs to his house, and shuts the door, when the muzansa passes by, for they believe that a person who looks at it will die or get blind. The chiefs carry out all their secret proceedings by means of this instrument, which is heard to a great distance. The women have a muzansa of their own; men are not allowed to see the female muzansa, and vice versa.*

MUANSI, s. (pl. mi—), *something hollow, a bamboo, a reed or cane which is hollow inside (una mfunza);* (2) *muansi wa ku angalia, a spy glass, telescope (Pers. doorbini);* mianzi ya pua nostrils; (3) *muansi = stick, or rope; ku angika nguo or pasia, to hang up a cloth or curtain; kalamu ya muansi, a reed-pen.*

MUANSO, s. (wa, pl. mi—), *beginning (kuanza), origin.*

MUAO, s. (wa, pl. miao), *pieces of wood put into the bottom of a boat, to prevent the water from damaging the cargo of the boat (maji yasiipate misigo);* miti ya dumi belong to the muao in a boat; ku weka muao, ku tupa viombo kua muao, ku pika wali kua muao; ku piga kofi kua muao; ku futa makania kua muao.

MUAIKU, s. (wa, pl. waikuu), *an Arab; Uarabu, Arabia (cfr. manga).*

MUANI, s. (wa, pl. wani), *one who is circumcised, but who is still ignorant (mjinga) of the songs of circumcision, which are many, and of a ridiculous and obscene nature. During the process of healing (from the wound caused by the painful operation) he is instructed by the ngariba (the circumcisor) and the makungui, persons who have been formerly instructed in these songs. Muari ni mtu alietahiriwa akafunsona viniago via nimbo. Muari ni mjinga asiejua mambo ya vilinge, lakun yuwimbishoa sana ni ngariba na kungui. If he is not very attentive to his lessons, he is severely beaten.*

EXAMPLES OF THESE SONGS.

1) *The circumcisor sings:*

Poani ku jiwe, ju ku mti si mila, shina li ng'oe
Mja ku timba ndio muniewe.

Or:—

Poani kuni jiwe, ju kuni mti, tansa sina mila,
Shina li ng'oe, mja ku timba ndio muniewe.

(2) *The circumcised responds:*

Nikuenda juwe la m'lon, kabona niama jelen,
kimo ki majini, shingo yala mp'ea, bada ya ku
pata seso, rokho ina njeka; i.e., *when I went to
the stone of the mosquitoes, I saw an animal
floating in the water, the lion in the water, the
neck did eat mp'ea (the fruit of a tree on shore,
after I had received the seso (kitoa ya m'lo), the
removal of the foreskin) my spirit became quiet
(four lines).*

Kuna la mama kana jano, m'le wa baba kana
mfumo, muna muari anapika mat'boa taboa,
pale akikapo kundu hameka meka motto.

Simdekereka mikungu mwarajanga, simde
kerera ajapokua fiko duri, nesamkerera hatta
pindi za ku shuka, nesamshoma muiwa kamlek'ea
kirada na usung'ie papo

*N.B.—We will not translate these latter obscene
songs, which must thoroughly poison the minds of
the young natives.*

MUANIKA, s. *name of a tree.*

MUASHI, s. (wa, pl. waashi and wawashi), *a mason; maashi wa muwe, one who builds (a house) with stones (cfr. walika); the verb fluctuates between a and wa, hence ku akka and wakka.*

MUATA (or MUATAWADA), s. (pl. miata), *Euphorbia Kolquali; munge wa muatawada, which burns well when it is dry; vid. muange, bundle of straw.*

MUATRE, adj., *white (mucupo).*

MUATURI (MUTURI), adj., *black.*

MUAVULI, *s.* (pl. mi—), an umbrella; *cf.* muafili.
 MUAWANA, *s.* = jambo lililo kina wazi, lililo ainiwa; mambo haya yamekika muawana, hayakufika, something that is manifest, notorious, not hidden.

MUAWAZI, *s.*, the disposer, one of the names of God being the disposer and ruler of all things; *vid.* awaza.

MUAYA (or MUAGA), *v. a.*, to spill, to pour out, to diffuse; ku muaya maji, to pour out, or spill water; ku-muayika or muagika, to be poured out (*cf.* for muaga, magaga, and muuika); vitoa vina muayika, you see nothing but heads in the forest; ku muayisa maji taulini; *cf.* kóa.

MUAYO, *s.* (pl. mi—), ku piga mayo, to yawn.

MUAZA MKUA (WANGU), God; mashaka haya ulio nayo — ni ku kossa ni muaza mkua wangu.

MUBATHARIFU, *adj.*, extravagant; *cf.* جاف, fidit rem, potulante et insolente se gessit; جاف, incuria, laetitia modum excedens.

MUBUNI (MUNI)? (R).

MUDA, *s.* (*vid.* mda), a space of time (muda wa —, the space of —) (مُدّ, mensura; مَدّ, trahendo extendit, moram solvendi concessit; muda — kipindi kile kile ulicho ondoka huja fika nimbani hapitua ni uluru wa ku-ku duka, kua mudo uliole (R); muda or munda hu nshafika (kwisha fika).

MUDUMARI, *s.* R.?

MUDUGU TUMU, *s.*, a tree which is soon perforated by insects.

MUGXIE (pl. wegnie, Kima) (muigni, pl. wigni, Kima) (Kima, muigniwe, pl. wigniwe — muigniwe, pl. wegniewe).

MUGNIEJI, *s.* (pl. wagnieji or wegnieji) (— muigni nti), a native, one who belongs to the country, one who is native of the place and who has a home there; (2) a host.

MUGNIEWE (MUNIEWE), *s.* (pl. wegniewe), he himself, pl. they themselves, lit., he the possessor of the matter mentioned, they the possessors (*vid.* muigni); muegniewe amekaja, he himself came; wegniewe wanakuja, they themselves came (Kima, muigniwe, pl. wegniewe); nimba za muigniwe the houses of himself, of the possessor; taku regéza, I shall return it to thee (its possessor), I myself, thou thyself, he himself, muegniewe.

MUKKUNDE, *adj.*, red, reddish. (ekundu): niamba niekundu kasha jekundu.

MUKLEKO, *s.* (wa) = ngao ya ku elekéa mana or ku elekéa mana, a piece of cloth in which the native women carry their children at their backs (Kin. mkamba wa ku erekéa mana).

MUKLEWA, *s.* = mambo yame-mu-eléa (*cf.* matáhifu wa mambo, yuna ákili), intelligent, wise, prudent.

MUELLE, *s. adj.* (pl. waelle), sick, a sick person, one who cannot leave the bedstead or room. (The mgónjoa (sickly person) can go about; muelle ana uelle, pl. nduelle, pains of sickness; majira ya mvua nduelozangu zita-ni-jia muilini munangu, during the rainy season pains will attack my body).

MUEMA, *adj.* good; *cf.* ema.

MUEMBAMBA, *adj.*, thin, slender; *vid.* embamba.

MUEMBE, *s.* (pl. miembe), a mango-tree, its fruit embe (la, pl. ma—) (magnifica Africana).

MUENDANGU, *s.* a great and irreparable loss (St.).

MUENDANI (or MUANDANI), *s.* (wa, pl. waandani), (1) rafiki, a neighbour, friend; (2) hawá, mka-haba.

MUENDELEZI, *s.*, a copier; ku endeleza mbelle, to go in a straight line, e.g., in writing, in making a mat, &c., one who goes on, or perseveres with his work, till he has completed it.

MUENGO (or UENGO), *s.*, going, journey, gait, behaviour; muendo hauna kawaida hatta ujapo kuenda intána kútua, ni muendo nnakuenda muendo wa sa mbili wa nusu; muendowakwe ni wa goya.

MUKNENDESHI, *cid.* mtembezi.

MUENENDO, going on, behaviour; ku funia or tenda vibaya or vema, ill or good behaviour.

MUKNETI, muhanwe ni wetu? (pl. enéti), sisters?

MULEZA, *s.*; Mungu ni— (*vid.* maenéo).

MULAGE, *s.* (pl. mi—), a bundle of straw, used to carry a light (St.) (muénche).

MUEGELLE (or MUANGA UNGO), *s.* (Kijum. muangelle), a kind of sorrel (of acid taste) chewed with toka. It is also used in many kinds of sickness, especially in this decoction used, ku ganga ungo, to paste up a sieve or fan. Hence its name mganga ungo, in order that the flour may not run through.

MUEGÉRO, *s.* (wa, pl. mi—) (*vid.* masea); ni fungu la tembo la muigni minazi, that proportion of tembo which belongs to the possessor of the coconut-trees. Jioni ni muengéro wa mgéma minazi, in the evening the tapper gets his share.

MUEGINE, *adj.*, another (pl. wangine, mangine); *cf.* ngine.

MUGZI, *s.* (wa, pl. wabuzi or w'enzi), one who visits another to enquire how he does, a friend, acquaintance, companion, fellow; ku enda nai, or suatani nai, ku-mu-enza, to look after him; ku enzana, to look one after another for counsel and assistance; muenzangu, my friend (pl. waenzangu or wenzangu, my friends, companions); mtu huyu wa-ni-enza ku jua jambo langu, this man looked or enquired after me to

know my condition (vid. ku onsa or enza); *cf.* buenzi in *Kiniassa* = miki, some.

MUWÉVO, *adj.* (Arab. عارف), clever, prudent, dexterous, shrewd = máhiri; *vid.* erefika.

MUWESA, *s.*, a kind of corn or weed like *linseed* growing on a close spike like a bullrush flower.

MUWU; humo muétu, here with us, within (of) us.

MUWUWA, *adj.*, white; mtu muéwa, a white man.

MUWUZA, *adj.*, black; mtu muézi, a black tree.

MUWUZA, *s.* (pl. miéwe), a kind of vulture, a hawk; yuwala makind@ ya koku: (2) a kind of fish, similar to the fute.

MUWUZA, *v. n.*, lit., to be able, to escape (?); mana ame-mu-éza, had power to outwit; kua babai usiku wa kisa, asipáte-mekána ni watu, the boy escaped from his father in the dead of night lest the people should see him; *cf.* éa, *v. n.*, to go out (ku tóka).

MUWUZA IOTE (OR MAMBO IOTE), the Almighty (God).

MUWUZA KOTU (mugizungu)? (R.), *cf.* muwéza.

MUWUZA MUWUWUZA, one's own master.

MUWUZA (muézi), *s.* (wa, pl. miezi), moon, month; muangáza or muanga wa muézi, moonlight; muézi waénza letta anga nkipassua uwingu, the moon begins to shine when she breaks through the sky; muandámo wa muézi or muézi muandámo or muanzo wa muézi, the beginning of the moon (or month) when she appears the first time — new moon (following up the moon which is passed in the previous month); muézi unatimbúka or jimbúka — una anza ku toka. The natives divide the month into three parts—(1) kumi la kwana (the first ten days from the new moon); (2) kumi la kati (10th to 20th) (3) kumi la kwisha (20th to 29th or 30th). This account makes majuma manne (four weeks). They also divide it into two parts—(1) siku kumi na tano (fifteen days in the outside), kua ndo, una mguáo or anga kuba; (2) kumi na tano ni ndani, fifteen days the moon is inside, ni kiza or akhuma, i.e., from the 16th, muézi wanza ku-ngia ndani, she becomes mímbo or mjimbo, because she appears at midnight; muézi mpungúfu, ukipungúfu, ukitoa kwisha siku-zakwe (twenty-nine days only); muézi kámili, full moon; muézi unaandama mpungúfu or unaandama kámili.

MUWUZA, *s.* (wa) (1) the moon; (2) month (pl. miezi); the month begins on the day on which the moon is first seen. When the old month has passed thirty days the new month begins, the people do not reckon thirty-one days; muézi muandama or muangámu, a month of thirty full days; muézi mpungúfu, a month of less than thirty days.

MUWUZA, *s.*; ku piga mafumbi kumoya, said of the flood? (R.).

MUGANO (pl. mi—); niama isio mofu, *Rashinas* of meat.

MUGHENBU, *s.*, a rogue; *cf.* عاب, *praevaluit*.

MUGONIA, *v. a.*, to crush something with the tongue, not to bite it with the teeth, e.g., temba ya minia.

MUGONIE, *s. a.*, a kind of pumpkin which is easily crushed with the tongue, not with the teeth; mmugnánie, the pumpkin tree or creeper (mtango).

MUGUNIKA, *v. n.* (= vinginika), to crawl in putrid meat, said of mábi, white maggots.

MUGUNIA, *s.* (pl. wa—), an Abyssinian. The Abyssinian slaves are greatly valued on this coast, especially the females, on account of their beauty. They are chiefly brought from Harawa or Marku, the inhabitants of these sea-towns buying them in the interior.

MUHADIMU, *s.* (pl. wa—) (Arab. خادم), a servant, one of the original inhabitants of Zanzibar. These wahadimu pay two dollars a year for each household (*cf.* St. 332). They speak at least two dialects materially different from the Swahili in town.

MUHÁLA, *s.* (wa), displeasure, anger (= kasaráni). Muárabu huyu alikátisoma maliyakwe, ameondoka kwa muháli, this Arab, to whom his property was refused, departed in anger; Muárabu amepata muháli kwa Mzungu, the Arab became angry with the European; ewe Mzungu ukissa-ni-pa kisa nta ni pata muháli (nosu, hasira), O European, if thou wilt not give me a knife, thou shalt get anger from me — thou shalt displease me; laken Mzungu anena, mimi siji muháli wa mtu, but the European says, I am not afraid of the anger of man; مَل, maligna delatione in

sidius struxit alieni; مَل, astutia, dolus, industria; ku-m-tia katika muhali — ku-m-pi gania, to fight or quarrel on account of somebody, e.g., when three waiters demand the services of one servant or workman at the same time: a-ni-daka muháli, he seeks for a matter against me that I may be considered a bad man, as another man demands his service; ku ondoka muháli, to do a thing only half, only ku ondoka muháli (only to remove displeasure).

MUHÁLIFU, *s.* (pl. wa—), transgressor; *vid.* halifu.

MUHÁLIMU (and kihálimu)? (R.).

MUHANDE, *s.*, the name of a tree (= muvande in Kir.).

MUHÁRABU (pl. wa—), destructive, injurious; *vid.* háribu.

MUHÁRIBU, *s.* (pl. wa—), a corrupter; *vid.* ku háribu, a destroyer.

MUHARUMA (wa kitoo), mubada ?

MUHASHIRI, s., *vid.* mubhāmili.

MUHASSI (or MUHASSAI, or HASSI, or HASSAI), s. (pl. wahassi), mahassi (sing. hassi), a castrated man, an eunuch, mtu alitauliwa mawe ya makénde (alichasswa); mtu huyu ni muhasssi or muhasssi, na gnombe ni hassi, hassai or muhassai; *cf.* حسي, castravit; حسي, castratus, eunuchus.

MUNEKWI AKWANA, s., a choice friend.

MUNEMILI, s. (pl. wa—), (1) — mtu afumiliiai manibo mema or mawu, one who endures good or bad circumstances, a patient person; (2) beam of a house (pl. mihēmili); (3) — muhāshiri (pl. mi—), a beam which supports the mainmast of a native vessel.

MUHIANA, s. (wa) = mtiriri, mbishi, mtu afumiliiai neno kua kūsudi or kiburi, one who opposes another from pride to offend him; neno la muhiāna lita-m-tongwa = lita-m-patia hasāra, the word of a proud and obstinate opposer will bring trouble upon him.

MUHINDI, s. (pl. wa—), a native of India, especially Muhammedana of India, of whom there are the Khoja and Dikra, two parties in Zanzibar.

MUHINDI, s. (pl. mi—), the Indian corn plant; *cf.* hindi (la, pl. mahindi).

MUHITAJI, s., lit. a wanter, lover, (1) one who is in want, Luke xv. 14; naye akaanza kua muhitaji; (2) one who is destitute of; ni muhitaji yule, hana pishi ya kula, hana kitu tena; bana alikuwa tagiri sana muhitaji, hana kitu nlikuwa muhitaji nacho ndiposa hanunua.

MUHOGO, s. (wa, pl. mi—), (1) the shrub of cassava or manioc (cassava-root); (2) the fruit itself, mti wa muhogo, na tundalakwe ni muhogo, mizi ya muhogo; hogo (la, pl. ma—), a large cassava (*vid.* mahogo); makopa, dried pieces of muhogo. The natives split the large pieces up very small, and expose them to the sun until they get quite hard, when they may be preserved for a long time. When required for use, they are pounded in a mortar, and boiled with water into a thick paste (sima ya makopa, Kin. jora). It is an important expedient in time of famine. There are several kinds of cassava—(1) muhogo wa kindoro (white, good, but intoxicating); (2) muhogo mke (female cassava), which has a small red shrub; muhogo mke una vishadda kana vipili via wako wa Wanika. This is the best kind of muhogo; it is agreeable, has much meal and no bitterness; (3) muhogo wume (male), the shrub is large, the roots (mizi) very long and thick. The male kind is not so good and agreeable as the female, but on account of the thickness

of the mizi, it is liked for making mukopa, one large piece being cut into many smaller ones. The cassava shrub does not like a hard soil, but one which is soft and black; mizi ku shuka, ku tarabba, i.e., ku wanda mtangani. There are several places near Mombasa, celebrated for producing excellent muhogo.

MUCHOKOBA, s. (pl. mi—) (Kinika), the copal-tyce; *vid.* masaudrusi (Kiswah.) uhongolo = matosi ya muhongo.

MUTAKARI, s. (Arab. مضطر, *mutakar*), an abstract, obridgment, a summary.

MUCHU, s., maternal uncle; *vid.* muamu.

MUHULA, s. (pl. mi—) (= m'da, *vid.*) (Arab. مهلة, *mihla*), an appointed space of time when borrowed goods are to be returned to its owner; ni-pa-ni muhula wa siku tano.

MUHUNSI, s. (wa, pl. wa—); (1) muhunsi wa mawe = muashi, a mason, workman in stone, one who builds houses of stone; (2) muhunsi wa juma (afua juma), a blacksmith; (3) muhunsi wa fetla, ruasi, &c., a workman in silver, lead, tin &c. The Muhunsi are supposed to be great sorcerers, who know the secrets of Nature and can perform wonderful things by witchcraft, &c.

MUHURI, s. (Arab. مهر, *mahr*), a seal, signet; ku tia, to sign, seal.

MUI, s., a species of mangroves, near the sea-water, and fit for making boriti (R.).

MUIA (or MUI or MUWII) (v. n., ku in or wia) (pl. waii or wawii, demander of a debt.

MUTHA, pl. mi— or miiba, thorn.

MUTAJI, s. (pl. waiabaji) (webaji), a thievish person, one who steals habitually.

MUTU (or MUIVI), s. (wa, pl. waiifi), a thief; ku iba, to steal; *vid.* muivi.

MUIFU (muifu, ivu, mivu), adj. (pl. waiifu or waiifu), ripe; (2) a jealous person (*cf.* uifu, jealousy); wivu, jealous.

MUIGNI (or MUGNI), s. (pl. wogni), possessor, owner, the person which has anything or to which anything belongs or from whom it originates, a chief or sheikh (Kisambaa, muene), the possessor himself, or he himself; muigniwe, pl. wogniwe. It must be observed, (1) that the word has never a genitive sign after it except when it stands absolutely; (2) that it affords a convenient expedient in forming adjectives and concrete nouns in connection with the infinitive of verbs. Mipgni niumba, the possessor of a house. Kitamba "guie or ignie," I (ego), consequently muigni (e) the I or ego of anything — possessor ?? Muigni nti, the lord of the country. Muigni ku kutubu, the preacher. Muigni kichaa, lunatic. Muigni ku poosa, paralytic. Muigni amiri, pl. wogni, amiri, not muigni wa niumba. Wogni fetla, the possessors of money, not wogni wa fetla.

Muigni ku daka nani? who is the possessor of to desire, i.e., who is it who desires? or who is the desiring person? Muigni ku panda, the lover, lit., the possessor of to love. Niumba yegui usuri na mali mangi, a house which possesses much money and property = a beautiful and rich house. Muigni wangu anakaja, my possessor is come. Thus says a slave with regard to his master or a wife in regard to her husband. Munga ni muigni witu, muigni ku-tu-umba, God is our possessor, the possessor of to create us, i.e., our creator. In reference to the word "muigni," or, as Dr. St. writes it, "munyi," cfr. Dr. St.'s Handbook, page 332, a chief, a sheikh. The muigni mkh is esteemed the true Sultan of the Suahili, at least in the island of Zanzibar and the parts adjacent. He is descended from an ancient Persian family, the heiress of which married some generations since an Arab from Yemen. The title is now (1874) in abeyance. His chief residence is at Dunga, near the centre of the island. Muigni kiburi, or muigni ku kusa nafsiyawe, to be proud.

Muizaximaw, s., God, the possessor of dominion, i.e., of the universe. The word is contrasted from muigni ézi or enzi Munga = God the possessor of dominion, which term is one of the 99 attributes of God in the Muhammedan religion. Or muigni-ku-ézi ni Mungu, he who rules (ku ézi) over all things is God. This is a title of honour (jina la heshima) given by the Muhammedans to the Supreme Ruler of heaven and earth. Ndio alie na ufalme wa mambo lote or ndie aungai mambo lote, the only potentate (pantocrator). As the pagan East Africans have a very low idea of the term Munga (in Kinika and Kikamba Mulungu), understanding thereby either heaven, sky, or some inferior being (such as the soul of man which becomes a Mulungu after death), it is evident that the Muhammedans wished to avoid the antithetical term "Munga," and therefore substituted another which excludes all heathenish ideas. The exposition "the possessor of the majesty or dominion of heaven" is connected with some difficulties: (1) the genitive sign after ézi or enzi is omitted. They do not say "Muigni ézi ya Mungu," the possessor of the dominion of God. (2) The word "Munga" has never in Kiswahili the meaning "heaven or inferior being." Heaven is rendered by the word awingu, heavens mbingu. Arab, ja, raza, potens fuit rex; ja, potentia, dignitas.

Muiri (or muiri), s. (pl. wali or wawli) (rid. ku in or wis), he who walks in a doli.

Muino (or u'ino) (wa, pl. miko), 1) a spoon of

large size to stir up that which is boiling in a pan; (2) a mason's trowel; kijiko, a small spoon; ku waka muiko is = ku nira, i.e., to avoid a certain food; rid. nira.

MUKU, s. (cfr. jolosa), food which has been kept overnight, the portion of food which has not been eaten in the evening, but which is eaten next morning; chakula hiki cha muku; wali umekia wa muiku, umekilwa mibuki; wali wa muiku, boiled rice of yesterday, i.e., boiled but not all eaten yesterday; wali uliochokwa; vid. jekesa, and bario or bariyo, what is left from the evening meal to be eaten in the morning.

MULLI, s. (wa, pl. mili or mivili), body. They dislike using mulli for a dead body, still they do use it (Luk. xxiii, 52, 53); mulli wa nduganyangu, among the slain ones.

MULIKA, v. u., to look shading the eye with the hand (R).

MULIKIA, v. obj. to light for one; washa makuti u-ni mulikie; sijui n'lichu kaniaga; ela hasa ku mulika ni chéngo; ana-ni-mulika kuu makuti, he has lighted for me with leaves of the cocoa nut tree; letta or n'letta tñ, u ni mulikie.

MUMI, the natives use this word if one stops or stands still a long while on the road, and does not understand a call, supposing that it is for some one, afterwards they laugh at him; cfr. ku ima.

MUMBAJI, s. (ku im ba), a songster.

MUMO, s. (pl. mumo), side piece of a door frame (St.).

MUSA, s. (wa - damu ya pua (rid. Kinika - pangu ya pua), the blood which comes from the nose; damu inaókwa na pua.

MUSAMO (R); mímbo wa muina mo?

MUSIDA (or MUNDAWINDA or MUKSI), s. (winda, pl. wawinda), a hunter.

MUTONI, adj., much, full; muingi wa maneno, full of words.

MUKSI, s. (pl. wuini), (vid. muinda, hunter), contracted; winsi (winiwao).

MUMO, s. (wa, pl. miro or miro) = wa ndofu, the trunk of the elephant; makhono wa ndofu.

MUMBO (or u'mbo), s. (wa, pl. muisho or miisho), end, conclusion; muisho wa ulimengu, the end of the world. The Suahili relate many stories about the end of the world. Some European ladies once resolved to go by sea to the world's end, but only birimi (young men) were allowed to join the expedition. One lad, however, concealed his father in a sack on board the vessel. After a long run they came to a region of the sea where the ship stuck fast on the mud (rope), so that she could move neither forward nor

backward. In this embarrassment the young men wished to have the advice of an aged person. Hence he who had concealed his father consulted the latter in secret. The old man advised his son to slaughter a bullock and suspend it to the ropes of the main mast. This advice having been put into execution, a mighty wind arose and many large birds appeared, which carried off the bullock, and, by means of it, the vessel into deep water, and thus the young men were saved. A capital piece of advice for the Swahili to give to navigators in the icy arctic regions!!! Kua muihio, at last, lastly.

MURKATI, s., lit., a caller; ku ita, v. a., to call; a lover.

MUTHI (Patta) = muvi, a thief.

MUTI, adj., fresh, unripe, green; mti maiti, a green tree; kitu kiwiti, anything unripe (kisiyo iwa); émbé mbiti, pl. maémbé mawiti; ndizi mbiti; niumba mbiti; opp. biyu, ripe, well done; biyu is contradictory of biti, which means "half-cooked."

MUTO, s., calling, summons (ku ita, to call; ugira wa muto, cfr. killinge).

MITU (pl. mitu), a thick forest, which is large and of which people are afraid.

MUVI, s. (ku iba), a thief; at Lamoo muizi, at Patta muithi.

MUKADSHA; vid. mukdishu.

MUKARI, (wa, pl. wa-) (vid. ukiri, v. a., to mislead), a liar, deceiver, cheat; cfr. مَكْرُورٌ, incognitus, ingratus, improbus; unus duorum angolorum qui tentandis in sepulchro defunctis, esse praepositi dicuntur; vid. نَكْرٌ, nescivit, improbavit, obstinate, denying, lying; wanafania mukari (nguvu ya urungu); (2) mtu atoisé neno la hakiki aka-li-fania uthalimu.

MUKARI WANAKIRRI, the name of an angel who torments the wicked in their graves by keeping them, as it were, conscious of themselves. This is athibu (punishment) ya kaburini, asili watu kaburini.

MUKATE, s. (wa, pl. mikate), or mkâte, slice, bread, however the term mukâte does not exactly mean "bread," but rather little slices or little pieces, or loaf or cake. The Swahilis take rice-flour, mix it with honey and boil it in water till it becomes a paste; this they put into a deep dish of clay, upon and under which they place fire. When the paste is sufficiently cooked they cut it in pieces (mikate, sing. mukate or mkâte), also said of a swelling, ku fania; mukate? (R.). They say also, mukate wa tombaco, mkate wa lime, wa juma, wa ku mimina. There are different kinds of mukate; e.g., mukâte wa mûka, cake of mûka meal; kitumbûa, a cake made like a fritter;

bumunda (pl. ma), a soft cake, or a sort of dumpling; kisiûmia, ladu (vide).

MUKDISHA (or MUKADSHA), s. p., the town of Magadocha, one of the Benâdir on the Somali coast (cfr. Bender, pl. Benâdir). Bariwa, Manka, and Mukdishu are north of the Equator on the Somali coast. These are the principal commercial towns still belonging to the ruler of Zanzibar.

MUKHABIKI, s. (Arab. مَخْبِرٌ), one who gives information, who brings news.

MUKHTAJI, s. (wa) (Arab. مُخْتَجٍ), one who demands, desires (ku khtaji, to desire); vid. muhitâji.

MUKHTASAR (or MUNTASARI), s. (cfr. مَخْرَجٌ, con- traxit, abbreviavit; مَخْتَصَرٌ, compendium, epitome), compendium, summary; cfr. masfiliiso.

MUKHURI, v. a., to go up and down lengthwise.

MUKONO (or MKONO), s. (wa, pl. mi-), arm, hand, cubit (a measure), mukono wa mmo na wa ku shoto, the right and left hand; mukono wa ku lin, the right hand with which one eats; mukono wa ndofu, proboscis; mikono ya into, channels of a creek; mukono wa kansu, sleeve; mikono mitupu, empty-handed.

MULE, a pron. demonstr. impersonal, in, there, (or into) relat. to place.

MULIKA, v. a., to show a light, to gleam (St.); cfr. mulika.

MULIMO, wherein there is.

MULKI, s., dominion; vid. milki.

MULNGU, s. (Kikika, Kikamba, and in many other East African dialects), heaven and God, or supreme being, of which the African heathen have a faint idea (cfr. Muigaisingu). The heathen mind in rising to the idea of a supreme being stands still, as it were, when contemplating the heaven, and thus confounds the creator and creature. Mulungu is also the name of a tree.

MUMBU? (R.) s., a tree.

MUMBUJI, s. (pl. waumbaji), vid. umbaji; wa- zungu ni waumbaji, making nice things.

MUME (properly MUMU) s., adj. (pl. waume), a male of men and animals; mtu mume, a man, opp. to mtu mke, a woman; husband, mume wa, her husband; mume wangu, my husband; fig., strong, brave; vid. mume, mume or mûmu ya ku-mu-wêa, a man who is dangerous, who can do all things.

MUMUKU = MUME MKE, a hermaphrodite; mume si mke na mke si mume. Such a person is said to have been at Mombas, he was the slave of the former commandant of the fortress?!

MUMIANI, s., a remedy, which is used as a medicine (St.), a fabulous medicine which the Arabs

manu prepare, in the opinion of the natives, from the blood of a man.

MUMUNIA, s., a *Muhammedan* (pl. = wazalimnia, the *Muslims* (Arab. *مومنين*, pl. *مومنين*, *believers*). To the *Muslim* or *Mumini* (*Muslim*) is opposed the *musu* or *pagan* (pl. *wasutu*).

MUMU (musu and mungu) there (and mule), *muhogo* unakatikiza or katikiza mumu or ndani, the *muhogo* broke in the soil in plucking it out; *musungu* yule afasiiri maneno, si kama mtu wa mbali, ni kama alievialiwa mumu.

MUMUNIA (or MURIA), v. a., to grind, to rub, to trisurate, to crush, e.g., lumps of meal; to roll about in the mouth, as food that does not require masticating.

MUMUNIA, v. a. (cfr. *guisungua*), *mkundu wa-mumunia*, the anus makes him tremble when eating nature.

MUMUNIA, s. (pl. *ma-*), a species of gourd resembling a vegetable marrow; its hard rind serves often for making spoons, ladles or bottles; ki, pl. vi—, a small sort of gourd; *vimumunia* (Rob. writes *mumuninia*, the plant of the —).

MUMVITA, n. p., a native of *Mrita* or *Mombasa* (pl. *Wamvita*); *mtu wa wita*, alie na kondo siku zote (vid. *appendix*).

MUNAFIKI, s., *hypocrite*; cfr. *muzandiki*; Arab. *مُنَافِقٌ*, *subitit latibulum*; *hypocritam egit* in religion.

MUNA MABA, a spirit represented as a white woman with an ugly black husband (St.).

MUNDA, s. (wa, pl. *miunda*), *Kin.*, plantation (*Kiswah.* *shamba*).

MUNDA (pl. *mi-*) (*mundu* ?), *munda wa ku shomika* or *pigia samaki kuba* (cfr. *shoma*) (*nifuf* *wa munda*), a large harpoon used in whale fishing.

(Obacene) Native Song:

Papa ku-ni-piga pesi pasi (pasipo) koto
Na munda, aka-m-futa njelesi, aka-mu-weka
Aka-m-futa, upande akafania mtuzi, upande
Akafania guonda, miti iote yakuelika
Ela mje mje una miba.

The meaning is: all trees may be ascended except the *mje mje* tree which has thorns; thus all women may be touched except the wife of a husband; if anybody does touch her, he will be severely punished.

With such silly songs the native sailors entertain themselves when rowing.

MUNDA, the *skin*, *skin-bone* (vid. *Kiniasa mboro*) (*mboro* ?). St. *hee munda wa miguu* (*shiku*).

MUNDA, s. (wa, pl. *miunda*), a kind of sickle, a billhook, a small hatchet; cfr. *sanga*.

MUNDA, s., name of a tree.

MUNGUA, (pl. *wangasija*), a native of the *Comoro* islands (n. p.).

MUNGU, adj., another, different; *mtu mungu* another man; *kitu kingine*, another thing; *kuha lingine*, another bar; *makasa mungu*, other boxes; *nyumba niugine*, another house; *nyumba zingine*, other houses.

MUNGU, s. (*Kinika*), small worms or insects; cfr. *tutu*.

MUNGU (or MUNGUU), s. (1) *God* (vid. *muiguisungu* or *muigni* *hai mungu*); (2) *heaven* (with the pagans). The word may be derived from the verb *ku unga*, to join together; (?) *musungu* ndio *augui* *mambo iote* (*muungu*, one who unites or combines).

MESKINIA MUNGU, s., a free but poor person who goes about begging under the pretence of being poor, but in fact does not like to work. He may have been emancipated by his former master, and prefers now a life of begging to that of labour.

MUNGUMBA, s. (pl. *wangumba*), a mixed tribe of *Wadigo* and *Wasigia*.

MUNIA, v. a.; cfr. *mumunia*, v. a.

MUNIA MUNIA, v. a. (1) to mumble, chew, to dissolve something by moving it about in the mouth; (2) said of the trembling motion which is caused in the anus after evacuation; *mkundu wa-m-munia* *munia* or *wa-m-guisungua*, the breech trembles him; i.e., makes a trembling motion; vid. *mumunia*.

MUNIAKWA, s. (wa, pl. *mi-*), a parasitical plant.

MUNIAWE, s. (*himself*) (vid. *muigui* or *muiguiwe* or *muiguiwe*).

MUNIA, n. p., is the name with which the *Galla* call the *Wapokomo* residing on the banks of the river *Dana*; the *Europeans* and *Hanians* are called "Dunga" by the *Galla*, whereas they call the *Arabs* "Mulushu," and the *Swahili* "Hamaara."

MUNIA, s. (wa, pl. *miunia*), salt; *mamboyakwa* *hayana* *miunia* *hatta* *kidogo* (*manu* *wa* *barudi*, *nitra* ?)

MUNIA, s. (wa, pl. *miunia*), a wooden lever, or a pointed piece of wood for digging; *miti* *wa* *ku* *timbia* *mashimo* or *ku* *omolra*. It is different from *mtaimbo*, which is of iron; *mtaimbo* *wa* *juma*, opp. to *mta* — *mtaimbo* *wa* *mti*.

MUNIA (or MUNIA), adj., bad, wicked, spoiled; *mtu munda*, a bad man; *kaaha* *ovu* or *ovu*, a bad bar; *nono* *ovu* or *ovu*; *kitu* *kiyu*; *nyumba* *mbovu*; *maneno* *mbovu* (vid. *hozika*); *ku* *ha* *maovini*, *ku* *epusha* *mbovu*, to deliver from evil.

MUNIA, s. (pl. *waiga*), one who is afraid, who fears, a coward (*Kin.*) (*ku* *ega*, *ogopa*).

MUNIA, s. (pl. *wakodzi*), (1) one who saves (*ku*

okóza, ku okóza — ku tóza maovúni — ku epusha maovu, a deliverer, saviour; (2) muokózi (pl. waokózi), one who picks up anything (St.); *cf.* okóta, to pick up.

MUOMBALI, (pl. wa—), a habitual beggar (ku omba).

MUOMBESI, s. (pl. wa—), an intercessor (ku-mu-ombesa, to pray, to intercede for one).

MUOMBI (or MUOMVI), s. (wa, pl. waombi), one who begs, a beggar (ku omba).

MUOMBOMBO, s., a tree; *vid.* mrua.

MUOMO, s. (wa, pl. miómo), lip; muómo wa mtu, the lip of a man, but the bill of a bird is called mdómo wa niúni; e.g., mdómo wa kuku, pl. ndómo (za); muómo ukáulo, the upper lip (R.).

MUONGO, s. (pl. waóngo), (1) a liar (*vid.* mrongo) (uóngo or uróngo, a lie); (2) a period of time, especially in reference to agriculture (wa, pl. mi-óngo), a decade of ten days. The Suahili reckon the muongo from the siku ya muaka. Consequently every month would include muongo mitatu; muongo muangapi, in what decade is it? muongo wabaini? kua muongo hii, instantly; muongo hino.

MUONGÓFU (or MUONGÓKI) (pl. wa—) (muigni ku ongóka), a straight or upright one, one who has the rule or lead; *Hebr.* xiii. 7. *Dr. St.* takes it in the sense "a convert, a proselyte" (ku ongóka, to lead); (2) a man who can imitate work only by seeing it — mtu aliengoka kua halisiyakwe akiongosha kaziyakwe nzúri.

MUONGÓSHI, s. (wa); muongóshi wa kazi = fuudi aongoshai or afanai kazi nzúri, a skilful work-master, a Jack-of-all-trades, a man skilled in many different things.

MUONGÓTI, s. (wa, pl. mi—) (*vid.* mlingoti), main-mast.

MUONGÓZI, s., a guide (ku ongóza mbelle = ku pita or tanguia mbelle, to go before, to take the lead, to lead on); muongozi wa ndin, the person who takes the lead on the road, who goes in front of a travelling company. This is the mkurugenzi (or kilongola, *vid.*), who walks before a caravan, carrying his charms in his hands.

MUONO, s. (wa, pl. mióno) (or msono, pl. misono); ku futa or piga miono or misono; ku futa misono is to snore a little, and ku futa miono, is to snore aloud, so that it can be heard far off (*cf.* kororo). As miono appears to be rather Kinika, the word misono will be purely Suahili?

MUÓRI (or MÓRI), s., tallow; *vid.* móri, s.

MUORORO, adj., soft, smooth, lenient, mild; mtu muororo, a mild man (*cf.* in Kinjassa "oró," to be soft, yielding, mild); mti muororo, a tree of soft wood; émba jororo, si gúmu; mabindi maororo.

MŪŌNIA (or MŪŌNIA), s. (pl. wabasha or wabashi), a man or woman whose business is to wash corpses (*cf.* masikoa). Their wages consist of rice, mtama, cloth, &c. They have the signs in which the rice or mtama is given.

MUÓZI, s. (*vid.* ku óa, v. a., to marry), bridegroom = muigni ku funga hotuba, or — buana harusi — mtumba mume, bridegroom; mtumba manámka, bride.

MURŪTU, s., green vitriol, sulphate of copper (some people say murututu), bluestone.

MURIRA, s., = muthia (R.)?

MURSA, s. = rasúli, a messenger, especially Muhammed.

MUSALA, s. (pl. mi—), an oval mat used to perform the Muhammedan devotions upon (St.); *cf.* مَسَلَى, locus magnus sub Jove preces publicas habebantur.

MUSAMA, s., pardon; *vid.* msámaha.

MUSHUPÁTU (or MSHUPÁTU), a rope of mūā; *vid.* shupátu, a plaid of matting; a narrow strip of matting.

MUSILIMI, s., Islam? umati uli musulimi.

MUMIMI, s., the northerly winds blowing from December to February. Sometimes the natives extend their reckoning till May or June, adding the period of tanga mbili; *vid.* tanga.

MUSIMU (MŌSIMU), the time when the ships come from the north, from December to March; akihii musimu, when they return in April; *cf.* Damani.

MUSTAMIA, s.; samia na mustamia? (R.).

MUSTIRI, s. (Arab. مشتري), a buyer, purchaser, customer; kitu changu n'nacho nautu ajiapata muhitaji, I have nobody who wants it — mustiri (*vid.* muhitaji) (*vid.* Arab.).

MUTAAMIR, adj. (Arab. متعبر), credible (*cf.* mtabari), worthy of credit.

MUTAKADAMU, s. (wa), one that goes before, leads the way; *vid.* Arab. قَام, praecessit, praevit.

MUTHIA, s.; wimbi la muthia? (R.).

MUTHINGU (MUR'XGU), s., the name of a tree; *cf.* also mudungu tundu, a tree which is soon perforated by insects.

MUTIA, s. (Arab. معية, obsequens fuit (*cf.* taa) (rather mtii or mutii, one who is obedient; Arab. مَطِيْع; *vid.* ku tii, v. a.).

MUTKI MUIRU (in Kinika) (*cf.* Mji in Kis.), the black town on Mount Rege was formerly the kaga or capital of the Bahai tribe. The people of Malande and Kamfude left the kaga; some returning to their fatherland Rambo in Chagga, others going to the Wadigo, others to the banks of the river Pokoma, and becoming lost in their tribe. One division took refuge with their

brother-tribe, the Chognis (Chogni oha Muadariko), and in consequence of a plot against them returned after a year or two and founded another kaya, called Vokéra, which existed through nine generations, when a division again took place, though none left the country entirely. They merely separated, and those who left the place founded the Mutai Mária (by the Swahili called Rabbai M'pia, new town, new Rabbai). There seems to have been two towns on the Reale—Mutai Muiru and Mutai Mudide. They were exceedingly warlike, Gairo and Nchira are still mentioned as the fiercest. They were also called "Mutai mubomu wa Reale, and Mutai mudide Muiru," afterwards they were called Mitzi ya Ntzoáni (accursed towns?). Muravai, Muehogni, Mukiriama, and Mtahe are brother-tribes: Darunia, Rive, Kambe, Káuma, the same. The inhabitants of the Rabbai territory lying between Darunia in the south and Rive in the north waylaid and killed those who passed that way. They made themselves obnoxious even to their brother-tribes, so that at last all the Wanika united against them for their destruction. They said: "hukutáno, huenonde, hukafunse mutzi hio wa Aravai." They assembled near a large rock, which therefore was called Tziwe ra kizungu. The Ravai, instead of going forth to meet them in open battle, fortified their towns by constructing Maboma, where they quietly awaited their enemies. These, however, had not the courage to attack them behind their Maboma, and thus resolved to do with their voices what they were afraid of doing with their arms (aka-a-pigira kizúmo = salia ni Kijomba), saying:—

Muravai! kuna ndugu! Chorus: Ho-o!

Ndogúyo ni uha!

Uhao ni ndoguyo

Kuna ndugu Muana 'Damu! (R.).

MUWALI (or MUWALI), s. (pl. wanaji), a murderer, a killer, a slayer; vid. ku úa, v. a., to kill.

MUWUZI, s. (wa), one who tends or nurses sick persons; vid. ku ugúa.

MUWA (Arab. موج, unda, fluctus maris), s. (wa, pl. miwa), (1) = wimbi, a wave; (2) risk = kicho, fear, danger.

MUTIZA, s. (wa, pl. mi—) (Arab. معجزة, wonder, a miracle, a wondrous thing which, having been never seen before, astonishes people; mutijiza ni jambo la ku takajaba wata; haito onéka, surprise, e.g., when a servant is dismissed and he does not know why; wakafania muinjizayao.

MUTUMALI, s. (wa), creator, said only of God.

MUWALI, s. (wa, pl. mi—), (1) a rope of miá, to bind a load of wood with: úgue wa ku fungania

mzigo wa kúni; (2) úgue wa ku lindia niumi, ku funga vitóma vibóvu, ku rukia niumi, the natives tie long ropes to old calabashes which are covered with stones and kúa. When moved by the ropes they make a noise and frighten the birds away. The watchman sits on a ulingo (vid.); to move the ropes.

MUUMBU, s., a tree, like the mniundúko, growing in slips.

MUUMINI, s. (pl. waumini) (Arab. مؤمن, a believer; vid. amini, to believe; vid. also mu-minia.

MUUMISI (or MUUMISHI), a cupper; vid. ku umika, v. n., to cup. The operation of cupping is performed by means of a goat's horn.

MUUMUZI, s. (wa, pl. wa—); vid. umúa, v. a.

MUUNDI, s. (pl. mi—); muúdi wa mgúu, the shin (St.); muundi wa gú, in Kinar.

MUUNGAMO, s. (malálamu), confession and confessor, a man who confesses the crime which he previously denied (pl. waungamo); kwanza amókana, laken sasa yuwaungáma. Mta buyu ni muungámo = yuwaungáma; muungámo wa neno auúalo, the confession of the word or thing which one is asked.

MUUNGU (or MUANGU), s. (pl. miangu), God. The Swahili say usually: Mteigiti-ezi-Mungu, or, abbreviated, Muignizimungu, quod vido.

MUUNGUANA, s., a free man, not a slave; waunguána (waungáma) (vid. unga, v. a.) kua kálíma, kua kulla neno, laken watíma (hawana kálíma) hawafanii hivi; i.e., free men hold together, assist each other in word and in everything, but slaves do not and cannot, because they are dependent on their master and cannot join others. Watuma hawana kálíma wa nalsizábo; muunguana is in genera! a civilized man, a gentleman.

MUUNGURUMISI, s., (1) a growler; (2) one who hums; simba ni muungurumisi, the lion is a growler; vid. ungeruma, v. n.

MUUNZI, s. (pl. mi—), in Kinika = Kiswah. uinja or ubinja (pl. mbinja), a whistle made with the lips; (2) the builder of a ship; e.g., ku unda jabázi (kiúzi, edifice of wood); Prov. muúzi na muundiwa, ship-builder.

MUUTHI, (1) one who troubles or vexes people, especially by begging = ku uthi = ku wekésu watu uthia; e.g., kua koléle; (2) one who works badly; muuthi (muúdi?) wa kázi = hújú kazi ngóma, he does not know how to do good work or to labour well; cfr. أعوم, in angustiam rodegit.

MUWALI, s.; vid. muwaji, a murderer.

MUWA, s. (pl. miwa), vid. mtenni.

MUWALE, s., a tree (in Kinar).

MUWANI, s. (pl. mi—), an eye-glass.

MUWÉZA (pl. wawéza), *adj. and s., one who can (do), is able, has the power (to do) (ku wéza); muwéza mueguéwa, one's own master.*

MUWINDA, *s., a hunter (vid. ku inda or winda).*

MUZIMU, *s., a place where sacrifices are offered to an evil spirit which is thought to haunt it; e.g., near an mbáyu-tree (vid.).*

MVÁTI, (wa), *red ants; cfr. mfuáti, Kimr.*

MVI, *s., grey hairs (St.).*

MVÍÁZI = mzázi (wa), *a parent; cfr. ku viáa, and ku zaa.*

MVÍNO, *s., wine, spirits, strong wine. A Portuguese word.*

MVIRINGO, *s. (vid. miringa), round, roundness.*

MVITA (Mwita), *s., n.p. Mumvita, pl. Wainvita, a native of Mombas. The Kiswahili name of the Island of Mombas, or Mombasa, which is the Arabic term (vid. Mombas). Shehe Mvita is said to have been the first who resided on that island, and who built a town on the northern side of it, opposite to that part of the mainland which is called Kizani. near the locality where the English colony "Prere Town" was established by Mr. Price in 1874. The country from which Shehe Mvita came is not known. Shehe Mvita aliauka katika nti (autochthon) alitimbuka katika Mvita.*

He was one day visited by three men from the North, who told him that he should dig for wells and build a stone mosque. He replied, that he would have done this long ago if he had had time. The strangers then opened their uluraha wa tokū, a small case in which the Suahili carry lime with them for chering tambu, pupū and tombako (vid. uraibu). The lime which the three strangers presented to Shehe was sufficient for building a mosque in a few days, whereupon these remarkable persons departed and constructed mosques in other places.

When Shehe Mvita died, he was buried in the spot where he had built first a town. The place where the town stands now was at that time a dense forest. Report says that some sportsman accidentally discovered the elevated ground on which the ngome (fortress) is now. From that time the people commenced building houses in that direction, and so the old site was abandoned by degrees.

The tomb of Shehe Mvita has been preserved by a vault of masonry, which the natives built over it. They resort to the tomb and make sádaka (sacrifices) in time of great calamity, to appease God's anger by the intercession of Shehe Mvita. It is very likely that the Portuguese decided upon changing the situation of the

town of Mombas, as the present site is more convenient in many respects.

MVÍVU, *adj. (vid. mífú), lazy, idle (vid. kúvú or vívú).*

MVÚA, *s. (pl. mi—), rain, rains; mvúa ya mvúka (cfr. mvúka), the annual rain which falls about August (?), the lesser rain.*

MVÚZE, *s., assafetida; vid. mífúje, s.*

MVÚZE, *s., vapour, steam; vid. mífúke.*

MVUKÚTO, *s. (vid. mífukúto), (1) = jumbo; (2) a lecher (pl. mi—) (St.). ?*

MVULANA, *s. (wa, pl. wa—), a young man whose beard is growing.*

MVÚLI, *s., the shade of a tree; mvulini, in the shade.*

MVÚMA, *s. (vid. mífúma) (pl. mi—), the Borassus palm (St.).*

MVÚNI, *s. (1) a tree (= mwaka ?); (2) a rush, ku pita na mvúni.*

MVUNILIVU, *s. (vid. mífumilifu (ku vumilia, v. n.), patient, a patient man.*

MVÚNJA, *s. (mvúnja) (pl. wa—), a destroyer, breaker, a destructive person.*

MVÚNGU, *s., a hollow tree, the hollow of a tree; mvungu wa kitánda, the space under a bedstead (St.).*

MVÚVI, *s. (vid. mífúvi), a fisherman.*

MZÁA, *s. (pl. wazáa), a parent (vid. ku zaa, v. a, to beget); mzáa bibi, a great-grandmother.*

MZÁIBU (or MZEBIBU), *s. (pl. mi—), a vine, grapes; (عنب), uvao passae.*

MZÁHA, *s.; vid. msáha, ku-m-funisia msáha or thiháka, to laugh or deride at.*

MZÁLIA, *s. (pl. wa—), a native, a slave born in the country (ku zaliwa, to be born); cfr. kifalia.*

MZÁLISHA (pl. wa—), *a midwife; vid. mshalishi*

MZÁMIMO, — za ku jutu, *Luke iii. 3, the baptism of repentance.*

MZÁNDIKI (or MUZÁNDIKI) (pl. wa—), *a hypocrite, contriver, cheat, he is worse than msáfiki.*

MZÁZI (pl. wa—) (cfr. mzáa), *a parent; si mzazi, barren, without having given birth to children.*

MZÉ (or MZÉ) (pl. wázé), *s., an old person, an elder; mzé ndófu, an old elephant.*

MZÉMBE, *s. (pl. wa—), vid. mzembe, a careless person.*

MZÍA, *s., fish like an eel (K.), not very large.*

MZIGE, *? a locust; vid. mizige.*

MZISO, *s. (pl. mi—), a barren, sterile.*

MZIMA, *one who distinguishes or puts out, e.g., muoto; vid. ku sima.*

MZIMA, *adj. (pl. wa—), (1) living; (2) healthy; (3) full grown (mtu mzima).*

MZIMU, *s. (vid. maimu, waimu, ku simu), old. maleleji (changes of the seasons).*

NAFISIKA, v. n. = ametagirika, amekúa na mshii, he has got wealth by the assistance of another who helped him by lending him money, etc., to become wealthy, having been poor previously;

نَفِيسٌ, pretiosus, expetitus, opes multae; ku nefisika, or nasméka, or ku niishi katika kitéka, ku kundúka, to live in pleasure.

NÁFSI (NÁFUSI), s. (ya, pl. za), self, soul, breath; mimi nafsiyangu, I myself; wewe nafsiyako, thou thyself; sisiui nafsizútu, we ourselves; Arab. نَفْسٌ, anima, persona, individuum.

NAGHANIKA, v. a. (oil?) (It.)?

NÁHAU, s. (ya) (Arab. نَحْوُ), syntar, explanation;

(1) mafafanúsi ya manono, jüo ja náhau, an explanation of words, a book of explanation, i.e., grammar; (2) nahau ya manéno ya bure, vain excuses, evasions, shifts, subterfuges; mtu huyu haku-ni-pa kethayangu, amefania nahau za manéno; kulla neno lina nahauzákwé (gibi-yakwé, his signification), every word has its meaning; (1) Arab. نَحَا, tetendit, petivit, incubuit rei; نَحَا or نَحْوِي, grammaticus; (2) نَحَا, evavit; نَحَاةٌ, effugium, refugium

NÁHLWI (Arab. نَحْوُ or نَحْوِي grammatica, vel pec. etymologia); see above.

NAHMA, v. n., to revenge (St.).

NAHÚDA, s.; vid. nakhotha or nahozá, a captain of a vessel; vid. nakhotha.

NAIBU, s., deputy, substitute; Arab. نَائِبٌ; نَائِبٌ, vicem subit expletivo qui.

NÁJISI, s., dirt, mire, filth. Adj., profane, unclean; Arab. نجس.

NÁKÁ, s. (ya, pl. za), artific, cunning; amefúnia náká.

NAKÁWA, adj., uniformly pretty (mshingo moja = mzuri, beautiful); mtu huyu nakáwa, this person is pretty, beautiful; kijakuzi hiki nakáwa — kizúri, this slave-girl is pretty; ku unda jombo nakáwa = kua uzúri; cf. نَجْدٌ, purus, mundus fuit; نَجْدَةٌ, molior et selecta pars mundatao rei

NAKHÚDA (or NAKHÚZA or NAKHÚDA and NAKHÚDA), captain of native vessels (Suahili or Arabic). The Wagunya say nakhúda like the Arabs: the nakhúda is different from the muskani ashikéi shikio la jombo or sukani ya jombo, the steersman, who is also called sukúni or sursúngi. The captain superintends the steersman and in general the management of the vessel, he takes the soundings; Arab. نَوَاحِدَةٌ, pl. nautae maris, vel navarchae.

NAKHÚTMA (or NAKÚZA EL-MÁLT) is the commissary

of the stores, the steward or supercargo overseer of the baggage of the passengers, etc., on native vessels.

NÁKILI, v. a., to translate, transcribe, to copy; Arab. نَقَلَ.

NAKIL', s., a copy; Arab. نَقْلٌ, translation.

NÁKO, and it was there.

NÁKSHI (or NAKISHI), s.; ku — kata (vid.), to carve; ku kata nakahi, to ornament with carving; Arab. نَقَشَ.

NAKISHIWA, v. p., to be carved or inlaid.

NAMA, v. n.; vid. ku ináma, to bend down, to bow the head.

NAMIA, v., id.

NÁMISHA, v. c., to cause to incline or to bow.

NAMIWA, v. n.

NAMAPÉMA, early; kúngali namapéma bado, while it is yet early (mbitimbiti).

NAMI (pro NA MIMI), and I, or with me.

NÁMNA, s., a rarity; kitu hiki námna mjini = kitu kisichokuámo mjini or hama — Dr. Steere has na'mna or námuna, sort, pattern

NAMÚA, v. a. (Mcr.), to extricate, to take out of a trap; ku namúa katika mtégo or ku-m-tóa katika mtégo.

NANA, s., grandmother (in Kigunia); cf. inia.

NAFA (or N'ÁNA), s., mint (St.); Arab. نَعْنَاعٌ, mentha.

NANÁUKA (or NANÁKA), v. n., to dawn in the morning (cf. nanúta), to open; v. refl., to burst; kuna nanáuka or nanáuka or kunatansúka or kunagnáza or kunapambáuka, it dawns, the light breaks through the sky.

NÁNAZI, s. (la, pl. mananazi), a pine-apple; mananazi, pl. minanazi, the pine-apple plant, which does not suffer from the heat of the sun. The natives make a strong thread from its fibres for sewing their garments. Watu wanapanón ngovi, wanapáta unanazi ulio ndáni, ku fúnia úzi. When pine-apples are very cheap, you get one at Mombasa for one pesu or pie.

With regard to the nanazi the natives sing:

Milangóni kuna jombo, kina nanga mbili bassi, wadakú-je

Túamu mbili, ya papáyu na nanázi, uliúmoa-jo ni tungu

Nawe u jú ya farasi malali uli-pa-panda wa-pa-kueléa kua

Ngázi kilijo finikoa jaliwa, si kéfu kilijo wasi.

There are two sweet things, the fruit of the papaya and the pine-apple.

The rest of the song is obscure, referring to the wife of another and of oneself.

NÁNDA, s.; nánda ya ámbó — ámbó ya panda

mbili, a forked stick, used by the Wanika elders.

NANE, num, eight; ya nane, eighth

NANGA, s (ya, pl za), the anchor of a vessel; ku tia nanga, to anchor; nanga ya paura ilio na makombe mawili (ya kisungu), the large anchor (of European make, which has two scales (vid. komba), (2) nanga tota or parua, the small anchor (ilio na makombe mawane) with four scales

NANGO KANGO (St.), a worm? cfr chango, mrio

NANI f who?

NANIKANETLA (or, as Dr St writes, NANIGWAKULA), s, a kind of lizard

NANJA (or NANTA), s = aibu, amefinia n'ushi or n'ita (or nasua, vid), he has done something disgraceful, e g, theft, cfr nusa

NANJA, v a, to draw or pull asunder, e g, pingu or m'di, kupanda ja jumla katikati ya pingu, ku pata nafasi ya ku pita gũ kikuku or m'di ku nanja usso = kundua usso.

NANUKA, v n, to be pulled asunder, to come asunder, said of fetters, to allow the prisoner's feet to come out and be relieved from the chains

NAO, and they, or with them, and it, or with it (in stead of na wao)

NASA, v a. (vid. nassa), to catch or entrap (Et)

nasos, v p; cfr ناس, apprehendit eripuitque antis suis, or ناس

NASAA (or MVASAA), s. (ya, pl minashu), disgrace affront, shame (= aibu or sudeha), innuming ku-m-tolia mtu nasaa or mnasaa, ku m-toka jambo la nasaa hilio fitika tangu kale, to up braid one with, or lay open to him the disgrace which has been hidden a long time, e g, to tell one openly you were once a thief or your father was a slave, ndio ku-m-tolea mtu maneno ya nasaa, to put an affront upon one, on account of some misdemeanor, etc; ناس, lucropavit, tardavit (?)

NASABA, s, pride, annoyance

NASABA, s, genealogy; nasibisha, to trace one's origin, lineage; cfr ناسب, memoravit genus wagni nasaba, you are from a genealogy, genus retulit ad aliquem; nasibisha, v c

NASABA, s (Arab ناصب), counsel, admonition

NASI (or NASI), s. (ya, pl za), a ripe cocoa-nut (nasi iliova, pl nasi iliova). The nasi is: (1) kidaka, pl. vi-; (2) hitale, pl. vi-; (3) daka, pl. madaka; (4) koroma, pl. makoroma, and in its fifth stage of development it is called nasi. Thus we have five stages of development in the future nasi after the blossoms have fallen. The nambe derives various benefits from the nasi; (1)

asatia jakula mahali pa samli, i.e., the flesh of the nasi (nasi kavu) is ground, mixed with water and strained. This milky substance is put into the rice, mtama, etc, to supply the place of butter or ghee; (2) they make oil for lamps by boiling the pounded kernel; (3) they make ropes from the fibres of the husk which covers the shell; (4) they manufacture various articles from the shell, using it as snuff boxes, tumblers, ladles, etc (cfr unani). At Mombasa you get from forty to sixty cocoa nuts for one quarter dollar. Large quantities are annually shipped to Arabia

NANI, i a, to warn (Arab ناصح, monuit)

NANIBU, s 'yi pl za) (Arab نصيب), chance for tune, fate (good or bad), kua nanibu or kua bakhti, by chance, accidentally, kua nanibu ya Mungu by God's disposing

NANIBU, v a, to appoint = ku aini, ku teua, select

NANIBU, i a, to suggest

NANIBU, v a to dissuade (Et), to entreat, to constrain, Luke xv 28, beseech

NANIBU, i a ku m-tukina mtu vibaya, to do despite to abuse, disgrace a man, e g, to call one a thief or adulterer, to lead one who has been taken in theft or adultery through the streets of the town having his hands tied to his back or to a long stick being beaten and stripped nearly naked. (This punishment is inflicted for theft and adultery)

NANIBU, v a (= lu-tiga) ku u-nasaa kuku kua tindi, to catch a fowl with a noose (ku toga ku tiki tana ya ugi) e g, by putting some grain on the ground where the noose lies

NANIBU, i p, and namu or nasaa, i a, to catch

NANIBU, i n (Dr St has nastahiba), I see or think it better, I prefer, cfr ناسب, bonus suit

ناسب, and ناصب, bonus, suavem gratam que habuit, putavit rom, placuit tes alius

NANIBU, s, an abscess (St), cfr ناسر, aperuit vulnus ulcus

NANIBU, i n, to be clumsy, to clatter, to stut to — e g, utomfu wa kionzi or wa mkuu wanata sana

NANIBU, v reciprocal = guana, to cling together

NANIBU, s (Arab نظر), sight, view, consideration, opinion, thought = akili, understanding, discretion; nathariyako, at thy discretion

NATHARI, v a, to look, to see, to glance at, to vow = ku weku nathiri, ku ondoa, to perform a vow; نذر, adhaixit, devovit Deo.

NATHARI ? (R)

NAUZA, s. (ya), fare, freight, نال, praefuit, largitus est, donavit, نال, donum, portio

NANA, v. a., to wash oneself, to wash the hands, face, and privities, ku nawa mukono, na mbé na mkundu, and to speak words of prayer three times. This is the command of Muhammed, who has forbidden men to go to stool or to urinate without washing these parts of the body; ku nawa mikono, to wash one's hands.

NAWIA, v. obj., ku nawia watu mikono (kua birika na kandarisisa), to bring water for people to wash their hands which they stretch out; mape amenaswica ni mama, the child was washed by its mother; ku osha (or kôa), to wash the whole body; ku nawa, to wash only some parts of it; na-oshe, wash me! (or nohe!)

NAWIKA, e.g., nime nawika, I have washed myself.

NAWISA, v. c.

NAWIWA, v. p.

NAYIBU (or NAIIBU), vicegerent; cfr. kaimu and kalif; Arab. نائب, qui post venit successor; cfr. Arab. نائب.

NARAA, s., quarrel. Dr. St. reads nazar. (Yr. نظر), litigavit, disputavit.

NASIRI (or NATHIRI), s. (ya, pl. za), a vow; vid. nadiri; Arab. نذر, votum.

NASIVANA, v. a., to quarrel (St.); cfr. نصارى, litigant inter se.

NCHIA (or NTA), s., the point, tip, strands of a cord, the end.

NCHI (or INCHI) = nti, land, country, earth; nti or nchi hio inakā-je? or nti hio giasi gani? what kind of country is that?

NDĀ, s. (ya), hunger, famine; nina ndā, I have hunger, I am hungry; majira ya ndā, a time of famine; gũmba la ndā = ndā bōra, ku koesa jakula kabisa, to get no food at all, a very great famine; ndā kũ, contr. daaku, as the gun is called which is fired in the morning and at sunset during the Uamathan at Zanzibar.

N'DĀ, (vid. m'būa), a particle denoting the genitive case = ya, or prep. for; mali baya n'da nāni? whose is this property? resp. ndāngu, it is mine, it belongs to me.

NDA, v. n., vid. ku enda or ku nenda, to go.

NDĀRU, s., rottenness and stench arising from it; kitu kilalajo kilijo funda kilijo fania ufundo; ndāfu ya ōmbe, ya sima, &c.

NDAGAGA, s., cfr. wassa.

NDAGO (also NDAGAO), s. (za), a kind of weed much disliked in plantations (sing. udago).

NDALA, s. (ya, pl. za) = viatu via ngōvi tupu, a sandal only of leather.

NDĀMA, s. (wa, pl. za) (Kipemba) = gnombe mke mōgo, a calf, a young cow, nest. The Mossosians call it māmbe, very small kitamba.

NDANI, s., the name of a tree (R.), in Kikisasa m'chāni.

NDANI, prep. (ya), inside, within; ndāni ya niumba(ni), within the house, in the inside of —; kua ndāni, inner; ndani kua ndani, secretly — kua sirri.

NDĀO (vid. n'dā) = ni yāo; kiba. hi ndāo = ni yāo, this money is theirs, belongs to them.

NDĀULIA, v. obj. = ku enda sulla, viz. shamba, or tezāma shamba, this expression refers to those proprietors of plantations who only now and then visit them, but do not stay there. Hence Prov. ndaulia si uliani, borapisa enda mweniwe, i.e., to visit or see is not to keep or guard, it is better to go oneself: cfr. aña, to go over and look at.

N'DE (or N'JE), prep. (ya), outside of, without; n'de ya niumba, the outside of the house, without the house.

NDĒRU, adj., long (réfu).

NDĒRU (or NDĒVU) (ya, pl. za) (sing. udōvu, one hair of the beard), beard (in general); ndōvu ya mbūrika or shērika la ndōvu, whiskers; ndōvu za muomo wa ju, moustaches; ndōvu za muomo wa tini, hair of the lower lip. When near the lower lip, it is called jonda or kionda mtāsi (ku enda mtuzi). The natives are very particular in cutting and cultivating their beards, of which they are very fond (though the beard of the East Africans seldom grows to any length); ndōvu za pembe (beard of horns) refers to the long hairs which, like horns, stand out at the extremities of the beard of people who come from India and Beluchistan; it means also the upper part of the whiskers near the ears; ndōvu za kidōvu, a short beard; ndōvu za ndomo wa ju, moustache (Sp.); ndefu, a cock's wattles.

NDĒGE, s., a bird; ndēge wote, all birds.

NDĒNGE, s. (wa, pl. za), a he-goat; ndengo wa mbusi = mbusi mume (pl. za), mbuzi = mbāsi waume.

NDĒO, s. (ya), laxness, slackness, heaviness from overeating; naōna ndōo = nashiba jakūla, na sākara or kilēo, nalegēa muli; ana ndōo na tembo = famelēwa kua tembo, amekūka sana kilēo cha tembo.

NDĒRE, s.; unga wa ndēre, a magic poison prepared from the bones of dead men (vid. uwaaga).

NDĒREMO, s., exultation, shouting, Luke i. 14; gratitude, encouragement; ku ona ndēremo, to be encouraged.

NDĒWA, s. (ya, pl. za), perforation of the ear, a large hole in the lower lobe of the ear of gay, native women; ku tia majani ya kiba, to put other ornaments in; ndōwe ya chūka, the ear-rop, lit., that which hangs down (R.); cfr. Kikisasa ndōwē, page 131.

NDĒZI, s., a kind of animal (kasia panis).

Nda, a prefix used with the contracted form of the pronoun signifying: it is this, this is the very same or the very one, I am he, ndimi; ndiwe, thou; ndiye, he or she; ndio, ndiyo, ndicho, ndilo, ndipo, ndiko, ndimo, it is it; ndisui we, ndisui, you; ndiyo, ndiao, they; ndiyo yalio, that is just it, that is how things are or were, ndivio, thus.

Nda (Kisung. ndia), s. (ya, pl. za), a way, road; ndiani, on the road; ndia panda - ndia mbili alisogiana, a road which at first being one runs into two, a cross-way, cross-path; ndia ya ku kisa, the shortest way; ndia nisiovoa, a way to which I am not used.

Ndisio alivio, vid. ndivio alivio, vid. ndi.

Ndiru, s. (ya, pl. za), a cloth-like web which grows on the cocoa-tree, and lies, as it were, the branches to the stem; ndifu ya mñazi ni kitamba cha mñazi cha ku zua makumbi. When the web gets dry and the branch also dries up, both fall from the tree (in the hot season, kookazi). The natives use the ndifu; (1) ku finika kitoma mnezini, uifiki asinō-tembo, and (2) ku asha motto.

Ndica, s. (ya, pl. za) (Kin. riga, pl. ma—), the root of a shrub (kana ubugu wa kama), of a reddish colour. It is boiled, and then stripped of the skin, cut into small slices and exposed to the sun for two days, until very dry. Afterwards they put the slices into a basket of cocoa-leaves (tumbi za mñazi), and put it into a brook or running water for three days, until the (poisonous) bitter substance (utungu) which is in this root is carried off. Then they cook it together with meat. This kind of food is used in time of famine.

Ndilo, e.g.,; kuzani, ndilo neno nililo tūmoa; Luke iv. 43.

Ndimi, I, the very man; mimi ndimi nipondai, I, the very man, who love; wewe ndiwe apendai, thou, the very man, who lovest; yee ndie apendai, he, the very man, who loves; vid. gram.

Ndimu, s. pl. (sing. ulimi, tongue), tongues (the tongue of the body), ndimi za—.

Ndimu, s. (ya, pl. za), a lime; ndimu, the lime-tree; (1) ndimu kali, the common lime; (2) ndimu tūmu, a spatory, tasteless lime (Sp.) (?).

Ndisui, contracted from ndio ndisui; ndisui mpendao, you the very same who love.

Ndio, ado., so it is, yes (swi. maneno), there, therefore, the very same.

Ndipo hapa (fully ndipo hapa), at this very place; it is here indeed (where we wished to go so); ndipo nipo, Luke i. 35; Luke v. 35; Luke vi. 34, 42; this is indeed the reason; ndiko, there it is, therefore.

Ndipo (Kisika, ndoa) or ndipoa, etc., on this ac-

count, therefore; ndikua aiwani ndipo or ndipoa niaje, I was sick, on that account I did not come, or else I would have come - sehaba ya ku tosa kaja, sehaba yalikua mimi aiwani; Luke xii. 8. Kumba anawasimu, ndipo or ndipoa asiwanaaki; ndipoa najda sana, but now he is mad, therefore he has no understanding; that is the reason why he has no understanding; I see now this is the cause of his foolery; cfr. ndiposa; ndipo, there; nipo.

Ndisui, ndisui ndisui (or ndio ndisui), yea we, we, the very same, who —; ndisui ndisui tupendao, we, the very men, who love.

Ndivo alivio, Luke xii. 21, ndivio alivio a-ji-wekayo kandi (thus), so is he that layeth up treasure for himself; in this manner; vid. gram.

Ndiwa, s. (Kisung. njiwa) (wa, pl. za), a dove, pigeon (in a wild state, ndiwa wa mitu); ndiwa manga = afugoi, the dove brought from Arabia and domesticated by the Swahilis; cfr. fika (wa), the turtle-dove with large red eyes. Other kinds of doves are: kipiro, gude (ndiwa manga wawili, two doves) (wa is omitted, hence ndiwa manga, not ndiwa wa manga).

Ndiwe (vid. ndimi), yea then; thou, the very man, who —.

Ndiye, he is it, he the very same (probably from n'da yeo; vid. n'da), ndiyo yalio, that is just it.

Ndizi, s. (ya, pl. za), a banana, plantain; mg6. mba, the banana tree (not ndizi), plantain; ugomba ni usiwakwe, gomba mannyakwe. The natives have a variety of bananas; (1) ndizi ya kiko (female bananas) of small size and agreeable taste; (2) ya kiumo (male), long, but not very agreeable to the taste; (3) ya mukono wa tembo, very long (like the trunk of an elephant; tembo ni kinambara); (4) ya mkadda, small, but the mkungu is very heavy from the great quantity of ndizi which hang on it (vid. mkungu); (5) ya kinukari, very small but sweet; (6) ya kojosi; (7) ya mpanje; (8) ya paka. The fibres of the ndizi, of aloe and of bananas are manufactured into the finest muslin, the strongest tow and sail-cloth for ships.

Nd6, imperat. come here (pl. nd6ni), come ye here! (Kisung. nj6o, njooni, come, come ye).

Nd6 (or nd6o) s. (ya, pl. za), a bucket, a pail (hidado ja ku tekéa maji); properly, the shell of the fruit of the mbuyu-tree (buya la mbuyu).

Numu ya nd6, half a bucket full.

Nd6a, s. (ya, pl. za), marrying, marriages; nd6a nd6a Takāngu; i.e., nd6a nd6a nd6a nd6a Takāngu, mungu a-n-jali nd6a ya hāri, I wish to marry a woman at Takāngu, may

God grant me a happy marrying, marriage (ndoazangu mimi).

NDÓFU (or **NDÓVU**), *s.* (wa, pl. wa, or za), an elephant; pembe ya (or pl. za) ndófu, the tusk of an elephant; mukóno wa ndófu, the proboscis; (1) kinda la ndófu; (2) ihen babe wa ndófu; (3) then mana wa ndófu; (4) ndófu mkoba.

The Wasegú call it tumbo kua sébahu ya menowakwe mawili kúa kana mitembo ya mnazi or mtembo (crown) wa dahabu or fetha. The female elephant has only small tusks.

NDÓLE, *s.* (sing. ndóle) (pl. za), the finger-nails, the large fingers; a toe, kidóle, pl. vidóle, the little fingers (vidóle wiwili); kidóle cha gumba, the thumb.

NDÓMO YA KIKÓKU, the point of a ferule which is drawn out; ndómo ya (pl. za) kálamu, the point of a pen (ndómo kilijo na nta), a lock for the arm and for buckles or bracelets on the legs

NDÓNGO, *s.*; nti ya ndóngo (vid. káwe), clay.

NDONGÓA, *s.* (ya, pl. za) = ku-m-tindia gnombo mtu aliekuffa, ku-m-faniza ndongón, gnombo atangulife mbelle, na mtu aliekuffa a-mu-andamife. This expression refers to the custom of the natives to slaughter a bullock or a goat (when the dead person is poor) in the front of the door of the house, and then to carry the corpse to the grave, the sacrifice being thought to pave the way, and render him acceptable at the door of heaven.

NDÓNIA, *s.*, a lip-ring worn by the Niasu women (St.); ndío yálo, kuumba ni hivi.

NDÓBA, *else*; vid. ndipo or ndipósa, therefore.

NDÓRO, *s.* (ya, pl. za), dream; ku óta, to dream; ku óta mambo ya usunguni, to dream of things in Europe. The natives believe, that when dreaming one is in connection with the koma of a person who died long ago. They believe that the koma is the kifuli (shade) of a dead person. They believe that the rokho of a man dies and perishes, but the kifuli ja rokho yakwe dies but perishes not. The rokho is, in their opinion, the pulsation which is the misho wa kifusi (at the end of the chest). In dreaming the rokho remains in the body (i.e., the process of pulsation goes on), but the kifuli is far off. Kifuli ja rokho kimballi, kina-m-beinisha mtu mambo. Kifuli ja mtu maima na ja mtu aliekuffa visonána viapána khábari. The shade of the rokho is far off, and shows one the things in dreams. The shade of the living and of the dead person meet together and give each other news. Mimi nimelála kigógo laken kifuli ja rokho yangu kimballi. I slept like a trunk (I slept and was like the trunk of a tree), but the shade of my spirit (rokho) was far off (in dream). They believe that the kifuli can enter into anything it pleases. The kifuli

of a woman one night entered into a kettle. The woman was considered dead, but when the kettle was upset, she came to life again. A husband one night trode upon the peeled bark of sugar-cane. In the morning he found his wife dead in consequence of this mistake. Hence the Suahilis carefully remove the peeled bark of sugar-cane before they go to bed. The natives are also much afraid of large black cats, because, in their superstitious opinion, they are very apt to fetch the kifuli ja rokho.

NDÚ (za), a fruit, ground-nut; ndú za kiniasa, a kind of vegetable growing in the earth like potatoes; *cfr.* ndsama in Kiniasa.

NDUELLE, *s.* (ya, pl. za), pains of sickness (uelle).

NDÚGU, *s.* (ya, pl. za), mume, a brother; ndugu mke or manamko, a sister, a cousin, a relation; ndugu ni tumbo moja, a brother is he who is of one womb; i.e., of the same mother, or kidúgu kimaja; manamko waánga ndúgu, wasimika matititi; vid. kn anga, v. n. (brothers and sisters enjoy the same mother's breast) (*cfr.* umbu, la); ndúgu ku uyonya, a foster-brother, &c. (St.); ku nionia, to suck; donda ndúgu, ulcers; shémogi, brother-in-law.

NDUI, *s.* (ya, pl. za), small-pox; ndúi zimekúja mullini kana tóto ya mtama. As this disease appears first like the small and unripe grain of mtama, the natives call it maradi ya tete (vid. tóto), and dislike much the term "ndui," from the superstitious idea that the mentioning of its real name will produce the actual appearance of the disease; ndui zina uito, the ndui is contagious.

NDULI, *s.*, very savage, a man given to slaying, a man wholly without patience (St.); murderous.

NDUMA KULI, *s.*, a kind of serpent, which is believed to have two mouths and to bite in the front and from behind; nioka alie na kitoa kote kote; yuna vitoa viwili via ku úma; kua kitoa ja mbelle unaúma, na niuma yuwaúma. It is black and about 2½ feet in length. It drinks blood, and fans men and animals lest they should feel the poison before the monster is satiated. It is most dangerous. According to the above description the nduma kuli's action is like that of the well-known vampire-bat of South America.

NDÚME, *adj.*, male (from lume or ume); of the class niumba; mume makes ndúme; ashari ndúme bora, very heroic soldier.

NDÚME, *s.* (ya, pl. za), ndúme za mpánga, rice still in the husk. When the rice is ground a little in a wooden mortar there are still many grains remaining in the husk; these are called ndúme za mpánga. Cleaned from the husk, it is called mtelle or mbelle; cooked, it is called wali; cooked so that the grains are dry and separate, they call it pukato ya wali; watery and impure.

freely cooked is mashendéa; scorched in the cooking, ukoko or utandu. Boiled rice left overnight is wali wa muliki. Various kinds of rice: bungala, garofa (?), kapuai, kifungo, madévu, masunga, sifura, uchukui.

NDUMIKO, *s.* (ya, pl. za), *a goat's or sheep's horn used for cupping a sick person; ndumiko ni pombe ya ku umikia watu mullini; vid. umika wa.*

NDUZA, *s.*, *a box (St.);* *cfv. bueta, kiaanduku, kijaluba, kijamanda, kibumba.*

NEAUPE (or NEUPÉ), *adj.*, *white; vid. eúpe.*

NEAUSI (or NEUSI), *adj.*, *black; vid. eussi or eusi; kasha jensi; niumba nieusi.*

NEKÉKA, *v. a.*, *to be gratified, favoured with plenty — amepata mali mangi, amejiburika, e.g., pombe unámo, sitha yunáyo, watumá unáo, &c., ameneompéka, he has property, he has ivory, he has money, he has slaves, &c., he is favoured, blessed; ku neéméka, or ku neisika, or ku kundúka, or ku aishi katika kitóko, to live in pleasure.*

NEKÉSHA, *v. c.*, *to favour one with plenty.*

NEONIEKÉA (nonyekén, St.), *v. n.*, *to be humble, to condescend, to be reverential; vid. gniegniekén, v. a.*

NEONIEKÉVU, *adj.*, *humble, reverential, condescending.*

NEJIS (NEJIN, or NAJISI), *vid. najisi, profane, unclean, dirty; Arab. نجس, impurus ac spurcus fuit.*

NELÉA, *v. n.*; *vid. eléa and eléza.*

NELLI, *s.*, *a pipe, water-pipe (St.).*

NEMA (or NÉMA), *s.*, *grace, bounty, especially of God; favour, gratification. In Kimuhili this word has the meaning, "viakála telle," plenty of food, this being the only thing which the carnal East African asks of God. Fruitful, season, majira néma (plenty of ruin and good harvest); Arab. نعمة, commoda, jucunda vitae ratio volup. tas.*

NÉMA (or NÉMA, or NEMÚKA, or NÉPA), *v. n.*, *to bend, give way; e.g., kiasu janemúka or janéma or janépa (janéma), the knife (i.e., its blade) bends, yields; (3) to bend the body in dancing; ku tesa kua ku némpéka, to dance gracefully; cfv. Arab. نعمة; accensit aliquem nudipes, commodus fuit.*

NÉMA, *s.*, *a tribal mark.*

NÉMI, *f.* (1) *good reputation or name (Arab. نعمة, Grace, réputation; lex.); (2) viombo vizari, fine household-stuff—e.g., fine dress, money, good food; the women who fan him, whilst he keeps a small*

stick in his hand, and sits cross-legged in his chair with a fine dagger on his side—such a man has nemi. Such a happy man was Sadi, a Mombasian, who prayed at Mecca to God for wealth, which he obtained for himself and his children (as the story goes); ku-mu-ondolea nemi, vid. ondoléa.

NÉNA, *v. a.*, *to say, to speak (= ku sama), mention.*

NENANA, *v. rec.*, *to talk against one another, to quarrel.*

NENÉA, *v. obj.*, *to speak against, or for one (= ku-m-ónéa, siolea or kánia), to reprove one with words, to tell him not to repeat his bad action; to scold, to blame.*

NENÉKA, *v. n.*, *speachable, to be said, sayable!*

NENÉZA (or NENESHA), *v. c.*, *to cause one to speak.*

NENÉZANA, *v. r.*, *to altercate, or dispute one with another.*

NENDÁKO; *killá nondáko, wherever I go; killá nilipo, wherever I am; kulla niendapo, every time I go, or whenever I go.*

NÉKE, *adj.*, *fat, corpulent, lumpy, big, stout, complete, thick, plump, sleek.*

NENÉPA, *v. n.* — *kúa nanéne, ku wanda, v. n.*, *to grow fat, corpulent (= ku wanda, said of persons).*

NÉNO, *s.* (la, pl. manéno, ya), *a word, a thing, matter; neno hili, this word or matter. Prov. neno ukatálo ndilo Mungu afuníálo, i.e., God acts always contrary to our wishes; neno lingine; nikufania neno, I have done nothing, lit., I have done not a word or thing; kua neno liwálo lóto, Luke iv. 4. Muingi wa manéno, full of words.*

NÉPA? *cfv. noma.*

NERA, *s.*, 1 Tim. vi. 1, yoke? Arab. نجر, jugum atorium.

NÉROS (or NÉROS), *s.*, *nerus; نروس (vocab. Persio.); novus dies, s., primus dies anni apud Persas, qui veris tempore est.*

NFI, *s.* (ya), pl. nifi (ya), *the sting of a bee.*

NUÁ (properly *UNÁA*), *v. n.*, (1) *to resemble, to shine (Er.); (2) ngú (= punga), s., the top of the blossom of mahindi ntyakwe, mishwakwe.*

NGA (or NGÉ), *the prefix of the present conditional tense; ningekúa, I should be. In Kinausa, nga = to be like, to come up, to amount.*

NGALAWA, *s.* (ya, pl. za), *the small canoe of a navigator; cfv. galawa.*

NGALI, *the prefix of the past conditional tense, ningali kaja, I should have come; ningali katán, I should have refused.*

NGAMA, *s.* (ya), (1) *white clay; ngama ya nti = udongo ngumu ulio na madongú, white, but hard clod-like clay; (2) ngama ya jombo = bánduru, the bilge of a ship (= bánduru), the hold of a ship.*

NGAMBA, *vid.* gnambe, a hawk's-head turtle, from which tortoiseshell is procured (St.).

NGAMBO, *s.*, the other side of a river or creek; *vid.* gnambo, *pl.* za or wa (properly gnambo ya pili).

NGAMIA, *s.* (wa) (*pl.* za or wa), a camel.

NGANANNA, *s.* (ya, *pl.* za) = ugo or ukigo, a hedge of branches around a house or plantation; perhaps = ngáo el-nás, shield of people.

NGÁNO, *s.* (ya, *pl.* za), a fable, story, talk; ku soma ngáno = ku hāidizi; *vid.* kisa, hadithi.

NGĀKU, *s.* (ya), wheat; amekula nganu, he has been disgraced. Previously he had abundance of all things, now he must be content with what he can get.

NGĀLO, *s.* (ya, *pl.* za), (1) shield, buckler, of different form and size, some are small, circular, others large and oval; ngáo ya kifaru ya ku kingia selokha ya adni; (2) ngáo ya niumba, the front and back walls of a native cottage.

NUARA, *s.*, the young cob of Indian corn.

N'GĀRA (or N'GĀLA, or N'GĀA), to shine, to be clear to glitter, to be transparent, to glisten (rather gnāra, gnāla, gnāa, to shine).

N'GĀRIZA, *v. c.*, to fix the eyes, to glare; ame-ni-ngāriza mato (Kiung. matcho), he glared at me; *vid.* gnāriza, ku gnā.

NGĀRITA, *s.* (wa, *pl.* man), the circumcisor, one who knows the art of circumcising.

NGĀWA, *s.* (wa, *pl.* za) = pāka wa sábadī, the civet-cat (vivera zibetha). Ngāwa ni mkāli, hana mbaróu or rafiki na mtu, yuwala kuku papayu, manauazi, yuwānoa tembo. Ngāwa mume mugi sábadī, mke hanayo. When the civet-cat has evacuated, the natives, who keep it always in a cage, seize it, and squeeze the posteriors, whence the civet is obtained. They use the civet for headache, or mix it with umbari to perfume the room. A male civet-cat costs one dollar at Mombas. It is very ferocious; *cf.* fungo, which is a smaller animal than the ngāwa.

NGĀWA (or ngā), a particle (like mbóna) denoting, but, why or what? though; ngāwa usije jana, baba amekwisha ku nenda, jana alikuipo, hutam-pata leo, but why didst thou not come yesterday, now he is gone, yesterday he was here, to-day thou wilt not find him; 1 Cor. iv. 8, na ngāwa mnatamiliki; ha-ni-sādikī ningāwa nime-ionā, he does not believe me, though I saw it; mimi siōni, angawa yēu aōna, I do not see, though he does; angalia to, njapo huki-oni, be careful though you do not see.

N'GĀZA, *v. c.* (*cf.* ngā, ngala or ngara, *v. n.*), to make to shine, to be brilliant (properly gnāa).

NGĀZI, *s.* (ya, *pl.* za), ngāzi ya ku kuelea, a ladder.

NGAZINDA, *s.*, the great Comoro Island.

N'GE, *s.* (wa, *pl.* id.), a scorpion; tandu is the cen-

tipede. The natives reduce a piece of wood from the mkamajuma tree to powder, mix it with water and the utambo wa ngo (intestine of the scorpion). This medicine is said to prevent swelling, and in general any evil consequences of the sting of scorpions. *Rebm.* takes ngo and tandu (or dandu as he writes it) in the same sense (as centipede). The Mombasians call the ngo by the name kitūse. In Kuumima it is called nge kitumbo, or nge kitambo.

NGE, sign of the conditional present, *vid.* nga, or ngo (would); wango kuja, they would come.

NGEDERE, *s.*, a small light-coloured monkey (St.).

NGĒMA, *adj.*, good; *vid.* muma and ōma, *e.g.*, niumba ngema, a good house.

NGĒU, *s.*, red ochre, red earth; ruddle used by carpenters, &c., to mark out their work.

NGI (or INGI), much, many; miti mingi, many trees; niumba mingi; kaaba jingi.

NGIA, *v. n.*, to enter, to penetrate, to go or come into; alikuā anangia munda wa thalathini, Luke iii. 23, he began to be about thirty years of age; ku ngia kōga, to become fusty; kila ningiāmo, wherever I enter.

NGILIA, *v.*, to go or come into, for or to, *e.g.*, ku-m-ngilia niumbani kua njūri or kibūri, to enter one's house rudely; ku-m-tia niumbani, to introduce one into one's house.

NGIWA, *v. p.*, to be entered.

NGIWA, *v. p.*; ku ngiwa ni hūzuni, to be sorrowful; ku-ngiwa ni beredi, to take cold; ku ngiāna; *vid.* jahiliana.

NGILIZA; ku-m-ngiliza ūme, to cohabit with a woman.

NGILIZANA; ngilizana mume na mke, they cohabited for the first time.

NGILIWA, *v. n.*, to be entered; (ngiliwa ni watu), to be accessible; ngiliwa, andikua, tamiwa, to be dedicated.

NGIZA (or INGIZA), *v. c.*, to make or allow to enter.

NGILI, *s.* (Arab. *جَزْل*), the gospel.

NGINE, *adj.*, other, different (wagine . . . wangine, some . . . other); intu mungine, kaaba jingine; niumba ngingine, mahali pangine or pingine.

NGIZI, *s.* (sepia officinalis), (1) a kind of pāsa (fish), from which the natives procure a black ink; (2) the fresh sweet tembo, which the natives boil down to honey; keli ya ngizi, honey of fresh tembo, concentrated tembo is mamu.

NGIAGA ? *v. n.*, to be down upon one like a culture; *cf.* niaka, *v. c.* (IL).

NGĀA, *s.* (ya, *pl.* za), inoitation, lust, desire; ku timiza ngoayakwe or ngoankwe, to satisfy one's desire; ku lia ngāa or ūfa, to wrap when another is given something, and oneself is refused; hence, "to wrap for jealousy, to be

jealous," *cf.* ku lia joyo, to grumble avari-
ciously.

Néda, v. a., to pull up, to pull out, root out; *cf.*
gáda, in true Swahili).

Néda, v. n., to be rooted (Kisug.) = ku gáda,
moyo una-ni-gúda, I was startled out of my
wits (St.).

Néda, s. (ya), (1) an instrument (hook) for gathering
fruit from trees = miti mífú uliopetamana ku
shikila kitu, a long pole with a hook suited to
pick or catch fruit from trees; ngúe ya ku tunda
maluma, or ya ku tunda maluma; (2) ha ngúe,
the guttural Arabic h, he mdawari, being the
 softer Arabic h.

Néovi (or ngovi), s. (ya, pl. za), hide, the skin of
man and animal.

Néoi, s., a staff curved in the middle. It is brought
from Teita.

Néoi, v. n., to wait, to wait for (till he comes) (= ku sáburu), to have patience; enda ka-m-ngúe or
ka-m-ngúje, go and wait for him.

Néoi, v. obj., to wait for or upon one; ngojéa
= ku-m-sáburu mtu, to wait for somebody.

Néoi, v. rec., to wait one for the other.

Néoi, v. p., he was waited for.

Néoi, n. pro., Angawa.

Néoi, s., waiting; wangúja (pl. wangúja), waiters,
keepers, sentinels.

Néoi, s., a rope (St.); *vid.* pakáza, v. a.; *cf.*
kamba, kamba uláyi,ampen rope.

Néoi, s. (ya, pl. za), a drum; a large one, goma
(la, pl. magóma, ya). The Swahili have dif-
ferent kinds of drums, i.e., hollowed blocks
covered with skins. Ngoma is also — matezo,
musical performance in general. Ngoma hizi
tutéza kana kitezuávio huko Unguja (R.). (1)
ngóma ya msondo (*cf.* mandonda), is not thick
but long; (2) ngóma ya japúo, a small drum which
accompanies and increases the noise (ku japúiza
mllo) of a large drum; (3) ngóma ya kumbáya,
which has four legs; (4) ngóma ya tári, has a
handle with which it is carried and beaten with
the hand. Ni ngóma ya watu wáume bassi
(hansú); Kiwámbó signifies anything (like a
skin) stretched very tightly around the drum.

Néoi, s. (Kisug.) = gómbé, an ox, a cow, bull,
cattle in general; ngómbé ndúme, lit., a male ox
= a bull (Kisug.).

Néoi, s. (ya, pl. za), a castle, fortress, a fort =
gáza, hímú.

Néoi, v. a., to cure or dry fish, &c. (St.)?

Néoi, s.; ana ng'oi, he is inclined to whit-
(St.).

Néoi, the thick edge of a strip of matting
(St.)?

Néoi, s., bed-fellowship of a concubine in her

turn, i.e., when the turn comes to her to go to
her master's bed; *urika ama-ma ngúo baa-
wajwa, the concubine has given bed-fellowship to
her lord in her turn (ku gona means to "sleep"
in the Kikiasa language; ngona, "sleep").*

Néoi, s. (or néoi, s.), v. n.; mahali hapa;
hapa ngoyeleka mtu? (R.).

Néoi, s. (Kisug.) = ngovi, hide, skin, leather.

Néoi, s. (wa, pl. za) (Kin. kolekole), a shark, a
kind of large fish much liked by the natives. A
great quantity of ngú (and papa) is annually
exported from South Arabia. The papa is
naturally salt, which is not the case with the
ngú, which if mixed with too much salt is spoiled.

Néoi, v. a., to scum, to take off the scum, e.g., ku
ya-ngúia mafúta, samli, asali, poto; ngúia is not
to be confounded with ungúia, ku kata marra
moja kua vipande viwili, nu ku ungúia motto =
ku tekeúia.

Néoi, s. pl. of úgúo (wa, pl. za), a small rope or
string of the thickness of a finger. Several úgúo
are twisted together, to form a thick ship's rope;
e.g., amári ya nanga. The úgúo is of the same
stuff as the kamba; *vid.* and *cf.* also ukambá;
kamba is bigger than úgúo.

Néoi, s. (ngúo ya ku lima shamba), the portion of
land which is measured out to a slave for culti-
rating; kipando ja shamba kililo pimoa kua
muúle; *cf.* sáza.

Néoi (or ngúu) (ya, pl. za), power, might,
strength, authority; kua ngúu, with might,
powerfully.

Néoi, s. (1) (Kinrima, kuni) (ya, pl. za), the
flat (*vid.* oya, s.); ku piga ngúu, to flat or cuff;
kupiga ngúu tatu, to beat him thrice with the
flat, to box; (2) (wa, pl. za), a whale. Dr. St.
has also nyangúu, a whale, which is probably
= ni ngúu, it is a whale on the question: what
is this? ana ni ngúu.

Néoi, adj., hard; *vid.* gumu.

Néoi, s. (ya, pl. za), cloth, especially cotton
cloth or clothes; ku vā ngúo, to wear a cloth or
dress; nguo ya maki, stout cloth; nguo ya
mueza, table-cloth; ku tenda ngúo, to stretch the
threads for weaving; kitambá cha méza, a
table-napkin.

Néoi, a kind of fish (probably = ngú).

Néoi, v. n., to roar, to thunder.

Néoi (or ngurumo), s. (1) roaring, said of
animals or beasts; (2) a roar, distant rolling
thunder.

Néoi, s. (= tántú in Kikiasa), a large
rock.

Néoi, the name of a tree; *vid.* ngurúo.

Néoi, s., a plug (St.); *cf.* sibo (pl. mabú), a
stopper.

Néoi (or ngú), s. (wa, pl. za), hog, swine, pig

(*Dr. St. writes "ngarawe, nguawe"*); in *Kin.* *ungulao*; *cf.* *jivi*, a wild hog.

Ngúva, s. (wa), a kind of fish resembling a man; *ngúva hahémillí géraba*, i.e., the *nguva* cannot endure a wound, a slight wound kills it. This fish is large, like a man with pointed legs, its tail like that of a fish; it is thick in the middle, has a kind of hands and male and female privities; the testis are large.

Ngúvu (NGUFU), s., strength, power, authority, force; *kwa ngúvu*, by force, with strength, strongly; *ku-m-tia nguvu*, to strengthen one.

Nouvu, s., knuckle; *kitzungu*, the foot above the knuckles (R.); perhaps *kū*.

Ngúzi, s. (ya); *ni tundu katika mkúku*, the hole in the boat's bottom by which the water is let out; *ngúzi inasubúka*.

Núzu, s. (ya, pl. za), a wooden pillar, a post, stake, support of a house; *ngúzo ya kuti*, the middle post.

Ni, (1) verb defective; *ni mimi*, I am; *ni wewe* thou art, he, she, it is; e.g., *mtu huyu ni muiúfu*, this man is wicked; *watu ni wafu*. It is used for all persons and both numbers. (2) It denotes the ablative or vocative case in nouns: in, at into, to, from, out of, by; e.g., *niumbani*, in the house; *Ukambani*, in or to the country called Ukamba (there where Ukamba is); *kuaherini* (kua heri, in happiness), in happiness, scil. go you in happiness; *tuondetuni*, let us go = *tuondetuni eguni*, you! let us go! (3) (from *nini*) it serves as a particle of interrogation after verbs; e.g., *mtu huyu adaká-ni?* what does this man want? (4) It denotes the agent by, from, of, when followed by a passive verb, or transitive verbs which have been put in the passive; *mana amepigoa ni babai*, the child was beaten by his father; *ameliwa ni simba*, he was eaten by a lion. (5) **Ni** (or *n-*) *me* is the objective prefix or rather infix denoting the first person singular; *ame-ni-penda*, he loved me. (6) *nui* is an abbreviation for *ninui* as an objective suffix; e.g., *na-wa-pendá-nui*, I love you; properly *nui* is superfluous, but some dialects seem to use this enclitic contraction very freely; *vid.* Grammar.

Nia, s. (ya, —a), (1) the innermost part of man, mind, heart, conscience, disposition; *ninyákwo singóma*, his mind or conscience is not good; *hana nia ngóma*, he has no good conscience; *nia ime-m-piga*, his heart or conscience smote him; *nia salikhi* or *suah*, a good conscience; *nia batili*, a bad conscience; *nia batili habishi heri*; (2) *nia ni ku kusudia kitu*, the disposition to undertake anything, intention, exertion, diligence, that which agitates a man's mind; *mtu huyu yuna nia ya moyo*, *ametta nia* or *shúkuli* = *yuna bidii*

or *júbudi*, *yuwaza kwa bidii*, *yuwaukika*, to think about a matter diligently, to have it at heart or in his mind, to agitate zealously, eagerly.

Nia, v. n., to have in one's mind, to purport to do something (?).

Niā (or, as *Dr. St. writes*, *nia*), v. n.; in *Ki-niassa* "nia" (*kū nia*) means "to emit, to void (by stool)"; hence *fig. kū nia liwéwu*, to emit or speak lies. It betrays a strong moral sense by speaking of lies in the most contemptible way; *kū nia*, to fall; e.g., *mvua ina kúnia* (*ina ku nia*), the rain is falling (Zanzibar), or has fallen; *mvua yania*, rain falls (Mvita); *cf.* *kū g'ia*.

Niā, s., nails of fingers (*St. writes nyaa*).

Niāfi, pl. of **Wafi**.

Niāfu, s., a net; *niúgue za kougé ku tega sámaki kuba*; *cf.* *júia*, *jerife* and *kimia*, a twine net (R.).

Niāfua, v. a., to nibble (R.); *makombaiko yaniafua muii*.

Niāfura (GNUAFURA), v. a. (*ku-m-fina*), to pull with the fingers.

Niāgnāgnia (or rectius **GNiāgnāgnia**), to take or seize by force; *puas.*, *ku gniagnagnia*, to be plundered, to be taken by violence; *muagnagnii* or *ngniagnagnii*, a violent man.

Niāka, v. a., to catch, to intercept; *scil. tufie* or *mpira*, a kind of ball made of rags of cloth. One party strikes it, whilst another endeavours to intercept it; *vid.* *ku teza tufie*.

Niākā, v. a., to snap or snatch away or off.

Niāla, sheaths; *vid.* *nia*.

Niāli, pl. of **Wali**.

Niālio, s., cross-pieces put in the bottom of a pot to prevent the meat from touching the bottom and burning; *cf.* *wali*.

Niāma, s. (ya, pl. za), (1) *flesh, meat*; (2) *niāma* (wa), an animal, beast, cattle; *niāma muwaji* or *mbu-aji*, or *mkáli*, or *wa muiu*, wild or savage beasts; (3) a kind of disease; *marathi ya niāma*, or *ugónjoa ku fura na ku toma kana siadāno*. It is different from the disease called *tambāsi*, which is a swelling, passing from one place of the body to another (*hutāmā*), and which is internal, but the *niāma* remains in one spot, and causes a sore which bursts. The natives apply a plaster of very powerful ingredients. *Marathi ya niāma ina daua kali ya ku hapika*.

Niāmā rū, s. = *niāma aliokufa* or *liokufa*, a dead animal (or flesh), which died from sickness, and which, as it has not been slaughtered according to the precepts of the *Koran*, is considered harmful or ill-odored. The *Swahili*, therefore, do not eat it, but the *Wanika* do.

NIÁMA *v. n.* = *níama mbóvu* = *níama ya ku ósa*, when the wound discharges matter, new flesh will form.

NIÁMI, *v. n.*, to hold one's peace, to be silent or quiet; *ku tosa sama na mtu*.

NIAMALA, *v. obj.*, to be silent to —.

NIAMÁRA, *v. c.*, to cause one to be silent, to silence one; e.g., *mama ame-m-niamasia mana kua ku-m-pa matiti*, the mother silenced the child by giving him the breast.

NIAMARIA, *v. obj.*, to keep silence to —.

KU-JI-NIAMARIA, to silence oneself, to observe silence.

NIAMAVU, *adj.*, silent, quiet.

NIÁMBU, *s.*, an animal which resembles the giraffe. *St. has nyumbu, a mule.*

NIAMBÚKA, *v. n.* (= *ku nianiúka*, *ku legóa sana*, *ku óama*), to be spoiled by over-ripeness, to fall to pieces from too great softness, to peel off; *níama ya kuku inaniambúka*, *ikáíwa sana*; *nguo ni inaniambúka kua harri or jasho*.

NIAARA, *v. ?*

NIAMUMI (*St.*), a whale? *vid. ngúmi*.

NIAMU NIAMU? *nianhu niamu hu-í-ona* (*R.*).

NIAMÚRU, *s.* (*ku la niamúru*), a slave on account of debt (*R.*)?

NIÁNA, *s.* (*ya, pl. za*) = *panda* or *ngóo ya nírémbe*, the head of an arrow (= *matáfu ya kigumba* or *gámbe, vid.*).

NIÁNCHA, *n. prop.*, the lake Niassa in Kiniasa. It means properly "love me;" *vid. Lieberman's Missionary, page 135.*

(*pl. of wanda*), the breadth of a finger

is a sort of a —, (*St.*); *kitu kinianiugá* — of a thing; *gniangiálíka gani?* what is this man is it? (*gniangiálíka?*).

NIÁNGA (*vid. gniagnánia*), to take by force, to take.

NIÁNGOA (or *MIÁNGUA*), *pl.* of *wángoa* or *wángua*, bare and waste places.

NIÁNI (or *N'ÁNI?*), a particle of interrogation, who is it? *níáni-wé*, who art thou?

NIÁNIA, *s.*, a grandmother (*bibi* is a Kihindi word).

NIANIASSA, *v. a.*, to annoy, to molest.

NIANIASSIA, *v. obj.*; e.g., *ku-ni-nianiassia mwanangu sídiki mimi*, I do not like to molest my son.

NIÁNTUKA, *v. n.* (*vid. midirára*), to be tattered, to be cut in pieces, to be ragged.

NIÁNYI (*GNIANI*), *s.* (*wa, pl. ma*), a kind of large monkey, an ape.

NIÁPA, *v. a.*, to pursue a thing, by hiding oneself and by bending and stooping.

NIÁPIA, *v. obj.*, to stalk in hunting (*Sp.*) (= *tambúla, tapia*).

NIÁRA, *s.* (*ya, pl. za*), booty, spoil, plunder; *vita* via *ku gniagnánia vitani*, *vatu wakikimbia*, *ku tía niára*, to make booty; *ku-m-taka niára mtu*, to take one prisoner in war; *Mjomba ame-m-taka Mgalla niára*, a Sunkili captured a Galla; *Mgalla ametókia niára ni Mjomba*, a Galla was captured by a Mjomba (*Sunkili*).

NIÁRAKA, *s.* (*pl. of wáraka*), letter.

NIÁSHI, *s.* (*R.*)? *ku-mu-ianlia niaahi??*

NIÁSSI, *s.* (*pl. za*) (*sing. uniasai* — *wa*), grass, reeds (*cf. óndo*); *uniasai za ku wimbía ulumba*, grass for thatching a native house. *Niasai* is to be distinguished from *manni* (*sing. janni*), leaves, herbs; *niasai zinazalia kutukutu*.

NIÁTA, *v. n.*, to walk softly, silently, to steal up to, without making any noise; *ku niata kua mágu*, *ku nenda polopole*, *asipofania mshindo wa mágu*, to go tiptoe.

NIATIA, *v.*; *ku-m-niatia kua magu*, to go softly after him (*ku-m-tambalia*), to catch him; *ku niata niata*, to sneak or go about like a thief; *ku-m-niatia niama kua polopole si kua mshindo*.

NIÁTI, *s.* (*wa, pl. wa*), a wild buffalo; *niáti mkali*, *muenda pekée*, *yuwáta kundi*, the buffalo is ferocious, it goes alone, and separates itself from the herd.

NIATUA, *v. a.* (*cf. japúa, v. a.*); *ku niatua mágu* = *ku fúlia*, to go quickly (= *ku japúa magu*).

NIATÚKA, *v. a.*, to go quickly; *ku enda haraka*.

NIÁÚKA, *v. n.*, to dry up, to become crumpled or wrinkled in consequence of heat, to wither, to shrivel; *ku niauka kua jún*, *ku pigoa ni jún*, *hana nguvu ya uiti*; e.g., *tómbako inaniaúka*.

NIÁUPE (or *KIÁUPE* or *NEÁUPE*), *adj.*, white; *kua rokho niáupe*, honestly, candidly.

NIÁWE, *s.*, his mother (*Mrita*).

NIÁYO, *s.* (*sing. wáyo, wa*); *niáyo za mágu*, the soles of the feet (*vid. kijayo*), footsteps.

NIE (or *NUIE*), contracted from *ninui*, you, you there, in calling people from a distance.

NIEA (or *ONIEA*), *v. a.* (= *ku asha*), to tickle, to cause to itch; e.g., *póle ina-ni-niéa*, the itch troubles me (*ya-ni-asha*); *ime-ni-niéa*, I itch.

NIEGE, *s.*, tickling; *ku-m-tia niege*, to tickle one; *ku niega and niegesa??* *ku niegesana*.

NIEGHEGA, *v. n.*

NIEGESA, *v. a.??* *vid. niege*.

NIEGUA, *v. a.* (*cf. hoji or hujj*; *cf. gniénia or gniégua*) (= *ku dádiái ku-m-gniégua neno ushoda ku sema*, to worm anything—a secret—out of or from one). *St. writes "nyenya," to talk a person into telling something.*

NIEGUEKA, *vid. ku gnieguéka*, *v. n.*, to be humble, to supplicate.

NIEKELWA, *v.*, to feel one's-self safe or secure against —.

NIKÉUNDU, *adj.*, red; *vid.* ekunda.
NIELLE, *s.* (*vid.* nuelle) (*nom. coll.*), hair (unuelle or unelle, a single hair); nielle za singa, straight hair; nielle za kiplilipi, woolly hair.
NIEMBAMBA, *adj.*, thin (= embamba).
NIEMBE, *s.* (*pl.* of umbe), a razor.
NIEMELEA, *v. obj.*; to go quietly or covertly up to a thing in order to seize it; *cf.* niamalla.
NIENDÁPO (KULLA or KILLA NIENDÁPO), whenever I go, or every time I go.
NIENDE (or NIEMAR) *s.* (wa, *pl.* za), a kind of cricket.
NIENGERÉSHA, *v. a.*; kamasi (R.)? (futa kamasi); *cf.* elekenia.
NIENGINE, contracted N'ENGINE, before e the vowels are omitted; e.g., w'engine for waengine, others.
NIENNE, *s.*; mashikio yalia nienne, his ears tingled.
NIENZI, *adj.*, light (= epési).
NIESHA, *v. a.*; ku niesha mvúu, to give rain, lit., to cause to fall; ku hiesha mvúu, to cause it to rain (gniésa); *cf.* gnia.
NIÉSHI, *s.* (la, *pl.* ma—); niéshi la nioka, the colour and stripes of a snake; *cf.* tisha.
NIÉTA (or ANIÉTA), to be proud, arrogant, to be teasing, never satisfied.
NIETÉA, *v.* (ku jetéa); ku nietéa or tumaini ngúvu za nafsiyakwe, to rely proudly on one's own strength; ku nietéa ulimengu = ku shiriki or gandamisa ulimengu, to confide in the world, i.e., to love the world more than God.
NIEUPE, *adj.*, white; *cf.* eupé.
NIEUSI, black; *cf.* eusi.
NIGNIHA, *v. a.*; *vid.* takúta.
NIGNIÓRO (or GNIGNIÓRO), *s.*, a bulbous plant which throws up a large head of red flowers (St nyinyoro).
NIONGUNIŨGU (or GNIGNUNIŨGU, *vid.*, and niungu niungu), sores in the leg.
NIJÁPO-WA-AMBIA, hambaámini; Lake xxii. 67, "If I tell you, ye will not believe," though, if.
NIKA, *s.* (= barta) (ya), (1) a wilderness (nika kávu), a region void of inhabitants and cultivation, a region of woods, in which wild beasts, and sometimes robbers, dwell. Hence mnika (*pl.* wanika), the dweller of the wilderness. But this name is now only confined to the Wanika properly so called. The country of the present Wanika was formerly a wilderness; hence the Mombasians on the coast called Wanika those people who at first dwell in the nika or unika = nti ya Wanika; (2) nika, a serpent (nioka wa nika, a serpent called nika); (3) marathi ya nika; *vid.* pembe, a.
NIMAAI, and I am or was; e.g., nikali nikienda, and I am or was going.

NIKIA, *v. obj.*; nikia táo (or káo?) la thi ya kansu; *vid.* kansu.
NILI, I being; nili hali ya kúa juuyakwe, I being on his back (St.)? ?
NILIO NAYO, as regards me; Rom. 1. 16.
NIMA, *v. a.*, to refuse; ame-ni-nima kita = ame-ni-katáa, haku-ni-pa, not to give, withhold from.
NIMBO, *s.* (*pl.* za) (*sing.* nimbo) (*vid.* kuimba), songs; mtunga nimbo, a poet.
NIMSA, *s.* (Arab. نيمس), Germany; nimsáwi, (*pl.* ma—), a German.
NINA, *v.*, I have; lit., I am with —; nina fúha, I have money; nina báruði, I have powder; sika, I am not, I have not; sika kitu, I have nothing.
NINA, *s.* (*cf.* inia and mama) = mother; (in Kigunia, and ancient Kiuahili); Prov.; mama mtukána nina, ku simu nda ki oaa yundapigan mkatále, pingu na mikóno niúma na ididihi za juma za moto (ku idiliwa or sumbuliwa).
NINGERÉSHA, *v. a.*, to tickle one (St.).
NINGI, *adj.*, much, many; niumba ningi, many houses (ingi).
NINGINE, *adj.*, another (ngine).
NINGINIA, *v. n.*, to swing, *v. c.*, ninginisa, to set swinging (St.)? ?
NINGO, *s.*; (1) a kind of green bird like a dove; (2) a woman's name (St.).
NINI? what? kua nini, or ya nini? why? what for? ndio niniyakwe, ndio mamboye (R.)? ? Sababu ni nini? what is the cause? ana nini mtu yule? what is the matter with that man?
NINUI (or rectius NUIUI), you, ye; ninui or nui-nui niote, all of you, you all together.
NIOA, *v. a.*, to shave.
NIOE, *s.*, green locust (*cf.* barare, long white locusts); *vid.* nióye.
NIOEMA, *v. n.*, to subside; e.g., boiling water, fermenting palm-wine, &c.; *cf.* niota, to dry up; maji siku hizi yananióba; mta anióba (from fear).
NIOGNÓŖA (or GNIOGNÓŖA), e.g., nashika muiliwangu ku-ni-niognoŖa (*cf.* ugniognóŖa or uriognoŖa) (*vid.* sisira in Kiuasua), to feel one's body cold, weary or languid? ?
NIÓÓŖA, *v. a.*, to stretch or extend, e.g., the body; ku ji-nióŖa, to stretch one's body from idleness and aversion to labour.
NIÓÓKA, *v. s.* (unioŖa).
NIÓKA, *s.* (wa, *pl.* za), a serpent, snake in general (*vid.* jóka). The natives believe that as the serpent which has bitten a person sends an on the poison penetrates his veins. The native physicians know it by plucking out a hair from a man's head. When the hair comes out easily, the person cannot be helped, but if not, there is

hope for the success of the remedy to be applied
They keep the medicine a secret.

NÍKKA, v. n., to be straight; *maneno yameníka, yame-ni-íka, maneno maníka yalioniíka, mbiliyakwe ime-ni-íka, he has made words straight for me.*

NÍKKA, v., *umbele wa kú níka, umbele, a razor.*

NÍKKA, s., the hairs of the mane or tail of a horse (Rp.) ? ? (vid. *singe*).

NÍKKA, s., trial, temptation (?).

NÍKKA, s. (pl. za) (*sing. uníka, wa*) (*Kiungu*), the hip; *niungu niungu or ana, a person who has one short and one long leg (Kiwita, paja, pl. ma—) (Kiwita, kiwío, wíwío) ? nionga ya saraha, the loins (St.); nionga = kiungo cha kiwío kilicho ungamana na kifano.*

NÍKKA, v. a., to twist, to strangle.

NÍKKA NÍKKA, v. n., to wriggle, to go from side to side.

NÍKKA, adj., mean, insignificant, vile (cfr. *mnionge*) (*nguvu ziliku hába*).

NÍKKA (ya, pl. za), bile.

NÍKKA, v. n. (cfr. *ongora in Kisiassa*); *ku-ji-níka kua majíka ? ? to strain or stretch oneself from fatigue or weariness.*

NÍKKA, v. n., to be languid, weary.

NÍKKA, v. n. (*Kip.*), to suck — *ku ama, mana yuwaniunia titti la mamai* (cfr. *niunia v.*).

NÍKKA, v. c., to suckle.

NÍKKA, s., *maíta ya níka, castor-oil* (cfr. *mbúu*), *vicious tree ?*

NÍKKA, v. a., to shave the head badly; *ana-zi-jú jú, viz., analle* (R.) *kú nionia ndéfu za kinenani; to pluck feet is ku futia; vid., and guigniíka, to pull out feathers.*

NÍKKA, v. a. — *ku-m-kéfa kéfa or sonia sonia, to trouble, to vex, to treat one constantly with contempt, constantly abuse one, to tease, to annoy one* (Rp.).

NÍKKA, vid. *guigniíka, to make to snort.*

NÍKKA, s. (la, pl. ma—), *nioníka la mvú, drizzling rain.*

NÍKKA, v. n., *siipa ya nionitoka, niama hiya nionitoka.*

NÍKKA, v. a., vid. *guigniíka, to pluck out feathers of a bird or fowl.*

NÍKKA, v. a. (cfr. *fana, v. a., in Kisiassa*).

NÍKKA (or *konka*), v. a. — *ku-m-kondeha kua mímemo máfu, to wear one out by hard or abusive words, which are constantly uttered against one* (vid. *nonsa*).

NÍKKA, adj., soft (*osiro, muosiro, etc.*), smooth.

NÍKKA, v. c., vid. *nioka, v. n.*

NÍKKA, v. c., to cause to be straight, to straighten, to stretch, lie down, to spread out, extend; *ku-*

ji-níka, to lie down, to take a nap; mti nika kombóka or ulio fana kombo uníka.

NÍKKA, v. p., to be made straight.

NÍKA, s. (ya, pl. za), *star; niota ya sábuhi, the morning-star; niota iwaíyo sábuhi na magáhi, the morning and evening star.*

NÍKA (*Kilamu*), s. (ya) (= *kin*), *great thirst; mimi unapáta or unashika or kamáta ni niota, I am very thirsty.*

NÍKA, s. (la, pl. ma—), *clitoris, an elevation on the vagina* (cfr. *maníka*).

NÍKA NIKA, s., *little drop, droplet; mvú ya ngú, droplets.*

NÍKA NIKA, v. n., to drip, to fall in small drops.

NÍKA NIKA, you all.

NÍKA, s.; vid. *gniíka, a feather* (*sing. la, pl. ma—*); (*vid. mfi*) *pl. of oya.*

NÍKA, s. (ya, pl. za), *a kind of locust thin and long, which is very fond of mtama (millet). Mtama kiwa matindi (of middle size), níka huja hungu or hujingila ndani ya mtama. This kind of locust is eaten by the natives.*

NÍKA, pl. of the *sing. móyo, heart* (instead of *míyo*); *ku fana níka or moyo miwili, to be double-hearted. Moyo (or níka) wa ipu, the inner and most virulent part of a tumour.*

NÍKA, give me; vid. (*ku*) *pa, to give; ni-pa hiza yangu, pardon me* (cfr. *hiza, pardon*).

NÍKA, s. ? (R.) (*perhaps — níka, yoke*).

NÍKA, s. (ya, pl. za), (*nisi za ku tiliá dárara*), *that part of the loom through which the threads pass.*

NÍKA, v. a., to bite off; *samaki aniá mishi wa mishi, the fish bites the bait off the hook.*

NÍKA, s., — of a *kek*; vid. *manikawano and ipo* (R.).

NÍKA, s. (*sing. ufa or ufa*) (*wa, pl. za*), *a cleft, rift, fissure; mtungo unangia ufa, the jar has a crack in it.*

NÍKA, the dead (*sing. mfu*), *watu wafu*.

NÍKA, v. a. (*gniíka* ?).

NÍKA, v. a., to sprinkle, to sprinkle upon (*gniíka*).

NÍKA, s. (pl. za, of *sing. ugo*), (*wa*), *fence.*

NÍKA, s. (za, pl. of *ugue*), (*wa*), *string, rope.*

NÍKA, v. n. (cfr. *nioka, v. n.*), to stretch oneself, to lengthen (like a rope) (R.) (*esha níka*).

NÍKA, s. (wa, pl. za), *a bee; asali ya níka, honey. There are several kinds of bees; (1) níka wadogo wana wali wana asali nengi (red); (2) níka mkúba or mnéne (black) has seldom much honey; (3) mbéna (?), vid.; (4) mbémbéba kama mba or u'ni; (5) níka wa pedai ai háli. It attacks one even in the water; (6) níka wa tu*

gâma. Its honey is not used on account of its intoxicating effect. When the natives desire to take the honey from the mzingu (bee-hive) which is placed between the branches of a tree, they climb the tree, having a large calabash and a basket (kapu) tied to their shoulders. Arrived at the mouth of the mzingu, they put a burning kuti (dry branch of the cocoa-tree) before it, to drive the bees to the bottom of the mzingu. Then they take out quickly the honey-cells, put them into the calabash and basket, and make their escape to the ground, where they squeeze out the honey into a jar of clay. A few honey-cells, however, are left in the mzingu, in order that the bees may not abandon it altogether; ndio ku vuga niúki, this is keeping or rearing of bees.

NIUKÚA (or NIUKÚRA), *v. a.* (= ku-m-fignia), to tweak, to pull, pluck, pick, to pinch, squeeze (cfr. kunúia); mti hu una-ni-kunúia or niukúu, this tree pinched me, i.e., not only my skin, but especially my flesh (fignia refers to the skin only); matumbo ya-ni-ukúu, the bowels gripe me.

NIÚKUE, *s.*; *vid.* gunga, *v. u.*

NIÚMA, *prep. and adv.* at the back, behind, afterwards; niuma ya niumba, behind the house; niúmáye, after it; amerudi niúma, he went back; khábari ya niúmayangu, or ya kininmo changu si jui.

NIÚMA, *s.* (pl. za) (*sing.* uma, *vid.*), a large fork.

NIÚMBA, *s.* (yn, pl. za) (*pl.* majumba, *is seldom used*), a house; hujambo niumbani? or uhali gani niumbani? how are you in the house? how are those in your house? niumbani muakwe, from out of or off his house; niumbani kuakwe, into their houses; wa-ni-toño niumbani kuño, that they may receive me into their houses; niumba ya shoka; jumba, a large house.

NIÚMBO, *s.*, the wilde beast, catoblephas, gorgon (St.), gnu.

NIÚMBU, *s.*, a species of antelope, but St. renders it "a mule, mules," or "búkelo" in Amharic, which he writes bághala (Arab. *جمل*). In Kisiama it means "the giraffe." It is, perhaps, the ibex, its hair is long, and its horns like those of the gamus. Niumbo and niumba are very likely identical terms.

NIÚMÚA, *v. a.*, to bend; fig., to give one pain, to torment one.

NIÚMÚKA (or NIÚMÚLIKA), *v. n.*, to be bent, hard, solid, to be tough, adhesive, to be flexible but not fragile, to spin a long liquid thread like utomfu or ute, *vid.*; ubágu unaniumbuka, unapetamana haufundiki; ute wanianumbuka; cfr. niambúka.

NIÚMBUSHA, *v. c.*

NIÚMÚO, *s.* (ya, pl. za), a large hammer; kiniúndo, a small hammer.

NIÚNGA, *s.* (pl. za), *sing.* unlonga (wa), *vid.* ku-m-kata nionga, to maim.

NIÚNGO, *s.*, pl. of ungo (St.).

NIÚNGU, *s.*, a cooking pot.

NIÚNGU NIÚNGU, *s.*, sores in the leg; magungu yanafania niungu niungu kua beredi ya mûda, yanafania póle, yanúsa or yawasha, my feet itch, they have an acute pain from the coldness of rain. The natives mix pepper and salt (which they pound together in a mortar) and apply it to the place on the feet where the itching is felt, having previously scarified that place.

NIÚNI (Kinwita) (wa, pl. za, or wa), a bird, birds; niúni wa or za mituni, the birds of the forest. The natives know the names of a great number of birds, e.g.; (1) ndiwa (dove); (2) kipáro; (3) kúú; (4) mlúmla; (5) gandegando; (6) mjamúuru; (7) mtúliwa; (8) kirúru; (9) téleka tui; (10) kungúu; (11) kurúmbisa; (12) tofúda; (13) kiteretóre; (14) kidólo; (15) jigi; (16) kinan-gunangu; (17) shomóro; (18) josi; (19) gogóla; (20) jiepnepe; (21) kosi; (22) muéwe; (23) kipánga; (24) kipánga; (25) fankómba; (26) náú; (27) kóikói; (28) kitúúni; (29) mûmba; (30) kúmballi; (31) makame kiláúsi; (32) mabatta ya poani; (33) ngarringarre; (34) hondo hondo; (35) kúúni; (36) kúúmba; (37) kiróngus; (38) jore; (39) kamambo; (40) panga; (41) koróro; (42) kuáre; (43) keregnende; (44) kanga; (45) mnána; (46) kitirihanga; (47) léle; (48) bépe; (49) kimbúla; (50) mbáu mbáu; (51) mabaróái; (52) kuku ziwa; (53) kiboróro.

NIÚNIA (or NIUNIA NIUNIA), *v. a.*, to suck or draw out; ku niúnia inawelle, to suck out the milky substance of the grain of the mawalle corn.

NIÚO, *s.*, pl. of úo (wa), the sheath of a sword.

NIÚSHI, *s.*, the eye-brow; niúshi za máto, (pl. za) (*sing.* uahi, brow, *vid.*), the hair of the brow, eye-brow; (kope la mato, eye-lid; cfr. nahi (St.), eyebrow.

NIÚSSO, *s.*, pl. of usso (wa), faces.

NIÚTA, *pl.* of uta = mata or niúta, bows and arrows, in general weapons.

NIÚTO, *s.*; (pl. za mai) *sing.* uta (wa), the whites of an egg.

NIÚZI, *s.* (wa, pl. za) (*sing.* úzi), thread (niúzi za kumbi); (2) the fibrous part of the rind of trees; cfr. Kisiassa, nianda.

NIÁA, *vid.* ndáa, hunger, famine.

NIÁMA, *s.* (Kisiaka) (ya, pl. za), secret counsel = Kisiak. Kisiaka.

NJE (Kisung.); *vid.* n'je, outside, forth from, nje ya, outside of; kua n'je, outwardly.

NJELÉNI, *s.* = uerúfi.

NJEMA (or NJEMA), good, very well; *vid.* njema, good.

Nya (*Kisungu*), *vid.* ndia, a way, a path, road, *monna*.

Njira, *s.*, a kind of animal.

Njwa, *s.* (*Kisungu*) (wa, *pl.* za), a pigeon (*vid.* ndia); njwa ya mufu, a wild pigeon; njwa mangu, a tame pigeon, properly Arab pigeon; *vide* mangu.

Njuma, *s.* (ya), club; njuma is Kikamba; Ki-kigunda; Kisuah. rangi.

Njumbo, *s.*, a fish barred with black and yellow (*St.*).

Njoo (= ndoo), come; njoni (= ndoni), come ye!

Njua, *s.* (ya, *pl.* za) (1) a little ring of iron, a dog-bell, attached in Europe to the necks of horses, &c.; (2) a little bell called kifumansi in Kikika (*cf.* muangalla), which is brought from India and Arabia. The natives are very fond of these things in dancing and for ornament.

Njumu, *s.*, inlaid with silver, inlaid work (*St.*).

Njura = n'jiro sa (there), is where, reason, that is the reason, on that account.

N'jani (or nani)? who?

'Nke (or enke), four; ya 'nne, the fourth.

Nda, *v. a.*, to sharpen on a stone, to whet, e.g., ku nda-kiesu, to sharpen a knife.

Nolea, *v.*, *vid.* ndoo.

Noleka, *v. n.*, to be capable of being sharpened.

Nolewa, *v. p.*, to be sharpened.

Nda, *v. a.*, to drink, to absorb; ku nda tembo, to drink tembo (*vid.*); yuwannda, he drinks; ame-kunda, he has drunk; atakunda, he shall or will drink; *St.* writes ku nda or nywa.

Nda, *v. p.*, to be drunk, to be absorbed.

Noa, *v. obj.*; kikoembe cha ku noa maji, a glass for drinking water; (2) to evaporate?

Noeka, *v. n.*, to be drinkable.

Noeha (or noesa), *v. c.*, to cause to drink, to give to drink; jombo kikaufu kika noesa, to absorb.

Noewa, *v. p.*

Noesa, NOESHEKEA (or NOESHELEKA), to drench, e.g., a sick man.

Noru, *vid.* mofu, *adj.* (niama tupu).

NOGONA, *v. n.*, to whisper, not to speak loudly — ku soma neno shikoni.

KOGONZA, *c. v.* — ku ma-ambia neno shikoni.

NOGONZANA, *v. n.* (*see* Luke xii. 7.), to whisper together.

Noka, *s.*, a servant (*St.*) = msumishi.

Nokoa (*pl.* manokoa), an overseer (*vid.* lima, li-muke) (ku simamizi, *ku mofu*, *v. n.*, to superintend, control; the master head man on a plantation (generally a slave) (*St.*).

Nomota, *s.* (Arab. *shab*), spot, dot, point.

Nokwi, NOKULWA (maki, *vid.*).

Nolo, *s.* (la, *pl.* za—), la ku nola viombo, a large stone for grinding, a grindstone; kinoo

is a small whetstone (kinoo ja mkoño); (2) the metal ring round the haft where a knife is set into its handle (*St.*).

Nowa, *v. n.*, to get fat (ku wanda), especially animals — kua na masifu mailini; but ku wanda = kua na maili mkoño.

NOZAMA, *v. c.*, to fatten.

NOZUA (nozudo), *s.*, (1) a fabulous monster, serpent (probably the water-spout?); (2) an insect (kama bu), a moth which destroys boxes and clothes; nonda kana ngao ngoma sote ku-si-tumbaa; nonda masioharibu, Luke 12, James v. 2.

NOZUA, *s.* (= tongaa), to consume with prattling, to wear out one's patience.

Ni'aa (ya, *pl.* za), dirt, filth (= taka ya, or sa

Nzito,

syru (*St.*).

Nzuri, *s.* (tutusha, dudusha? Er.); uai-ni-nzone, kondoluo, says a husband to his wife maneno mabaya.

Noo, sukio (*cf.* nolo), a large whetstone.

Nre, long (refu), ndia nrefu; ngoma nrefu; poi

NaanNaopa, *s.*, the fruit of the msambarau tree.

Nsao, (*Kiswahili*) (gnombo mmo mkuba), in Kin. kuruabwa, gnombe, in Kiswahili (guombo nsao a ste bar).

Nsare, *v. a.* i guwa ni nsare, almost to die or perishing ahliret (*St.*).

Nshi, *s.*, arm; the eye brow; *vid.* niushi, *s.*

Nsi (or nched wa, *pl.* za), a gnat (or *pl.* mansi), a fly, mngwa, which is fond of sores and blood; (2) nsi, dimwachan, leave; sheti anapawa nsi (Kin. insi).

Nsimba, *s.* (B) usimba wa miia, nafuba za mia. If the left hand mkombe is opened, you get in the midst of the tangile (*vid.*), to the right usimba, and to the left gnongo. From the usimba and gnongo, the natives make ukamba (rope), but the tangile is used ku suka mashupatu, *vid.*

Nsio, *s.* (ya), a large water-jar brought from India mtungo mkuba wa kihindi, but the Kiswahili potters also make it. It is larger than the mtungo (fuko ni kijomfu).

Nzito (or nzito), *adj.*, heavy (kazi nzito); asali nzito, thick: nyrup.

Nzo, *s.*, the kidneys (*St.*).

Noema, *s.* (Kikika), that which is carved or written (Kiswahili, joro, *pl.* majoro joro), hence ku ora shora = Kiswah. ku jora waraka, to write a letter.

Nzi, *s.* (Kin. n'ni) (wa), a large vulture which carries off lambs, &c.; usi ni kosi mkuba, ana unila mbili, nrefu nzeusi kitooni. It constructs its nest (nyru) on large forest trees.

Nziti, *s.* (Kin. wa), (1) fish (sing. shi) = amaki in Kiswah.; (2) = ngizi, molasses.

N'TA, s. (ya, pl. za = ndomo), a point, e.g., n'ta ya kisu, point of a knife, tip, end (wapendana n'ta za ulimi tu).

N'TA, s. (ya, pl. za), n'va ya nifiki, wax, bees'-wax, which the Banians buy and send to India.

N'TI (or TI), s. (inchi Kiung.) (ya, pl. za), land, country, ground, earth (that which is below, tani); nti tambararo (= inatamba, inalala, heikuinika), even, plain, or level ground or country, opp. to mountainous or hilly ground, nti ya mpanda, highland; nti ya tini or toramukoni, low land; n'ti néne, mainland; ku weka nti, to put on the ground; nti ya Waarabu, the land of the Arabs; Mzungu amefania ndia yati kati ndia ya nti kua nti, or toramukoni, a European has made a road under grooves.

NUDUMU (cfr. Arab. ندم) = akili (?). (ia), to be (cfr. NUKA, v. n. (ku—), to stew, to dry, said in cooking (R.).

NUELEO, s. (pl. manueleo), the pores (in, on, kin) (matokéo ya harri).

NUELLE (or NUELE), s. (vid. nielle), sing. unielle, one hair; nielle za kipili, curly hair; nielle za singa, straight hair; NUFAMBA, v. a.; hawéni ku-m-nufamta, scil. buibui, because he cannot leave any child behind to his young ones (R.).

NUGNIZA (or NGUGNIZA), v. a., to spruce for

NUGUNIKA (vid. ngungunika), v. n. is asirika moyoni na ku soma polepole na or yikwe, to grumble or murmur inwardly. (use ?)

NUGUNIZA, v. c., to cease to grumble

NÚA, v. n., (1) to have in one's mind, intend; (2) to receive instruction regarding, kuóna, fast previously to the beginning of the Ramadan; to purpose and prepare fasting (cfr. NÚA, v. c., to cause to receive instruction, or to instruct people (Muhammedans) with regard to the fast of the Ramadan; muálimu am-wa-núiza, ame-wa-somisha watu mara tatu, na wata am-wa-núitika. This instruction of the Muhammadan priest refers to the day when the fast commences, in order that people may know it, and the manner in which they are to fast, e.g., they shall not go a-whoring during the Ramadan, the intercourse with a hawa being then haram, etc. The people respond to the teacher, saying, we shall keep this law.

NULIA, v. obj. (ku kuandia, ku azimia), to purpose or intend (Rom. i. 18) for one; 1 Thess. ii. 18; Tit. iii. 12.

NÚKA, v. a., to give out a smell, to stink; kitu hiki janika ufunde mbaya, or harufu ng'ana, janika

vibaya or vizari, this thing has a bad or a good smell, smells good or bad; tombako ya ku nuka, s., snuff; ku nuka tombako, to snuff; kila kila nuka viema, ni manukato; kitu kinukato vibaya, ni ufunde (wa ku óna); ku nuka nuka, uáá una-m-nuka mwili, i.e., una-m-kima sana.

NÚKATO, s. (la, pl. ma), a sweet smell (Pál. iv. 18); nukato gema or jema.

NÚKHA, vid. sohári.

NÚKIZA, v. a., to scent out like a dog.

NÚKÚ, v. a., to copy, e.g., ku nuku jáo, to copy a book;

úú, mundavit? selegit?

NUKULIA, v. obj., to copy for one.

NUKULIWA, v. p., to be copied.

NÚKULO, v. a.; cfr. nákili, nákalu.

NUKUZANI, s. = upungufu; ame-m-pa nukuzani, haku-m-pa kamili, to diminish or to reduce one's wages, he did not give the whole; kúú, diminuit.

NUMBI, s., a draught of fish (ya, pl. za); ku fúa or pata numbi ya sámaki, a draught of fishes; Mungu amembarikia léo numbi ningi (cfr. tansi, ya); Prov, numbi nasui mgagái mtanga, we have a draught of fish and shall tie down (ku-gagái mtanga) on the sand, to divide it in common. Several fishermen, who work together, divide the draught in common.

NÚNA, v. a., to grumble; ku nuna usso, to scowl; ku finia usso kua ku tukiwa, ku-m-nunia, to frown at one, to be displeased with one.

NÚNISHA (= tukisa), to cause one to be sullen, to make angry.

NUXDA, s. (niundo?) (ya), nunda imeanguka fungui? (R.).

NÚNDU, s. (ya, pl. za), núndu ya guombo, the hump of a cow or bullock; ku-m-tia núndu, fig., to impose upon one? fulani wa-ji-tia núndu, N. N. will wind or cringe, to wind or cringe, if you ask or beg him for something.

NÚNOU, s. (la, pl. ma—), (1) piece, portion (kipánde), e.g., ni katio nungu moja la sámaki, or manungu mawili (or kingana, small piece), lei me cut for him one piece of fish, or two pieces; (2) a cocoa-nut in Kipemba (Ba.).

NÚNGU, s. (wa, pl. za), porcupine, which is eaten by the Suahili; nánga yama marumbo marumbo. The natives do not approach it from the side, but either in front or from behind, as the animal throws its quills at its enemy (but of course only a short distance). The prick is said to hurt a man very sensibly.

NUNÚA, v. a., to buy, to purchase.

NUNULIA, v. obj., to buy anything for one, as one's behalf; baba amewa-nunulia mwané ng'ao

ndiri, the father bought a fine dress for the girl.

NUSULIWA, v. n., to be bought.

NUSUKA, v. n., to teach, to cut the first teeth, when the child gets a kikuku, and a chain of silver teeth is kept for him till he has grown up.

NUSA, v. (Arab. نورا) (ya), light, brightness; ku-nu-tia, to enlighten one.

NUSUNA, v. c., to cause one to get light; cfr. nauti, or nawiti, to get light.

NUSA, v. a., to smelt; tombako ya ku nusa (St.), snuff; vid. nuka.

NUSA (nusu or nusuu), s. (— ya) (Arab. نصف), in media parte attingit, half, the half of —; nusū ya paku, the half of night — midnight; ta-ku-pa maliyangu nusu ni nusu, I will give thee half of all I have, lit. and. aperty half by half.

NUSURA (or **NUSURA**), s., adv. (Arab. فورا, paurus faki) — padaga, (1) object insignificant, a'kello, within a hair's breadth.

NUSURA, s. (Arab. نوسرة, auxilium), (2) aid, assistance; nusura ya Mungu ni ngu jahani kungufunda leo, (nasul tungalifunda, but for God's help the ship would to-day have been broken (or we should have been shipwrecked).

NUSURU, v. a. (vid. kinga, v. a.), to protest.

NAIGU, s., locust (wandering locust), various kinds; nige, barare, fundajunga (nige huyu, pl. nige hawa).

NAIMA, adj., sound, healthy, whole; vid. sima.

NAITO, adj., heavy; vid. zito; ssali naito, thick syrup.

NAURI, adj., fine, pretty; vid. sūri.

O

O, relative pr. is it, of the ulio angika, the tree which fell.

OA, v. a., (1) to look (Ar. انظر, look! Kin. lola or ola); (2) to marry a wife; ku oa mtumke m'kile na kathi asai watu (said of the bridegroom), to see and marry before the Kathi.

OA, v. p., to be married; mke adaka ku asioa ni mume na mume aso, lakou mke ya, to marry, said of the bride.

OA, v. c., to cause to marry, to betroth; kathi asai aso ana-...-za nuna, mke olowa, but mtu mume...; aliekua anaobua kua mkewe (Luke ii. 19).

OAMA, v. n., to become soft by being put into water, to swell, to be softened by soaking.

OAMANA, v. c. — ku logeana, by humidity.

OAMIA, v. obj., to soften much by soaking, to make too soft.

OANA, ku oana, v. rec., to intermarry, to marry one another, lit., to meet together in marriage.

OANA, v. rec. (Kiswahili), to agree, to be harmonious one with the other; manenoyao hayakuoana — hayakupatana or tangamana, their words did not agree one with the other. Kulla nenu limballimballi.

OAO OAO, s. (Kiswahili) — barre, without cause; haba ame-m-piga mwan oao; ame-m-tukana oao; (2) quickly, speedily — fujo fujo; ku hāribu mali oao oao.

OEA, s. (wa), (1) fear; oga ukāba, great fear; ku ngila oga, to fear; mwanis oga jama, simamāni tunguina nao, mwanigwa ni oga.

OGORUKA, v. c., to make afraid, to frighten, to threaten, menace.

OABRA, v. n. (vid. oga 1), to fear, to be afraid (Kiunguja).

OGORIA, v. a., to frighten (more used at Zanzibar).

OGA, v. a. (2) (Kin. ku loga); ku oga kua daua or uganga or utāwi, to kill by means of a poisonous charm; mtāwi ame-mu-oga mtu, the sorcerer bewitched the man.

OGOTEA, v. obj.; ali-ni-ogotea shambalangu, he bewitched my plantation; sikupata kitu.

OGA, v. n. (3), to bathe; ku oga mulli (often pronounced koga = ku oga).

OGELA, v. n., to swim (ku ola majini).

OGELIWA, v. p., to sit constantly upon one, to ride upon one as upon water.

OGELEA, v. c., to cause to swim, to keep floating.

OGELINIA (or **OKELEMA**), punda by way of fording.

OGOA, v. p., to be washed.

OLEA (or **OEA**) (Kipemba), (1) to swim, to buoy — ogela; (2) to look for one, to wait for one; (3) to get a wife for one (ku-mu-olea mke); ku olea mtu manawe, to marry one's daughter; ana-mu-olea nduguyu, he has married his sister.

OSHA, v. c., to cause to bathe, to wash, to make clean; e.g., ku osha kiōnda.

OEA (or **KU OEA**), v. a. (= jama in Kipemba, oja, Kinika) (= ku tia mottani), to broil, to roast on the fire, to bake, to cook by fire only, to roast in hot ashes; but ku kanga (kua kikanaga), to fry with butter in a frying-pan.

OLÉA (or OKÉA), v. obj.; ame-mu-okéa niama-yakwa.

OLÉWA (or OKEWA or OKŪA), to be roasted in hot ashes.

OKÓA, v. a., to pay a debt for another man (R.).

OKÓA, v. a., to bring or take out earthen vessels unhurt from the fire = to save, preserve; mfinansi or mfinangi leo ame-wi-okóA wiungu jojoni, ame-wi-pata wiote wizima, na Mungu ame-mu-okóA nitu ndiani, katika vita, ndā na mat'eso iote, God has saved or preserved the man on the road, in war and famine, and in all distress.

OKÓKA, v. n. = ku toka kizima jungu jojoni, hakipassuki. This expression refers to earthen vessels which are brought out unhurt, unbroken, entire, and well-done, from the potter's kiln. Hence to be safe, entire, unhurt = ku salimika, ku pata salama, to become saved, to escape unhurt.

OKOLÉA, v. obj.; ku tia katika jiriwa wa ku okolóa (= epulua).

OKOLEWA, v. p.

OKÓZA, v. c., to cause to come out from fire in an unhurt or safe state; hence to render one safe; ku-mu-okóza na maofu, to deliver from bad things (mambo maofu); tu-okózo maofu, or tu-okozā maofuni, deliver us from evil; okóza mmoja mmoja = dondoa or rather dhondoa (cfr. dono); ku okóza na maofu, to deliver from evil.

OKÓTA, v. a., to pick up; ku-m-okota mana muali aliefundika uugo (R.), to pick up or find out, &c.

OKOTÉKA, b. (e.g., maji ikimuayika hayaokoteki) (cfr. utotózi), a reward being due to a finder.

OKÓVU (or UOKÓVU), s. (vid. okoa), deliverance, salvation; uokofuwangu ni kishaka, nimengia kishakuni = I once my deliverance to a forest, into which I entered, when I fled from the enemy; uokóvu miboiko, okóvu omboenu! peace be with thee, or with you!

OLE, interj., woe! ole wangu, woe unto me; ole wenu, woe unto you; ole wao, woe unto them; ole wako, woe unto thee; oléo, woe unto him (?), or yuna ole; ole ni wa watu, woe to the people; muigni ole, roofut; wole, wole = ole (halina uzio), ole ni wako or omboako.

OLÉA, v. (Kipemba) (Kimvita, ku-m-tozamia kwanza), to look to or upon one, to wait for him; e.g., ku oléa jambo = ku ngojáa jambo; watu wa-mu-oléa rokho, the people wait till he gives up his spirit.

OLÉWA ROKHO = ame ngojáwa rokho; i.e., watu wangojáa rokho ya mtu, wapate ku-m-sika, to wait for one's last breath, in order to bury him; (2) to be married, said of the bride.

OLESA (or OLESHA), v. c. (cfr. oga (3), to bathe, to swim), to cause to float or to floating; watoto wanaolesha kidau, the children play with a "little canoes by causing it to float in the sea."

OLÉZA (or OLELEZA), v. a., to make like, to cause to follow or imitate a pattern; ku olélea kila na kitu kingine, to imitate by comparing the thing one makes with another, which serves as a pattern; ameolelea kaaha hili na kasha langu, he made this box according to mine, i.e., he took my box for a pattern in making this box; ku ololéza janao cha usitu wa mkéka.

OMBA, v. a., to pray to, to ask one, to beg of, to beseech; ku ómba Mungu, to pray God; mtama ameómba ngúo kua banawakwe, the slave asked his master for a cloth; tuna omba kua mhasiwe, we have asked the owner himself.

OMBA, v., to beg or pray for one, in his behalf, to intercede for one; nime-mu ombéa mtuma kua banawakwe azizi, I interceded for the slave with his master gloriously.

OMBELEA, v. obj., to mourn for one, to bewail one; ku ombeléa matungu, to howl for.

OMBEZA (ku ji-ombeza), (1) to pretend; ku ji-ombéza kifua, to pretend to have a cough, therefore to beg for medicine; (2) to execrate?

OMBOLEA, v. a. = ku imba nimbo vizizi kua mashairi, chilat others respond, njúa ku ombolea sana; ku omboléa kiapo, to demand an ordeal.

OMBOLEZA, v., to wait.

OMBE, s.; ushi na ombu ni wa kizima (R.)? (cfr. ushi), depth, e.g., of a well or of the sea; ku lewa lewa na ómbu, to be tossed on the sea.

OMBO, s. (wa, pl. za); ku shonéa ómbu (Kimvita = in Kimvita sh) katika kanda; i.e., ku fungua kanda ku pata mlangu ku tia kitu; amofuméa ombu wa kanda ku tóa ugnóngu umoja. Ombu or sh signifies the gnongo with which the several pieces of a bag are joined or sewn together. In order to get a large opening, one gnongo is taken out, when the bag will be wide open.

OMO, s. (la, pl. ma); ómo la jahási, the forepart or head of a vessel (opp. to tazi, stern); pepo za ómo, head-winds.

OMBA, v. a., to open by mollifying, to dig up, e.g., when a hard kind of clay is mollified by rain then it is easy to dig up; e.g., ku ómba udongo kua mtambo (vid.); (2) ku ómba vita, to cause fight or quarrel with one, to bring war upon him.

OMEKESA (or OMEKANA)?

ONÓKA, v. a. = kua muororo na ku anguka (e.g., udongo), to become soft and then to fall down.

OMOLÉA, v. obj. (= tongóa), amekwenda hata omolóa, he went to argue with us.

ONDOWA, v. p., to be demolished by becoming soft.

ONZA, n. (ya, pl. za) (Arab. *زان*), age (= *maishii* ya ku kila).

ONA, v. a., to see, observe, find, obtain, to feel; ku ona mashaka, to get trouble; ku ona kin, to feel thirst; ku ona haya (= *tahayari*), to be ashamed.

KU-SI-ONA, to consider or think oneself, to affect or pretend to be; naji-ona nipo kusta (vuiwaji), I feel myself at home.

ONIA, v. rec., to meet; ku onana mato kua mato.

ONZA, v. obj., to see or feel or get for one; ku-mu-onza vibaya or kua vibaya = ku-m-tolca maofu, to see for one bad things, i.e., to do one harm or mischief, to oppress, to bully, to treat him ill, especially if he is weak, and has nobody to defend him; hana mtu adakui kuja usa sababu ya ku-m-fania maofu; ku-mu-onza utungu or mashaka; ku-mu onea uivu, to eny one = ku-m-lilia uivu; a-ni-onca hóruma, he pitice me; a-ni-onca imáni, he sees faith in me; onca, to see in one something, especially a fault, i.e., to seek for a cause to —; huyu ana-tu-onca hajui heshima ni ku wekeana; to watch for one in order to find fault with him.

ONKA, v. (*Kinika*), to be obtained or found, to become visible.

ONKANA, v. (= *patikana*), to be seen, to appear, become visible.

ONKWA, v. obj.

ONKWA, v., to be treated ill, to be exposed or displayed to vices, to display to view; Luke vi. 32; mionde watu makona, nani haitaonéwa makona; nimekua karibu (or nimekaribia) na ku kata tamia ya ku-ka-ona, I almost despaired of or lost the hope (desire) of meeting thee.

ONIA, v. a., to make to see, to show, to warn one; ku-mu-onia ndia (or manéno), to show one the road; ku-mu-olekora meno: ngúo ioniko, a transparent cloth (loosely woven); nime-mu-onia laken hakuonika, I warned him but he would not be warned.

ONIANA, v. rec., to be warned, to be set right mutually, to be made to see; e.g., mambo mema.

ONIKA, v. n., to allow of being shown or warned; halionéki, he is not warned, it is no warning to him; efr. aruta, arusana and arusika in *Kinaga*.

ONIKA (or *ONIKANA*), v. (*Kimvina*), to make see, to show one, to point out; e.g., ndia, ni-onésha or ni-onésha hio tá, nipáte ku óna haya, let me see the lamp in order that I may see here.

ONIKIWA, v. p., to be shown.

ONDA (or *ONJA*), v. a. (*Kiamu*), (1) to taste, to

try, examine; vid. onja; tu-mu-onde kua elimu; ku onda in *Kin*; (2) kua daifu, to become lean meagre; *Kiswah*. ku konda.

ONDEA, v. obj.

ONDELA, e.g., ku tanzama mtambo, to look after the trap.

ONDEHA, v. a., to let or make to taste.

ONDEWA, v. p., to be tasted.

ONDO, s. (la, pl. maondo, ya), a kind of high grass, with which the natives thatch their cottages; ondo la ku winba niúmba; efr. mbondo and kitoja; (2) ondo (pl. maondo) (St.) the knee (St.).

ONDÓA, v. a., to take off or away = ku tónka kándo.

ONDÓKA, v. n. (1) to arise, to get up; (2) start, depart, go off; ondóka mbelle yangu, depart from me, leave me alone; mtu yule ameondóka katika ulimengu lu, that man left this world, or departed out of this world; to rise from reposing, to sit or stand, and then to start; aliku analala, anaondóka, anaketi; aliundóka kitini kuakwe, he rose from his chair.

ONDOKA, v.; muna yuwaanza ku ondoka (sc., víombo), the child begins to walk off with vessels. This expression refers to the growth of a child, when it is able to walk alone, and to carry off little things from one room to another = muna amekia, the child is grown up. (2) To rise to, to get up out of regard to somebody; ni muna muall wanza ku ondoka; todo (titi) launa ku ondoka.

ONDOKELA, v. obj., to get up and depart.

ONDOLÉA, v., to take a thing away from one, to remove; e.g., ku-mu ondoléa maofu, to take away his bad things from him — to forgive him; ku mu-ondoléa heshimu or nemi, to take his honour or good name from him; ku ondoléa húzuni, to remove from one his sorrow — to cheer one. Mungu a-wa-ondoléa magúbari na thulámu, May God remove from them clouds and darkness!

ONDOLKANA, v. rec.

ONDOLÉWA, to be taken away from him; ameondoléwa jinalakwe, his name was taken off from him.

ONDUEHA, v. a., to make to go away, to take away, to abolish; vid. kuangá.

ONGA, v. a. (vid. yonga yonga and jongéa or jongoja), to vibrate, to reel (from the force of the wind).

ONGA, v. n.; (1) ku jisungumza or simlia, to talk, converse (in *Kiunguja*), to spend time (St.), (2) (in *Kimvita*) kua nengi, to become much, to increase; watu wameongéa sana, the people increased, became very many; ku onga kua akili, Luke ii. 32; ku onga kua urefu, to be elongated.

ONGEZA, v. a., to enlarge, increase, make greater or many, to add to; ku ongeza uravu, to engthen, lit., to add length.

ONGEZEA, v. obj., to increase to one, in his behalf.

ONGEZEKA, v., to be increased, to be capable of being increased.

ONGOO (or wONGOO), s. (la), in Kijomfu, the white fat of the brains; in Kimwila, bongo la kitoo; cfr.

ONGOA, v. a.; usemo naye hatia u-mu-ongô; (1) to lead a young child, to hold him by the hand in walking; in general, to quiet a child, to stop weeping, e.g., by singing and swinging; ku ongoa ongôa (intens.) mana apato niamâza, to swing a child in order to quiet him (cfr. yongo); ku nena âa âa mtoto, ku imba apato lala; (2) to take the lead aright on a road, to go before the others; mtu huyu ana-i-ongôa ndia — anapita mbelle, analekosa ndia, anaongôa mbelle nama rubâni, watu wasipotôe. Mungu ame-mu-ongôa.

ONGOFIA, v. a., to deceive by promises (St.).

ONGOKA, v.; mtu huyu anaongoka moyo or muili (ni mambo kua mema uovu unioongoka, unwuly, evil, James iii. 8); mana ameongoka — amekia mema, is well bred; kazi imeongoka — imekua ngema, the work prospered, succeeded, was brought to a good issue; to be led aright; mti hu unaongoka, this tree is very straight; to be converted.

ONGOLANA, v. rec. — ku patâna; e.g., je muna ongoâna? how do you agree with? or how do you get on or succeed? hawa-ja-ongoana, wakali wakiteta hatta saan, they have not yet been put right, they were quarrelling till now.

ONGOKEA, v. obj.; vilimo vina-ni-ongokêa or nimeongokewa ni kilimo, my crop prospered; to be led aright, to be converted.

ONGOLEA, v.; (1) ku-m-tuliza mana kua ku-m-nuka suka, asilie, to quiet a child by swinging it; (2) Mungu ame-mu-ongôa kazi yakwe, God prospered his work, carried his work forward with success.

ONGOLEWA, v., to be blessed, prospered (ni Mungu).

ONGOSHA, v.; ku ongosha kazi — ku fania kazi kuni, to do able or clever work, to work cleverly; (2) ku ongosha meno, ku tia range niekundu, e.g., kattu yaongosha meno (kattu, coloured red) laken tika yapasha or yawasha mono; (3) to bring up; kuku aongosha wana-wakwe — wa-punga ku ruaha, to allow them to jump, like a child on one's back; na wana-wakwe wote wanaongoka; (4) ku ongoâna

maneno — ku safania ku tsa kosa; to draw up matters so that one cannot err or mistake; kuku anaongosha, the hen has brought off all her chickens.

ONGOZA, v. c. — ku-m-pisha mbelle, to cause one to go in front, to take the lead in going before a caravan or company of travellers; ku-mu-ongoza mbelle, to drive, to lead; in general, to guide, lead, convey to; ku ongoza ni ku toawa, to be conveyed to somebody; maji yaongôza ku jôa or ku pua, ku ongoza ndia, to show him the road; unasema uye hatta ku ni-ongôza or hatta ku-ni topôa.

ONGOZANA, v. rec., to go one behind another kua mkondo mmoja; gnombe zina-ongozana, the cattle go one before the other — ku fuaâna unio unio.

ONGOYA; vid. Kin. yongôya, a certain amusement connected with a marriage feast.

ONGUA, v. a., to hatch; to be distinguished from ungua, v. a., vid.

ONGULIWA, v. p., to be hatched.

ONGUZA (rectius UNGUZA), v. a., to scald, to scorch (St.).

ONIA, v. a.; vid. ona, to warn.

ONIKHA, v. a., vid. ona, to show.

ONJA, v. a. (vid. onda), v. a., to taste, to examine, to try; ku onja litêgo, to look at the traps.

O'NSA, v. a., (1) to wound, hurt; nika ame-mu-onsa (= uma), a snake wounded him; mtu huyu ameonsa — amefumâwa or fimoa na wano witani; (2) ku onsa or onesha = ku-m-sonia sonia, to torment, vex, wear one out by abusive language, &c.

Ku JL-ONSA, vid. kondosha.

ONKÊA, v., to be weakened; ame-mu-onsa, nai ameonseka.

OPÔA, v. a., to take out, to stop or stay pain; to carry off the matter which caused the sickness; e.g., dana ya ku opôa samina (or fikûsa samina) ya mtu alie fimoa ni nika, the medicine for staying or carrying off the poison from a man who has been bitten by a serpent; ku-mu-opôa mtu alieôgoa; cfr. oga or loga.

OPÔEA, v., healed.

OPOLÊA, v. obj., to fetch up or out for anyone, the instrument with which to fetch up; ku opolea kitu — ku letia ju; kipeji ju ku opôa or opolêa ndoo — juma kipeji kitu kama nanga, hakuna parô, kua kipeji watu wana opolêa ndoo, a hawk fixed to a pole, to pick up a bucket which has fallen into a well, to fetch it up; (2) to heal.

OPOLÊWA, v. p.

OPÔA, v. c.

O'PFA (or P'OPA, or G'OPFA), s. (ya, pl. ni), an

upper room (*vid.* ghórofa), Arab. ^{فردوس} فردوس, coenaculum, the second story of a house.

Otu, v. a. = ku hadia.

O'ROKA, v. c., *Kiniasa* = to cross a river in a boat or by swimming.

O'ROKO, *adj.*, smooth, soft; kasha jororo; niumba niororo, &c.

O'SHA, v. a., to wash (*qfr.* oga), ni-oshé ngúo hi, wash me this cloth.

OSHAKA, v. p., washable, capable of being washed, to have been washed; ngúo simeoshúka, the clothes have been washed.

OSHAWA, v. p., especially said of corpses; púhali pa ku oshawa, a place for washing.

Ota, v. n.; (1) to grow; ku móa, tóa mito, ku toka mtaungani kilijo ndani ku toka nde; e.g. mahindi yanaota, to grow, thrive, bud, which process is caused by the heat or warmth of the soil, hence: (2) ku ota, to warm oneself, to bask; ku ota motto, to sit squatting near the fire, to get its heat or warmth, ku keti kando ya motto muili upáta harri; ku-m-kanza mtu motto kua kitimba kitiwájo majini kiwekoájo kando ya motto, ku-m-bandika muilini; (3) ku ota, to roast, to fry on the fire without ghee, &c. (*qfr.* óka, v. a.), otén, v. obj.; ku otewa, v. p.; (4) ku ota (*Kimrima*, ku lóta; *Kinik*, ku lúha) ndóto, to dream a dream, to keep, as it were, sitting in the same place and dozing, which causes dreaming; ku ota jua, to bask in the sun; ku ota, katika uzingizi to dream in sleeping; ku ji-oten jua, to bask, to expose oneself to the sun, to warm oneself at the fire or sun; ku ota motto or jua.

Ku ota, v. c., to make to dream (which is ascribed to the koma).

OTAMA, v. n. = ku jajuma or dutama = ku keti kua ku jizua kua mágú matúpu, to sit squat, or rather to sit upon the heels (especially when it is cold), not upon the bare ground; to sit on the calves of the legs, as the natives do on going to stool; to half sit. R. writes, dudhuma.

OTAMIA, v. obj., to brood, to hatch, to sit hatching; kuku yuwaotamia mai.

OTAMIWA, v. p., to be hatched; *qfr.* atamia, kalia.

OTANA, v. rec., to dream of one another.

OTERA, v. c., to cause to dream.

OTIA, v. (*vid.* ota); ku-mu-otia = ku mama ndiani, ku jifika (ku-m-piga jámba), to waylay one, lit., to sit (at equal) for one, to stoop down near the wayside for one, *vis.*, to rob or kill him; to lie in wait for; ku lala viaia; (1) ku ota, to warm oneself; (2) to waylay one (both acts in a squatting manner); mahali pa

otewápo watu, a lurking-place; ku otesha, to cherish, Eph. v. 29.

O'té, *adj.*, everyone, all; watu wote, all men makásha lóte, all boxes; kitu chote, all or everything; vitu viote, all things; niumba wote, all houses; tuendezote, let us all go together; tuende wote, let us both go; lo lote, cho chote, &c. whatsoever.

O'VU (or BOVU), *adj.*, rotten, bad, spoiled, corrupt, tricked; niumba mbévu, a bad house; mtu muovu, a bad man.

OWAMA, v. n., to be steeped.

OWAMBIHA, to steep.

OWEKA, v. (*vid.* ponda), mtella ukiwa unaowékua ni ku ponda, to become soft.

O'YA, (1) v. n. (*Kinika* and *Kimrima*), to rest from fatigue, to repose, to make a pause = ku pum-sika (*Kinwitu*).

OYESA and OYENESHA, v. c., to cause to rest = pumaisa; *qfr.* wesésha.

O'YA, (2) s., úya umója, one handful (given with the hand open) (*pl.* nióya); e.g., nióya mbili, two handfulful; oya wa mtelle, *pl.* nióya za mtelle.

DOPA (or SOPA or TOPA—the word varies in various dialects—la, *pl.* ma), a handful or appropriate quantity of ropes, sticks, &c.; dopa or jopa la gnongo or fimbo or fito, a handful of gnongo, or a proper quantity of gnongo, sticks or switches, a small bundle of them.

KOFFI (la, *pl.* ma), koffi amoni-pa koffi mmoja la mtelle, haku-ni-pa makoffi mawili, he gave me the measure of two hands full, he gave me not the measure of two handfuls full separately; makoffi mawili yafania kabába or nióya nne.

KONNI (ya, *pl.* za), a handful given with the hand compressed konni ya mtelle hoisai.

MIGNANDA (wa, *pl.* mignanda, ya), a handful taken with the fingers; e.g., mgnanda wa támbi, a handful of vermicelli taken by the fingers of the hand; ku piga mignanda miwili or ku téka or jota mgnanda mmoja wa támbi, to reach forth with the fingers one handful of vermicelli; mtu huyu ana-zi-piga gnanda támbi, ana-zi-teka, akatukia.

NOUMI, signifies the fist clenched and ready to strike (ku piga ngumi).

O'ZA, v. n., to rot, to spoil, to become bad; ku tin madáwa isúze, to apply antiseptic means, to embalm.

Ku OZESHA, v. c., to make to rot.

O'ZHA, v. p. (*vid.* ku óa, v. a., to marry) (*qfr.* Laka II. 5; pamója na Mariam aliekua anaóza kúa mkewe).

OZELA, yaqolela mbaili.

P

PĀ, one of the genitive particles. This particle only accompanies the noun *māhali* or *pāhali*, place, e.g., *māhali pa watu*, the place of men. It is besides used in various compounds referring to place; *hapa, papa, here*; *hapāna, there is not*. In compounds referring to distance, *pa* is changed into *po*; *īpapo, papo, there*; *ndipo, yea there*; *pūpipo, not there, &c.* *Palina* or *palikūa* na mtu, there was a man; *hapāna, there is not*; *niumbani pa Abdulla*, by Abdulla's house.

PA, adv., where, there; *pana keléle gani hapo*, what noise or cry is there?

PĀ, v. a., *kū-m-pā*, to give him; *amé-m-pā kisu*, he gave him a knife; *ata-ni-pa*, he shall or will give me; *yuwá-m-pa*, he gives him; *nī-pā* or *nī-pa mimi*, give me; *nahūda yuwāpi, nī-m-pe nauiliyakwo*, where is the captain, I must give him his fare; *ku-m-pa shadi*, to give a promise to.

PAWA (or **PĒWA**), v., to be given, to have given to one, to receive.

PANA, v. rec., to give each other (vid., *pana*), *ku pana mikéno*, to shake hands; *ku pana uñhadi* or *ku ahadiana*, to league, to be leagued; *ku-pana sāmū*.

PALIKA and **PAKA**, v. n., to be given; or, properly, to be giveable, to be capable of being given.

PĀ (or **PĀA**), v. n. = *kū pā jū*, *ku kuén*, to ascend, to go up, to fly; e.g., *muwé anapā jū kābisa*, *arika sana*, the hawk flew very high; *mikójo inani-pā* or *mafi yann-ni-pā*, lit., the urine or the excrements of mine rose up or flew back, as it were, into the bowels, because I was frightened on going to stool; *jua linapāwa*, the sun has risen (R.).

PĀ, s. (a, pl. *wa* or *za*), a kind of antelope; *pā wa mituni*, the antelope of the forest.

PĀ (or **PAĀ**), v. a., to take off (= *ku oudoa*), to scrape off, to shave off, or abrade, e.g., *ku pa mamba ya samaki*, to scrape off the scales of fish; *ku pā viāzi*, to scrape sweet potatoes; *ku palia, v. obj.*, to scrape for one; e.g., *u-ni-palie samakiyangu*, *ku palia shamba*, to turn the ground; *ku palia roho*, to irritate the bronchia; *ku palisa, v. c.*, to irritate the throat by loud speaking; *palika*, to be scraped; *palilia, v.*, to form small heaps (said of plants) in turning the ground; *palilika, e.g.*, *mahindi hayapalilikili*, *nti ni ngumu*; *palilisana, v. rec.*, to help each other in *palilia*; *palilisa, v. c.*, to turn the ground for wages; *paliwa, v. p.*, to be irritated in one's throat; *palilita, v. p.*, *mahindi yapalilitwa*; *ku pā sandarusi*, to clean gum-copal.

PĀ, v. a., or *ku pā motto* — *ku toa motto kua gai*, to take off fire with a potsherd, to fetch fire.

PĀZA, v. c.; to make to rise; *ku paza pūmzi*, to draw in the breath; *ku paza mtelle*, to grind rice roughly, coarsely, in the mortar or on the mill-stone (*Kirab. valasa*); *unga wa ku pāza* is mixed with *unga wa tafa*.

PĀ (or **PĀA**), s. (la, pl. *māpā, ya*), the thatched roof of a house; *niumbayangu ina māpā manne*, my house has four slopes, viz.: *māpā mawili ya kiambāza*, na *wipā wiwili*, viz., *kipā ja mbelle* na *kipā ja nifima*.

PAANDA, s., a trumpet (St.), a gadfly.

PAANGE, a horsefly (St.).

PĀDĀ, s. (rectius *pātā*), a twin; *ku viā pātā*, to bear twins; *Kiung. paoha*, a twin; *pada* or *patta ya nde*, a child of which its mother was pregnant while suckling a previous child.

PADAPADA, s.; vid. *kigūgu*; vid. *patapata*.

PADIKI (*Kiung. pachika*), v. a.; *ku padika mvi upoteni ku fūma*, to place the arrow upon the bowstring to shoot; *ku ji-paika kisu kiunóni*, to put the knife or stick into one's girdle or the cloth around the loins.

PADOGO, adj., small; scil. *pahali*, a small place, almost, nearly; *kāribu na*, I was like to, or I was nearly, or I had like to be killed, *padogo nimenāwa*.

PADRE (or **PADIRI**), s. (pl. *mapadre* or *mapadiri*), a padre, a priest, clergyman. This word is known from India.

PĀFU, s. (la, pl. *ma*), the lungs.

PAUA, v. a. (*Kimrīma*), to strike hard, to harpoon a whale; *ku-m-paga ngumi* = *ku-m-piga ngūmi* — *ku piga kua nguvu sana*.

PĀWĀ (or **PĀJA**), v. a. = *ku wāgā matambāfu*, to hang a thing over the shoulders and neck and carry it; *ku tāmbā na mbāfu*.

PĀWĀ, v. a., to seize one; *pepo ame-m-pāgā mtu*, an evil spirit seized a man, made him ill; *na mtu amepagāwa ni* or *na pepo*, the man was seized = *ameshikoa ni pepo*.

PAGADA??

PAGĀJA, s. (vid. *shupi*), a kind of basket.

PAGĀRA, v. a. = *ku wāgā*; e.g., *mhōba mafuzini*, to hang a bag over the shoulder.

PAGĀZA, v. c., to cause to seize or carry, said of sickness or a load (hence, *mpagazi*, a porter, carrier) (*Kiung.*, said of evil spirit causing a man to fall sick); (1) *pepo ame-m-pagaza mtu* = *ame-m-fania ugonjwa kua ku-m-tiāa* or *kutusha*, when a man sees at night anything that frightens him, the natives consider it to be the appearance of a *pepo* or *shetani*. On account of sudden fright people are often instantly seized by fever or other kind of sickness. In

order to cure the sick person, the people endow
your ku panga mgónjoa kua ngóna na keléle, to
expel the feelings of fear, and at the same time
to expel the evil spirit in order to ask him what
he wants and by what means he may be ap-
peased; ku pagáwa ni bilisi or pépo, to be posses-
sed of an evil spirit (bilisi in Arab.). (2)

Mkurugenzi amepagáza watuwakwe mizigo
mikúba ya mali, the leader of the caravan
caused his people to carry large loads of goods.

PAGÁRA, v. a.; ku pagára hirizi matambafu, to
wear strings of charms over the neck and
shoulder on both sides of the body, matambafu;
to creep, to wind around; the sing. uafu, pl.
mbáfu, side, ribs).

PAGÁRO, s.; hirizi ya ku pagára matambafu (ku
tambá uafu) ku-m-táliza mtu mdungumáro pejo
wa Kibakini (Shakini, a country in the Somali
land). Pagáro ni hirizi za mizi ku fúngoa na úzi
mweni, a charm made of roots, tied up with
black thread and suspended over the neck and
shoulders; pejo ya Shakini aki-m-pagára mtu,
watu anafangu pagáro, ku-m-táliza pepo, when
the spirit from Shakini seizes a man, the people
tie a charm to him to appease the spirit.

PAGÁU, s. (ya, pl. za mifi or mivi) (= niána ya, pl.
za mifi, (Kimrimo), barb of an arrow.

PAGÚA, v. a.; ku pagúa matánau ya mti, to
cut off the branches of a tree, or ku pagúa
witauna wia utagá; ku pagúa (= ondoa or ku
ondósha) tansu or panda za nuti (cfr. pogúa); ku
pagúa miá = ku ondósa miiba za miá; ku pagúa
miá = ku ondósa miiba za miá; ku pagúa or
pajúu or babúa or kuaniúu or tabúa makumbi,
ku suka makuti, to strip off one by one the sabre-
like threads or stalks of the cocoa-leaves, to
twist makúti, vid.

PÁHALI, s., place; páhali fulani, at a certain place.

PAJA, s. (la, pl. ma), the thigh (Kijómfu, kiwéo;
Kinika, kiga), lap; vid. ku-m-pakút. amana, (bapa
la usso, kiwingo cha usso), to have the child upon
the lap; pája la usso.

PAJE, s., red mtama (Pemba) (St.).

PAJI, s. (1) páji la usso, the forehead; (2) paji =
kárímu, liberal.

PÁKA, s. (wa, pl. wa and za), a cat; paka mume
or shume (mpáfu), a large male cat (pl. mapaka
mashume makúba).

PÁKA, v. a., to anoint, to lay on, to spread upon,
to balm on, bedaub, to rub in; ku-m-paka
mafuta, wáká, adóngo, &c.

PAKANA, v. rec., to anoint, to rub each other.

PAKA, v. a., to set or fix bounds; ku fania mpáka;
e.g., wanapaka shamba, they set bounds to a
plantation; ku pakána kua mpáka, to border
one upon another.

PAKÁNHHA, v. a., to confine or border, to join.

PAKAJA, s. (ya, pl. ma) (vid. dunda, pl. ma—), a
kind of basket made by plaiting together part of
a cocoa-nut leaf; ni ohombo cha ku tilla sámaki
kamba, &c.

PAKAJA (pl. ma—), people prowling about at
night to rob or do other mischief.

PAKÁSA, v. a., to twist rope (ngole).

PAKÁTA, v. a., to put upon one's lap or knees; ku
weka ju, ku léfia léfia, e.g., mkóba mafusini
upáto ku lewalewa, to hang a bag over the
shoulder (kua ku tia-égue kua kuapáni) (Kim-
rimo, ku wága mkoba kuapáni); ku-m pakata
mana mapajani kiweoni, to rock a child on one's
lap or knees; or ku-m-pakata (or wága) mana
fusini, to swing a child on the shoulder; paka-
tika; muna buyu hapakatiki, yuwafuruguda.

PAKIA, v. a.; (1) — ku tia kitu dauni, to put
things or loads into a boat or vessel, to embark,
to load a vessel, to have on board; (2) pakia, to
turn out; muhogo mungine hupakia kúa mema,
turns out good.

PAKILIA, v., to embark for, to put on board,
for; Mzungu ame-ni-pakilia mtanawangu
aki-ni-lottóa, the European embarked my corn
(for me) and brought it to me (to put on
board for).

PAKILIWA, v. n.; muigni jombo amepakiliwa
mali ya kedo na kedo katika jombojákwé, to
the owner of the vessel were committed as
freight various things; wali anepakiliwa
vionbo vinkwe.

PAKIWA, v. n., to be loaded, freighted; e.g., dnu
limepakíwa tonde, samli, náfuku, the boat was
loaded with dates, butter, corn, &c., or the
boat had a cargo of dates, corn, &c.

PÁKIZA, v. c., to stow on board a ship.

PAKO, thy, your, after mahali or pakali, mahali -
pako, thy place.

PAKÚA, v. a.; ku-pakúa wali — ku tóa wali katika
jungu na ku tia mahini, to take boiled rice out
of the cooking-pot and put it into a plate, to
ladle out or take out of the pot, to dish.

PAKULIA, v.; amo-m-pakulia waliwakwe, muigni
hapo, to put boiled rice for one into a plate,
as he is absent, and consequently cannot do it
himself.

PAKÚWA, v. a., to scratch; usipakúne kiónda, kita
kuendelea, do not scratch the wound, else it
will grow larger (usikúne pápo pa kiónda).

PAKUSA, v. a. (Kinika vakúsa) = ku pangusa;
e.g., ku pakusa fumbi, to sweep off dust with
one's hand; cfr. ku vuta vumbi.

PAKUTOKÉA, an outlet, a place to go out at (pa-ku
tokéa).

PALÉ, *pron. dem., there, that place, not very far off*; palépalé, *just there, at that very place.*

PALIA, *v. a. (1) (cf. pā, pā) (= ku kohōsa), to enter one's nose, irritate the windpipe, and thereby cause coughing*; e.g., tūmbako ina-ni-palia (= ina-ni-kohōsa); nazi ina-palia muhōgo = inangia ndani kana samli, tui la nazi linapalia muhogo; kitu kina-ni-palia (kohosa kina-ni-fulia katika kō) maji yana-ni-palia or fulia, *the water hurts me when it goes the wrong way*; but of food they say: chakula kina-ni-songa paliwa na maji or na mate, *to be choked with water or saliva.*

PALIA, *v. a. (2) to hoe, to turn the ground*; ku palia kūkūa = ku ondōsha niassi, kilimo kipāto nūfasi, *to till the ground the second time to remove the weeds from plantations.*

PALILIA, *v. obj., to hoe up the soil between the crops or round the growing crops.*

PALIA, *v. (3) to fetch fire (vid. ku pāa) for or in behalf of somebody*; ana-m-palia motto, ana-m-polekōa, *he took live embers and sent them to him.*

PALIKŪA, *v. a., there was or were*; palikūa na mtu mjini, *there was a man in town.*

PALILIZA, (1) *v. a., to cause to hoe*; (2) *to bring enmity upon one, to excite hatred against one by aspersing him to another man who may be his friend* = ku-m-tongelera or tongēa manono yasiofi, ku sema, felāni ni muōfu, haifai, amefaiu vibaya via kethe na kethe.

PALILIZANA, *v. rec.*

PALIPO, *where there is.*

PALISA (or PALIZA), *v. a. (vid. pāa, to ascend), to lift up one's voice, to speak aloud*; sasa amopālisa sauti (vid. ku pāa = ku tōlea ndo manono, ku sema kua nguvu or kua sauti kī).

PALIWA, *v. n.; amepaliwa ni mate* = amekohōson ni mate yaliokosha ndiayākwē niōni, *he was compelled to cough because the saliva went down the wrong way.*

PAMAMBA (*lit., there where is a rock*). Kiumānzay is the rock which is on the entrance of the river Dana.

PAMBA, *s. (1) (ya, pl. za), cotton*; mpamba, *the cotton shrub.*

PAMBA, *v. a. (2), (1) to adorn one, to decorate one with fine dress, gold rings, &c.*; (2) *ku-m-pamba maiti or mtu aliekufia, i.e., to put a piece of cotton into the nose, mouth, eyes, ears, vagina, buttocks, and under the nails of the deceased person, ku enda kua tōhāra. The Swahili do not bury without having adorned the apertures of the body of the deceased (cf. masikoa)*; ku fania usiri, urembo, haiba; ku pamba niumba, *to furnish a house.*

KU-JI-PAMBA, *to adorn oneself, to dress out, to trick out (with), to embellish.*

PAMBA PAMBA, *v. n. = ni karibu na kē cha walitoka kuli pamba pamba, they went at dusk of day (lit.).*

PAMBÁJA, *v. a., to embrace.*

PAMBÁJA, *s. (ya, pl. ma—), embracing*; ku-m-piga pambája, *to embrace one.*

PAMBÁNA, *v. n.; viombo vipambána, (1) = vina; muendo sana sana or vāhāri, the vessels go or sail together side by side, at a short distance from each other, but in the same line, and in a narrow place*; (2) *viombo vinapambána = vinagotána or kutána ku fundika, the vessels full foul of each other, or run against each other, and are broken.*

PAMBÁNIA, *v. a., to out-talk people in judgment, in order to cover one's own crime: the noisy person wishes to speak alone, lest others find time to defend their cause. Such liars are often imprisoned on account of their impudence*; (2) *to belie people*; ku pambánia maneno ya watu kua koléle, *to make people forget their words by great noise.*

PAMBANISA = hanikisa, *v. a.; maneno haya uneno suali, usi-ya-pambánise, these words are very weighty, do not confound them with noise.*

PAMBANISHA, *v. = ku weka vitu sana sana, to expose, lay out, exhibit, to bring together, to compare; viombo, furniture, utensils; ku fania kundi la viombo, to exhibit a heap or multitude of implements to be chosen from*; (2) *to cause two vessels to run against each other, to pick a quarrel or scuffle with one.*

PAMBANIWA, *v., to be made to forget one's word, to be out-voiced.*

PAMBANŪA, *v. a., to loose or separate from each other, to distinguish, discriminate, to explain*; ku pambanŷa maneno or hesāhu, *to explain words or an account.*

PAMBANŪKA, *to be separated, to clear up, to rise early in the morning.*

PAMBAUKIWA, *to oversleep oneself, to sleep too long?*

PAMBANULIA, *v. obj., to describe by distinguishing, to explain to one.*

PAMBAUKIWA, *v. p., to be damned (Kathi Ali used this word), if this word could be used in the passive by the English.*

PAMBAŪA, *v. a., to speak plainly* = ku fundia neno, kulla mtu ajāe, asiōne kua ku ūta, neno liwe wazi; *to make clear, clear up = to explain a word, so that everybody can understand it.*

PAMBAŪKA (or PAMBAŪKA), *v. n., it clears up, it becomes day, to become light in the morning*; ku pambesuka or pambatika or tansika (*simungu unatansika, wingu lililofunga linatansika*), *to dawn*; ukungu unawamba alimungu; kama kusepe, *to be grey dawn.*

PAMBELI, *adv.*, in front — *pā mbello*, there where the front is.

PAMBA, *v. a.*; *ku pambia wali*, to spread boiled rice level with a spoon, cover the pot and make a fire over it.

PAMBICA, *v. a.*; *leo mana huyu anapambika* — *yuhwa ngāo nuri sana*, to be adorned; (2) *ku pambika* (or *papika*) *mayāno ya mifi kua mbawa sa koi katika tāko ya mifi*, or *ku pambika kua uzi wa mnanasi* or *mākāni ya gnombo*.

PAMBO, *s.* (1) (*pl. za*) (*sing. upambo*) — *miti ya ku tia na ku anikia samaki*, *ku simika molōni samaki ku pata kākā* — *kua moto*, pieces of wood on which fish are suspended and exposed to the sun or placed over a fire, to get dry for preservation's sake.

PAMBO, *s.* (2) (*la*, *pl. ma—*), an ornament of any kind (*usafi, umbo, haisi*), *finery, attire*; *pambo mumba*, *furniture of the house*.

PAMKA, *v. a.* (*Kipemba*); *ku pāmka mlināni* (*Kim wita*, *ku tememka mlināni*), to descend from a hill or mountain.

PAMŌJA (or **PAMŪJE**), *adv.* (*Kiung*), together with, lit., at one place with, *māhali pamoja na amo kionda pamoja na watu*, he went with the people. **PAMŪJE**, *adv.*, *vid.* *pamōja* (*old and poetic*).

PANA, there is or are, there was or were

PANA, *v. rec.* (1) to give each other, to pass things round from one to another, to interchange gifts (*ku pā*); *wamapāna tūnu*, they exchanged presents, gave presents one to another.

PANA, *adj.* (2) (*cf.* *upana*), wide, broad; *nti hi ni pāna*, this country is wide in extent; *mtu hu ni mpana*, this river is broad; *juto ni pana*, ubāo hu ni upāna; *kita hiki kipāna*, *māhali liapa ni papāna*; *ni bāo pana*, *kashia pana* (*pl. ma—mapana*); *ngūo pana*; *kiesu kipana*, *niumba pana*, *nguo hi ni pana*; *upana hu*, this breadth, *jembe pana* (*pl. membe*) *mapāna*.

PANA PANA, level, flat, even.

PANALIA WARI, it sounds hollow.

PANARO, where there is, are, was or were.

PANDA, *s.* (1) (*ya*, *pl. za*), fork, bifurcation; *za mti*, *dic.*, *panda za mti* — *mikōno ya mti*, the point where a road divides into two, or where two rivers join, or the bough of a tree forks.

PANDA YA NDIA (or **MUTIA PANDA**) (*Kiung*, *njia panda*) — *mugawanyo ya ndia*, *lit.*, a road of dividing, a place where roads meet, a way which branches off into by-roads or several other roads, a by-road, cross-way. It is on the cross-ways where the natives make their *pāka*, *ku makūmiza masiku kua kulia mahali*, for they believe that on cross-roads there are

evil spirits, wherefore they will not throw rubbish in such places. *Reb. takes ndia panda for by-way, by path, by-road, and ndia ya mkungamo for cross-way. Ndia kū is a highway; ndia panda, a road of separation, a cross-way.*

PANDA, *s.* (2) (*la*), la mtende or la mūāzi — *shāwi la nazi litokālo tembo* It is that shoot of the cocoa-trees which yields the tembo (*vid. goma*). When it bears nazi, it is called shāwi. It must be neither too young nor too old in order to yield tembo. The natives tie it fast with mbugu, and cut off the end of it three times a day, in order that the liquor may not cease to run.

PANDA, *v. a.* (3) (*—ku kūā*), (1) to ascend, to mount, to climb up a tree, *ku panda ju ya mti*; *e.g.*, *ku panda mūāzi*, *ku panda* (*ju ya*) *ferasi*, to ride a horse; to go on board; *jāhāzi inapanda umamba* — *inakufā mnamba*, the vessel struck on a rock; (2) — *ku yā*, to plant, to sow, to set the seed in the ground; *tembo ni panda la anzālo* or *lian-zālo* *ku fūngua* (*tapped panda*).

PANDANA, *v. rec.*, to lie across one another.

PANDANA, *v. rec.* (— *shikana*), to be framed together; *Eph. ii. 21*

PANDIKA, *pandika*

PANDIMU, *v. c.*, to make one to sit or ride (*Luke xix. 35*), to make to go up, to raise, to hoist

PANDU, *v. p.*; *hatta pandu yamkio*, until victory is gained

PANNA (**PANZA**), *v. a.*, (1) to set up, to raise — *kuewa*, *e.g.*, *ku panna mtambo wa bunduki*, to cock a gun, *lit.*, to raise the cock of a gun; (2) *ku panna* — *ku kusinia*, *e.g.*, *ku panna gnombe*, to gather bullocks (*e.g.*, when the natives in their contentions endeavour to out-do others by sending them a larger number of bullocks than that party expected to receive).

PANDU, *s.* (*sing. upando*) (*wa*, *pl. za*), part, piece, pieces; *pando mbili*, two pieces, on both sides, a small piece, *kipāndo*, *pando koto*, all around

PANDU, *s.*; *pandio za mūāzi*, *mūāzi hu hauu pandio*, *ni ku paraga*; *i.e.*, *ni kifua ku ganda mana na mti*, to pierce the breast against the tree (*vid. paraga*), because there is no ladder

PANDU, *s.*, a kind of fish; *pandu huyu*, *pl. pandu hawa*.

PANGA, *s.* (*ya*, *pl. za*), a cave, den; *ku ji-fita pangani ya* (or *pl. za*) *mwao*, to hide oneself in a cave; *cf.* *pungo*.

PANGA, *s.* (1) (*pl. of the sing. upanga*, a sword).

PANGA, *v. a.*, (2) (1) — *ku weka mtāri wema*, to put in a line, to set in order; *ku panga makasha*, to set up boxes in a line; (2) *ku-m-panga mtu mumba kua āgira*, to rent, to hire a house, to give one a house for rent; *Gābiri ame-m-panga Baniāni nimbayakwe*, *na Baniāni amepanga mumba*

ya Gabiri, to give one a house for rent. Gabiri placed a Banian in his house, or let out his house to a Banian, and the Banian was placed in the house of Gabiri on condition of paying rent; ku-m-tia Baniani niumbani ku pata ágira kuakwe.

PANGANA, v. rec., to be in rows, to sit in rows; e.g., tumopangana dafini tumekúa watu wangi, tukakéti wema kua saflu dau lisiléwe, we sat in rows in the boat; we were many, but we sat in good order, lest the boat should reel over.

PANGASHA?

PANGISHA, v. c.; (1) ku pángisha watu niumba, to let a house to, to give people a house for rent; muigni niumba amepángisha watu niumbaninuwake, na wálé watu wamepangishon, the proprietor of the house gave the people his house for rent, and those people were given the house for rent; (2) ku pángisha watu katika kárúmu, to place people in a row or in order at a feast; ku weka watu wema na saflu, to cause the people to sit in ranks.

PANGULIA, v. obj.; ku-m-fuma kun ku pangulia? broider? interlace? ku pangilia -- ku toma, tooken, to hew out (e.g., a canoe or mortar)?

PANGINE (vid. ngine), another place, or other places.

PANGINEPO, elsewhere.

PANGO (or PAANGO, or MAPANGO), s. (ya, pl. za), a hole of moderate size; pango ya uti, ya mti, a hole in the ground, in a tree; panga ya pania, a rat-hole; mpango (pl. mi—) wa pánia is a very large rat-hole; kipango ja pánia, a very small mouse-hole; pungo (ho'e) must be distinguished from panga, a cave; vid. kipango, a small mouse-hole.

PANGU, my; e.g., mahali pangu, my place; cfr. angu.

PANGÚA ÁRI (or MAÓFU TU), revenge for evil, e.g., upangúe ári (eril), miongoni = mua Mayahindi, take vengeance on the Jews for the evil they have done.

PANGUSSA, v. a., to rub off, to wipe or brush off; e.g., taka za muili; pangussa vumbi katika viombo hivi, dust these vessels.

PANJA, s., the forelock; mapanja, the receding of the hair on each side of the forelock (St.).

PANIA, s. (wa, pl. wa or za—), mouse, rat; pania wa mawe, wa niumba, wa mitu or pania wa shamba, the rock, house, and forest mouse. The pania wa mawe is called búku (la mawe), and is eaten by the Wanika.

PANIA, v. a., (vid. ku séga), ku ji-pania (or ku pana) ngúo, to wrap the cloth round the loins

in order to go quickly, and to save one's shawl from thorns, &c.

PANIAMAFU, adv. adj. (from pa and niamafu, mahali palipo niamafu, pasipokúa na kótle, a quiet, noiseless place; mahali pa shufari katika báhari ni wema ku tia nangu, hapana mizozo au mtumbotumbo, a calm place at sea which is suitable for anchoring; since there is no rolling of the vessel.

PANEA (or PANZA), v. a., to set up, to raise (vid. panda, s. n.) (cfr. pania and panda) — ku ji-pania, e.g., ngúo; (2) — ku ji-tueka, e.g., thambi ilio-m-pasha kuffa, 1 John v. 16 (Sp.)?

PANŪA, v. a. (= funúa), to open, to extend, to make broad, to widen; ku panúa dau kua ku tia viwango; (2) to note (Sp.).

PANÚKA, v. n., to become wide, to be far asunder; mahali hapa pana panúka or ni papána.

PANULIA, v., to spread, extend, to straddle; muigni pumbu ya makende yuwapanulia mágú, apate nófasi, he who has a swelling of the testicles spreads out his legs to get room (in walking), to widen for.

PANZI, s. (1) a grasshopper of various colours; cfr. niyo; (2) a kind of fish (pl. mapanzi).

PÁO, (1) their; e.g., mahali páo, their place; (2) páo (pl. mapáo), very thin rafter for a thatched roof.

PÁPA, s. (wa), a shark much liked for food by the natives. It is chiefly imported from the southern coast of Arabia in a dry state. The exportation of the dry pápa and ngú forms the principal article of trade of some of the South Arabian coast-towns.

PAPA, v. n. (cfr. bapa), (1) ku papa rokho, to doubt, tremble; isiwo na rokho ya ku papa or bapa, Luke xii. 29; ku-ji-papa moyo; yuna papo la moyo; moyowakwe ume-m-papa; yuna rokho ya ku-ji-papa moyo; (2) papa hapa, just here; from hence, kua papa hapa, Luke, iv. 9.

PAPÁSA, s. (sing. upapása wa mukáto) (pl. za), mukate wa makópa ya mubógo, bread made of dried pieces of cassava, when baked with ground nazi (tui) it is excellent food.

PAPÁSA (or PAPASSA), v. a., (1) to grope, to grasp at, to feel after a thing by groping along in the dark—muifi yuwapapasa usika; (2) to touch one gently, to stroke softly.

PAPÁSI (or PÁSI), s. (wa), ticks, an insect (kama kúpa) which is said to cause fever to one who is bitten by it. The fever-stricken person has very offensive breath. The fever is of long duration. The papasi is found in Taita, Usambara, and other countries of the coast; Kin. pahisi.

PAPÁTA, v. a., to dote??

PAPATIKA, v. n. (= ku taúa taúa, to pant?), to

gutter; kuka yuwapapafika (yuwapiga mabawa), *struggle like a dying hen, or bird.*

PAPATŪ, v. a. (redupl. of patŭ) (= ku ondŭa, tŭa), *to take off*; e.g., ku papatŭa magānda ya mbaki ku pata tundalakwe ndani, *to husk mbasi (wid.), in order to get the fruit inside.*

PAPATŪ, s. (la, pl. ma), papaw, *a fruit which is very sweet*; mpapaw: the papaw tree; ukila konda na papayn, utakūnia miniŭ, *if you eat the konda of the papaw, you will evacuate worms, it is considered to be a good vermifuge*; ni dŭwa ya miniŭ; (papayi, pl. mapapayi, papawa, *a common kind of fruit*) (St.).

PAPAYŪA, v. n., *to be delirious, to rave in fever, to talk to oneself*; ku soma katika homma kali; akilizakwe ni majŭruhu majŭruhu = hajui mŭana ya mkenoyakwe.

PAPAYŪA, v. c., *to cause to rave, to make delirious, to wander.*

PAPŪ, v. a., *to eat everything that may be within one's grasp, and to eat with boisterous eagerness* (kula kus pupa) *in such a hurry that others get but little of the food placed before them.*

PAPŪKA, v. a., ku papika mbŭwa wanŭni, *to tie feathers to an arrow, to make it fly straight and far*; cfr. pambika.

PAPŪ, ado., there; papo kua papo = lilo kua lilo = saua saua; vid. na papo hapo akiwa yu knli aki-soma, *Luke xxii. 60*; yuna papo la moyo; vid. papa.

PAPŪA, v. a. (= rapŭa), *to rend, to rend to pieces, to tear.*

PAPŪA, v. a., *to clam, to rend, tear, lacerate, to pound with the talons and tear, scratch deeply*; e.g., tui ana-m-papŭra mtu kucha, *the leopard has torn the man with his claws*; mti or muiba ame-m-papŭra, *the tree or thorn has rent him (or caused a rent on his body) when passing it.*

PAPURIANA, v. rec., *to pick holes in one another's reputation* (St.).

PAPURŪKA (or **PAPURŪA**) (ni mti or tui), *to be rent, lacerated, scratched.*

PAPA, s., *a scraping, sliding*; ku para, *to scrape on the ground.*

PAPŪA, v. a. (Kin. ku lombŭra) ku paraga mti = ku kŭsa mti kua mukono na mŭgŭ; *to climb a tree* (cfr. lombŭra); mmasi hu haana pandio, ku paraga, v. a.

PAPAMARA, s., *a large kind of antelope.*

PAPAPANDA ? (H.).

PAPAPŪA, v. c., *to paw, to wince like a horse.*

PAPARA, s., *a species of bird peculiar for the clicking-noise it makes with its wings, while it is never heard to sing* (namkabŭdu, in Kiniasa) (Rob.)

PAKURUJO (or **PAPARUJO**), s., *a corkscrew.*

PARIA (PARIA and PARA), v. c. (cfr. sal), *to gain or take one's property by gambling* (ku toza dŭda, dice) Abdalla ame-m-paria Rashidi (= ame-m-toalia) futha, pembe, waidima, nŭfaka sobabu ya ku-m-shinda matesŭni, *Abdalla has taken from Rashid money, ivory, slaves, corn, because he over-matched him in gambling. The people of Fouzu are said to have been passionately fond of gambling, by which they ruined themselves.*

PARIWA, v.; amepariwa nguoyŭkwe, sobabu hana mali ningine, *his c'mk was taken from him (in gambling) because he had no other property.*

PARŪA (or PAURA), s. (ya), nŭnga ya parŭa ina makŭmbe manne, lakou paura ina makŭmbe mawili (vid. nangu), *the nanga ya parŭa (native anchor) has four hooks, but the paura (a European anchor) has only two.*

PARŪA, v. a., ku parŭa parŭa, *to huddle up*; ku faniza kazi hartaka na ku ondŭka, *to do the work hastily and to go away*; amepariwa kazi-yakwe, *he huddled up his work*; mparusi, *a huddler.*

PARUGA, v. n., *to be rough and grating.*

PARUZA, to grate, to be harsh.

PARIZANA, v. rec., *to grate (as of two boats, &c.).*

PARU PARU (or **MAPARU PARU**), s., *huddling* (cfr. mparusi, huddler), ku saula kazi paruparu or maparuparu, *to do the work by huddling, consequently badly.*

PASA (or PAASA), v. a., *to grind corn coarsely, not to make fine meal*; ku pasa = pansŭa pansŭa pande mbili, *unwŭge m'no utelle.*

PASŪ, v. n., *to become, to be fit, to be suitable for, to become a duty* (Er.), nti ikitŭa kŭa na mambo mutŭtu, inapasa ku tama; (1) tabibu; (2) mŭtŭni; (3) tŭjiri mku, *where there is no king, no physician, no merchant in a land, thither you must emigrate.*

PASHA, v. a. (or v. c., from pa, give ?) (vid. pata) (= ku tŭa kiratha), (1) *to lend money to one without interest, but only for a short time.*

To accommodate one with money for a few days, without demanding interest; e.g., wŭwe leo hŭna reŭli tano, mimi ta-ku-pasha hatta kesho kŭto, *or mimi ta-ku-kŭrithi fetha hatta kesho*

• kŭto laken ukidŭka siku kumi, ta-ku-kŭrithi kua rubu or ta-ku-pasha rubu, *thou hast not to-day fine dollars about thee, but I will lend them to thee till the day after to-morrow, but if thou wilt have them for ten days, I will lend them to thee on condition of thy paying me a quarter of a dollar interest*; ku pasha (probably washa) motto, *to warm up, to*

set before the fire (St.); ku pásoa ni úshûru, to be tributary; wadâka ku páshoa jûa marra moja, you desire that one should know all at once; (2) must, ought, to be under the necessity — ku-m-lázima; e.g., ya-m-pasha, ku enenda (= kina-m-lekôa or wina-m-lekôa, or ya-m-lázima ku enenda), he must go, or yuwa pásoa ni ku enenda; ime-ni-pasa ku enenda, I ought to go; Fâraji (n.p.) anakwisha pásôa, anakwendâ Bûrawa; imo-ku-pasa-je? what had you to do with it? why did you concern yourself about it? Reb. derives "ku pasa" from "ku puta"; pasa (as Reb. writes it, basa) means: to behave, to become, to be necessary to; mtu wewo! haiku-ku-pasa ku tonda or fania neno hili; neno hili lina-ku-pasa pasa ku tonda; vitu visivio pasha, unbecoming things; but "pasha" means lend and borrow; ku ji-pasha, to let to be given, i.e., to borrow; ana-ni-pashia mtama, he lent me mtama; ku pasha, food, money, &c., but of tools, &c., they say: ku azima, to lend, e.g., chombo, nguo; somo! ni pasha kitu fulâni; ku-ji-pasha fetla = ku duka karatha. Ku pasha, to lend out, to put out, lit., to cause a thing to be obtainable for some time, to cause one to obtain something (Et.). This explanation appears to me the most satisfactory.

PASIA, s. (ya, pl. za), a veil, a curtain (before a door) which may be a large piece of cloth of various colours, or a mat (jamâ), to screen a belated, or the room of the women from sight (cfr. masûtu); ku tungika pasia or ku funga pasia, ku lowa lûwa.

PASIA (or PASHIA), v. obj., to lend out, or put out property in the absence or in favour of the owner; e.g., nime-ku-pashia maliyâko pia iote, nawo umepashia malizako, I have lent out all thy goods for thee.

PASANA, v. rec., to be infected (?).

PASANISHA, v. to infect.

PASHIWA, v. p., to be lent.

PASHIWA, conj., where there is not = without, except; babu ame-m-piga mana pasipo sôbûbu = asipokûa na sobabu, without cause.

PASWE, may there be not, without there being; asi-mu-ôno, without seeing him.

PASSI, s. (ya), an iron ferule fixed to the end of a walking-stick, to prevent its being cleft or otherwise spoiled.

PÂNÛ, v. a., to split (kua manamôno or kisu, to cleave); ku pasia, must be distinguished from ku shanga (Kimrîna, ku tanga), which refers to the splitting of wood by means of a hatchet (ku shanga kuni kua shoka), which business requires great physical power; ku pasia tango ndizi,

mihôgo, &c., ku pasia vidogo vidogo, to split into small pieces (wood), to split down (branches); ku kuanûa, to be split down; ku kuanûka.

PASUKA, to be split, to burst, to become rent; e.g., nazi imepasuka kua jûa, or m'esi; bândiki imepasuka kua ramia nengi; mîto wa makani akapasuka usônî akatoka damu, the king's son was lanced in the face and gird blood.

PASUKA PASUKA, to be rent to pieces, to be split up.

PASULIA, v., to split asunder, to cut up or rip up for one; barûdi ime-m-pasulia bunduki; amo-m-pasulia kukuwakwe.

PASULIWA.

PATĀ (or PATTĀ), s. (pasha, in Kiung.) (ya, pl. za) (mâma), a twin (wana wawili kâa pamôja, mtumke amevâ patâ, the woman has given birth to twins; patâ ya ndâni, to be pregnant with twins; pata ya n'de, pregnancy with one child whilst another is at the breast; ku vialwa or waliwa pata; muana patâ amedûndua ni wensiwe ugirawo wapata ku dundûa (?) the twin child was pecked by his comrade? muana huyu ni patâ; wana hawa ni pata. Pata, however, does not signify only twins, but in general several children born at the same time (It.).

PATA PATA, e.g., majumba, the houses are close together = karibu karibu (cfr. mda, cluster) (cfr. ngi ngi); ndia pata or panda?

PĀTA, v. a., to get, to obtain, to happen, to succeed; amepata pembe nengi, he got much ivory; kisu chapata, s.c., ukâli, the knife has got, s.c., sharpness, it is sharp; kisu hakipati, the knife is not sharp; ku pata hana, to lose; cha pataje? what is it worth? kitu kilichom-pata, the thing which happened to him; ku pata kima, to be worth; ku pata ku fania, to succeed in doing; ku pata ku jûa, to learn, lit., to get to know.

KU-JI-PATANIA, tāmami (vid.), to get the prize.

PATĀNA, v. r., to get each other by agreeing one with another, hence, to agree, to be reconciled, to be of one accord; ku sikîana, ku kabakîana manôno, ku ata kôndo.

PATĀNISHA, v. c., to cause to agree, to conciliate, to bring to an agreement; ku shika shikichu kua watu walioteta, to make peace between quarrelling people.

PATANISHWA, v. p., to be conciliated.

PATIA, v., to obtain for one, in one's behalf, to get for; nime-m-patia kûda, I obtained prize for him, I profited him, I was useful to him.

PATIKU, v., to be obtainable, to be suited to the very act of doing something; amepatika mûzini, he was seized in the very act of fornication.

PATIKANA, *v.*, to be found, obtained, obtainable, *passive*, to exist; mali yaliopotéa yamepatikana tena, the lost property has been found again; amepatika or patikana na shidda, to fall into, or meet with difficulties.

PATILIA, *v.*, to try to obtain, Latin "concupere irem," ku kasirika sana, to be angry; manih leo ame-ni-patilia hasirayákwa, hasira ya moyowakwe, the mother was angry with me to-day; amekusuda kua ku patilia nafaiyákwé hasira, he went away in anger, lit., he went away making himself conceive anger.

PATILIKIA, *v. n.*, to grow angry with one, to visit upon, to give vent to one's feelings of indignation = ku shika koro, ku-m-tukulia kasirani; e.g., baba ame-m-patilia mana kua sababu ya nono bwa.

PATILIKIANA, *v. rec.*, to make each other obtain or give abusive words, to conceive anger one against the other; to reproach each other angrily.

PATINA, *ku patina maji*, to depart, to go when the tide sets in, at high-water, or flood-tide.

PATIWA, *v. n.* (cfr. ku patia). *St.* writes pathiwa = záwa, viáwa, waliwa, waliwa, to be born.

PATOA, *v. p.*, to be seized; e.g., patoa ni údúru, to be seized by an emergency; when followed by an Inf. the *ku* is dropped; e.g., upáte legéa, upáte pónéa, to get soft by being pounded; the moon or sun is pátoa, seized or eclipsed by a monster snake, as the natives say, lit., to be got, i.e., to be seized or eclipsed; aka pátoa ni ghátábu, to grow angry.

PATIST, *s.*, a chief (St.).

PATI, *s.*, a coloured cloth brought from India; m'do wa pati, or kisabúo ja pati, a cushion, or a jacket of coloured cloth, striped.

PATIALA, *s.*, a great cheat, a thorough rogue (St.).

PATO, *s.* (la, pl. mapáto), what is got, gettings, income, the thing obtained = fungu, attainment, acquisition, proceeds; e.g., ukituma máli, uta-pata máli, pamba, gumbe, &c., ndilo pato kwanza nakikú na pato, sana ipáti tena.

PATTA, *s.*, a fringe (St.).

PATU, *s.* (pl. *ma*) (sing. upátu)? (R.).

PATUA, *v. a.* (vid. papatá), ana-m-pa mubogu ku patua = pamba.

PATULA, *v. s.* = palula?

PAU, *s.* (sing. upáu) (pl. *ma*), (1) pau za niumba, the rafters or rafters or spars of a native roof, which are poles, not beams, as in European houses. The pau rest on the makomba moyo (sing. komba moyo), which are a little larger than the pau; (2) pau za juma, iron bars (sing. upáu wa juma, iron bar). The small sticks are tied horizontally to fasten the thatch to.

PATUA, *v. a.*; ku patia mákia na muamba, to cut a notch in a rafter (at the large end) in order to tie it to the muamba, i.e., transverse beam which connects both sides of the roof of native houses. The notch prevents them from slipping out, and consolidates the binding of the makombo moyo to the transverse beam; ku patia niumba = ku funga sito nengi katika niumba ya niami, to bind the rafters on the roof; ku patia, to bind the rafters upon the house; ku panka, the rafters are to be bound, to be raftered.

PAULIWA, *v. b.*, to be bound, the rafters.

PAULIA, *v. obj.*; sito za ku paulia (ku funga pia la paulia), niumba; vid. ulito.

PAURA, *s.* (ya) nánga ya paura, the large (European) anchor, which has two flukes; makómba mawili ni, opp. uanga ya purú, which has four flukes.

PAWA, *s. pl.*; páwa za wifusu (sing. upáwa wa kifúfu, the native ladle, which is made of the half of a coconut shell.

PAWA (or PEWA), to be given; cfr. pá.

PAWA NATI, he who has given (land), hence, the proprietor (Er.) (= páwa na uti).

PAYA, *v. a.*, (1) to talk during fever, or in sleep (= ku ewedéka; (2) to prattle, chatter (ku similia manono ya burra); (3) to blab out a matter; asipo úzou yinwacma.

PAYO, *s.* (la, pl. mapáyo), mtu huyu yuna páyo mno, this man is a chatterer, blabber, one who cannot keep a secret; mtu ana payo, or migni payo, yinwacma payo or mapayo, hawézi ku ambika maneno ya furaga, this man is a blabber, one cannot tell him a matter of secrecy.

PAYKA, *s. a.*; ku nena maneno, asipoúzoa ni mtu, to blab out a thing without having been asked; e.g., jusi mmakota dunge la ambari, amepayuka nafaiyakwé.

PAYUNHA, *v. c.*; tembo lime-m-payusha, the tembo caused him to chatter, to make one talkative.

PAZI (or PAPAZI) (vid. pasi or papasi), an insect, &c.

PAZIA, *s.* (ya, pl. mapazia), a curtain.

PEA, *v. a.*, (1) to sweep or clear = ku takasa, ku flegia; kipéa cha ku peléa or plókia, a broom; (2) *v. n.*, ku pefika, to grow to one's fu'l size, to reach the limit of growth, to grow old; mtu huyu enapéa = anakúu mpevu, mkóngus.

PEA (or PERA), *s.* (wa), a rhinoceros; (2) péa, kifara, a species of thorn resembling the horn of a rhinoceros.

PEVU (or REVU), *adj.*, to be of age, grown up, full grown, but not yet fully ripe; mtu aliekúu mtu mzima, alieporúka, alievialiwa si leo.

PATUA (porúa), *v. a.*, ku jipefia = ku jifilia

mtu mpefu or mzima, to consider oneself equal to a grown-up person, to make full-grown; kuji-pefua, to think oneself a man.

PERUKA (porúka), v. n., to become full grown, to have come to full size, but not yet to full ripeness; embe limepefuka, the mango is grown, but is not yet soft enough for eating; ni káribu na ku iva, it is nearly ripe, it begins to redden. When it is red and soft, it can be eaten; lime iva, it is ripe; kóroma lime pefuka ní karibu na kúa nazi; maembe yana pefuka, laken haija ivoa, laken mahindi yana ivoa, laken haija pefuka.

PEKAI, having (of place), where is or where was; e.g., pogni mende, where the date-tree is or was.

PEONIA, v. a., to push through; vid. penia, v. a.

PRONIGONIE, s., cause (pa); efr. penicnio, s.

PEKE (or PŪKĒE), adv., abandoned, deserted (pa ku éka or weka, yé, to have him alone), alone; pávipa mtu, without companion; pasipo m'ke or mume, without wife or husband.

PEKEYANGU, by myself, I alone; pekeyetu, by ourselves, we only, &c.; nduguzangu wa-nitilia khofu kúa kúa pekeyangu.

PEKĒJA, v. a., (1) = ku sua (rectius zua), tundu kua koké, or kua kisvu ja nta, to bore a hole with a borer or pointed knife.

PEKĒTA, v. a., (1) = ekóta or fikija, to turn, rub with the hand or fingers; e.g., ku pekĒta motto kua ulindi na nimbombo, to light a fire by turning the nimbombo (vid.) between the hands on the ulindi (nũl.) until it ignites, to get fire by twirling a stick; (2) ku pekĒta watu hua fitina, kua keléle, kua maneno maovu, kua utáwi = ku wokúa watu uthia, to vex people by enmity, by noise, by bad words, by witchcraft, &c., to rub or turn and beat them about, as it were, by vexations, to spoil their friendly relations with each other, to spoil their work, property, &c.; ampekĒta kazi ya watu hatta isifu tena, he spoiled the work of the men so that it should be useless.

PEKETĒKA, to be affronted or disgraced by bad language, to scorn, to have no fear about one (St.).

PEKETĒKA, v. a. = ku-m-fodulikia, ku-m-totia manono yasiokúa na ádabu, maneno ya káshifu, ku-m-tháran, to treat one contemptuously, despicably, to disgrace or affront one kua matukano (by contempt).

PEKŪA, v. a., to scratch like a hen.

PEKUI = jasusi, peleseni, inquisitive.

PELE, s. (sing. upéle), (ya, pl. za), (1) cutaneous disease; péle ya mulli, itch, scab on the body, produced by bad food, especially by eating pŭza (vid.), gunpowder and (kibiti) sulphur are native remedies for itch. Nadidúkua ni péle,

or pele zina-ni-dudúka (chachuka) mulli oto; (2) Pele is also a sickness among goats, which must be killed when recognized; some die, some recover; (3) the natives have also a kind of cutaneous disorder which they call by the same name.

PELEA, v.; upó wa ku peléa nũmba (Kipemba), a broom; vid. péa.

PELEKA, v. a. (efr. bereka in Kiniana), to send, convey (persons or things). It is to be distinguished from ku tuma, to send, lit., to make use of, to employ for sending, which refers only to persons who are sent or commissioned. Baniani amepelēka mali kua ku tuma watuakwa kuangu, the Banian sent property by sending his people to me. Baniani amepelēka watuakwa kuangu, the Banian sent his men to me, or Baniani ametumiwa watuakwa akapēleka mali kuangu; ku peleka includes persons and things, but ku tuma allows only of persons. In ku peleka the sender may himself go with the person or thing he wants to send, but in ku tuma the sender remains at home (Reb.). Peleka, to cause to arrive at a place distant from the person speaking, to send, to take, to conduct.

PELEKĒA, v. obj., to send, to take or conduct to one; Baniani ame-m-pelekĒa Mzungu realia, the Banian sent 100 dollars to the European. But Baniani ame-ni-letĒa realia mia, the Banian brought me 100 dollars; na mini nimeletĒewa realia mia.

PELEKĒEZA, v. a., to beho'd (P) to blab out, to report secret matters, to spy out.

PELEKĒEZA, s. (ya, pl. za), shoka, &c., blunted places or parts on the edge of a hatchet, &c.

PELEKANA (or PELEKANA); v. rec., e.g., kunajembo, to send each other hoes to indicate that one will till the ground for the other; (2) to accompany each other.

PELEKĒA, v. caus.; ku pelekĒa janda (= ku oniesha), to point to a place with the finger (Sp.).

PEMA, adj.; mahali pema, a good place; vid. éma.

PEMBA, v. a., (1) to fetch down fruits with a hook tied to a pole, or with a pole which is hooked at the end; ku pemba émba kua upémbo, to hook down a mango; (2) ku pemba kua ákili, to obtain a thing by cunning, in a clever manner = ku pata kua uerifu or tartibu (ku pemba watu kua uerifu ni kazi ya upemba or ya muihai ákili). Such a person looks friendly, but is tricky at heart; (3) ku pemba, to reach, to stretch forth?

PEMBA, s. (1) (ya, pl. za), (1) horn in general; pemba ya gũmbe, ya kifara, ya ndéa, ya náti, &c.; (2) the corner of a house; pemba una ni nũmba, the four corners of a house. Much said by the natives is the pemba ya nũka (the serpent's

horn), which the natives describe as being white, thick, and heavy, and a few inches in length. They use it as an antidote against swellings in little children. A little of the horn is reduced to powder, and rubbed into the affected part of the body. It is very expensive. Katika marathi ya nika upate dawa ya nika (viz., ya nioka wa nika), i.e., for the disease called nika you must endeavour to obtain the medicine of the nika (i.e., of the serpent called nika). The nika disease consists in a swelling spread all over the body. It is also called marathi ya ndofu (muili wote unafu, unakia muone kama ndofu); kua pembe na pembe, to have corners, to be all corners, to be angular. Pembeni, in the corner.

PENBE, s. (2) (ya, pl. za), pembe za muumo; vid. ndofu.

PENBE, s., a bird, the hornbill, the spur of a cock.

PENBE, s., a swing.

PENBELEA, v. a., to beseech, to implore.

PENBEZA, to rock, to lull (St.).

PENBO (ya) (sing. upembo), poles or sticks with hooks.

PENDA, v. a., to like, to love, to wish, to choose, to prefer, to approve; ku jipenda = ku penda.

PENDAMANA? perhaps for petamana?

PENDANA, v. rec. to love each other.

PENDEA, v., to love a thing for one's sake; amo-ni-pendea manangu, he loved my son for me, for my sake; una-ki-pendea—ni kitu kile, nache ni kibaya.

PENDEKA, v. a. (mtu apendoai ni watu) = alie-pendeka kwa watu, he is the favourite of the people, loveable.

PENDEKEA, v. a. = ku penda mno; ame-m-pendekela mkewe, he loved his wife very much (although he was unfaithful), to render oneself loveable, to make pleasing; ku ji-pendekela, to flatter, to ingratiate oneself with.

PENDELEA, v., to become desirous, to have a predilection for one, to be prepossessed in one's favour, to love one more than another, to favour, to be partial to; kathii ana-m-pendelea mtu huyu aka-m-pa hakki; nilipona watu wangi wawafiri basi nami nikapendelea ku nafiri.

PENDELEO (pl. ma—), a favour.

PENDELEA, v. a.; wali amo-ni-pendelea kwa kathii, the governor caused me to be loved by the kathii more than others, to make another love one.

PENDELEWA?

PENDELEA, v., to please one, to cause one to love, to become pleasing; nime-m-pa kathii kitu ki-m-pendeleo, I gave the kathii a pleasing thing (kitu ki-m-pendeleo moyonimwakwa).

PENDEKA, v.; nime-ku-pendeka mana huyu, I caused thee to have love for this child; ku ji-pendeka kwa folani, to ingratiate, ingratiate oneself; to a certain N. N.

PENDEKWA, to be liked, to be glad, to be pleased, delighted; sultani amependekwa moyoni mn. akwa hakutukiwa, the king was delighted in his heart, he was not angry; wapendekwa, je? what are you glad about? kuako n'na pendekwa, Luke iii. 22.

PENDO, s. (la, pl. ma—), love; pendo la mali, love of property; nangoja pendosho, I wait for their wishes (cfr. mapendo, mapenzi, upenzi); pendosho ni ku penda mtu matoni, their love is only to love before man's eyes.

PENDOA, s.; ndiko pendosako hizi unifaniko, or unipendako (R.); pendosakwe zili mbolle saidi ya yule muna wa Kiunguana (R.)?

PENGOK, s., curve, bent (Er.).

PENGI, many places (St.) (Kiung.); cfr. ingi.

P'ENGO, s. (la, pl. ma—), a notch, a place where a triangular bit is broken out (St.), tooth-gaping; Wanika wafania pengo la meno kaniidi kwa wazuri; Kianah. muania wa meno (vid.) ana pengo, he has lost a front tooth; pengo, a gap left by a tooth.

PENIA (pegnia), v. a., to slip or go, enter into, to penetrate, to creep through; (kugia kwa kuji-niungo, to enter by turning and winding; kwa ku jipiga mapindi), amengia mlangoi kwa ku ponia hakupata nafasi; ku ponia pangoni; ku ponia ponia mitani, to go in a stooping posture under the trees of a forest, until an open space is reached.

PENIEA, s.g., tundu ya ku ponia.

PENIEA (or PENIENTIA), v. c., to cause to slip into, to enter; amo-m-penieza ngono, to push into, to put through, to push through the fort.

PENIEZA, tundu ya ku penieza mkono, a hole whereby to put or push the hand into; amo-m-penieza kathii fotha kwa firaqa ku-m-takasa rokho, mtu asijue, to tender money to the kathii, secretly to influence him without anybody knowing; Yudas amepenieza mayahudi kwa sirri ku-m-shika Kristoni; hence Yudas mpeni, Yudas the traitor.

PENIENTIA, s. (ya), a secret which is known only by a few men, e.g., the secret plan of a king; mimi nimepata penientio ya maneno, maneno ya sirri, ya ndani, I have got an inkling of the arcanum, secret plan, I have got private notice of it (kwa ku ponia penia).

P'ENU, s. (ya), (1) the aperture of the urethra; tundu ya mbó ya ku ponia mliko, or ya ku kojolea; (2) plural of upenu (penu za miumba), vid.

Pézo, *s.* (*sing.* upézo, *wa*) (—*pl.* za), broom, besom; *cfr.* ku péa.

Péza, *v. n.*; ku pépa kua ndā, to stagger in consequence of great hunger; hana ngúfu kabisa kua ndā; akinenda yuwapépa, he reels as he goes from weakness, caused by want of food; *cfr.* choka.

Péze, *s.* (*pl.* mapepe), chaff; ganda la shuke lisi-
lokúā na mtúma, the husk of the ear without grain; *vid.* mtúma, *s.*

PEPEA, *v. a.*, *v. intens.* (*cfr.* pea, *v. a.*), to fan, to blow; *e.g.*, ku pepéa motto kua kipepéa, to fan or blow the fire with a fan; but ku fufia motto kua mímó, to blow the fire with the lips.

PEPELEA, *v.*, to blow or fan for one; *e.g.*, ku-m-pepóla mana, wali upáto ku póa, to fan the boiled rice for the child in order to cool it.

PEPEWA, *v. a.*, to be carried about.

PEPEO, *s.* (*la*, *pl.* ma—), a fan; *sing.* upepéo (*wa*).

PEPEKÚKA, *v. n.*, to be blown away, to fly off, to soar; *e.g.*, ngúo itapeporúka kua pepo, the cloth will fly off with the wind.

PEPEKÚMBA, *v. c.*, to cause to fly off, to blow away; pepo itapeporúsha ngúo.

PEPEWA, *v. a.*, to wink; ku táliza, *s. c.*, jito, to keep the open eye steady; *e.g.*, ku peposa jito akilenga or akishika shebaha asikoshe, to keep the eye steady when one takes aim in shooting, in order not to miss it. One eye is shut (ku fumbou), whilst the other is open and steadily directed toward the aim.

PEPEWKA, to totter, to be shaken.

PEPETA, *v. a.*, to sift or winnow a thing in a sieve (utóo); ku pepéta melle wishoa witóko, to winnow the rice in order that the chaff may go off; *cfr.* kitango pepeta. Sifting is done by shaking and tossing in a round flat basket.

PEPETEA, *v. obj.*

PEPETÚA, *v. a.*, to force open (*St.*).

PEPO, *s.*, a strong wind; kuavuma pepo leo, but upepo, an ordinary wind, and pépo, devil, evil spirit; maji ya pepo, fresh water = maji matámu; pepo za chamchela, a whirlwind (*St.*) (*Kisukili*).

PÉPO, *s.* (*vid.* upépo) (*wa*, *pl.* pépo, *za*), the winds, coolness; pepo za bahari za ruma, the winds of the sea blow. The plural is used on account of the noise or rush caused by the wind. Leo kuavúma upépo, the wind (in general) blows to-day; kuavuma upépo usiku, the wind blew at night; pepo mbéya, an evil spirit, ghost, demon; pépo wa mtu, *pl.* pépo wa watu; mtu ame-pagáwa ni pepo, a man was seized by an evil spirit; pepéni, in paradise = beradini or raháni = máhali pasipókúā na mashaka, the place where there is coolness, rest

and relief from trouble. This expression of the Muhammedan theology refers to paradise, which they describe as a cool and blessed place, freed from the troubles of the present world; pepo ya keaho or vema or viema via keaho, the rest or bliss of to-morrow, opposed to pepo za léo, or vema via léo, the rest or good of to-day, meaning the goods of this world, distinguished from the happiness of to-morrow, of the world to come; ukifánia vema utangia peponi ya (or za) keaho ahéa, if thou dost well, thou shalt enter the rest of the world to come. Mnigui pepo na jahim, God, the Lord of Paradise and Hell. Ahéa seems to be a corruption of the Arabic word al-akher, the other, viz., the other world *vid.* ahéa.

PETÁ, *v. a.*, to sift and separate large and small, whole and broken grains.

PÉRA, *s.* (*la*, *pl.* ma—), guava; upéra, the guava-tree.

PÉREMA, *s.* (*la*), a swelling of the cheek (tafu) (*vid.* matumbui tumbui), pñle nengi.

PEREMBE, *s.*, flute?

PESA, *v. a.* (1); ku pesa mato, to blink, to close the eyes quickly, and to open them again; ku pesa = ku fumba mato na ku-ya-fumbúā; ku pesa pesa, to wink; *cfr.* angazia.

PESA, *s.* (2) (*pl.* mapesa, *ya*, *pl.* za), a small copper coin of India, since 1845 introduced to the *Sukhili* coast. This Indian quarter anna is the only small coin on the *Sukhili* coast.

PESA, *s.* (*ya*, *pl.* za), pice, when few, but nadaka mapesa ya robo, ya thumuni, &c. At Mombasa the value varied in my time from 28 to 32 for a ½ dollar, according to the supply in the market. At Zanzibar you get between 112-140 pice for one dollar.

PENNE, *v. n.* = pasha, *v. n.* (*vid.*); ya-m-peshe ku enenda, he must go, it becomes him to go.

PENI, *s.* (*la*, *pl.* mapéni), the fin of a fish; pesi la samaki.

PETA, *v. a.*, to bend, bow, curve, wrap up (ku kunda) (ku peta gi or uso = kunda uso, to look angry); ku peta jito moja, to shut one's eye.

KU PETESA (or PETESHA), ku ntúma? *v. c.*, to bend?

PETA PETA, *v. a.*; *e.g.*, ngúo na hai-waka ka-shani, to wrap or fold up a cloth and put it into a box.

PETÁNA, *v. rec.*, to bend round, to be bent in a circle.

PETEMÁNA, *v.*, to be bent round, to be crooked; *e.g.*, simbo inapetamána; mukopo unapetamana, the stick or hand is crooked, bent.

PETEMÁMBA, *v. c.*, to cause to bend or become crooked; ku petemambisha simbo hata ku gotana nta yakwe (ntamkwe), to cause a stick to

bond until the ends meet; (3) to put into one another, e.g., a clasp-knife.

PATAMBA, v.

PATA, s. (ya, pl. ma, or pl. mapete), a ring; pête ya shikio, or ya masikio, an ear-ring. Dr. St. takes pête also for "staple" = tumburo.

PETO, s. (la, pl. mapêto), the bending or rolling up of a bundle, a thing barried, a bag of corn which is not quite full; kanda lililo pung'ua nâfaka, a bag wanting corn. The bag is not full, and consequently the empty part of the bag must be folded up and closed. Kanda likija, ni migo, when it is quite full, it makes a load. But about two or three measures (plehi) of corn make only a peto, not a migo (load); kipêto means a packet, bundle; e.g., kipêto cha niâraka, a letter-packet. Peto mbili, viz., a rope which is twofold (R.).

PETU, our; e.g., mâhali petu, our place.

PETUA, v. a. (= pindua), to overturn, capsize; ame-ni-petua daulangu = amepindua daulangu, he capsized my boat.

PETUKA = pinduka (teguka), to become sprained.

PETULIWA = pinduliwa.

PETUSA, v. c. = pindusa.

PÊU, s. (vid. kuu).

PÊUKA, v. n.

PÊVU, full-grown; vid. pêu.

PÊVUA, v. a., to make full-grown; ku-ji-pêvua, to think oneself a man.

PÊVUKA, to become full-grown.

PÊWA, v. p.; ku-pêwa or pawa (vid. ku pa), to be given, to get from some one, to receive.

PEZI, s. (pl. mapenzi), a fan; vid. pesi.

Pi, interrogative particle; wâpi, where? wongapi? how many? furaha ipi! what joy!

PIA, s. (la, pl. mapia), (1) the fruit of the mpia or mililân-tree, which the people use in playing (pia la ku tenda wata); pia ya ku tenda watoto, a spinning top, toy, playthings of children; (2) pia (ya, pl. za) ya gô, the ankle-bone, projection of the shin-bone; pia ya gôti, the knee-cap (pia ya gôti ina-ni-fuka or tenguka heikâi sana sana, the knee-cap is turned aside out of its place); (3) new; ng'ua pia, a new cloth; moyo m'pia, a new heart; kila kila, a new thing; niumba pia, new house; (4) all; wata pia (wote), all men; mak'ha pia, all bones (or mak'ha pia lote, completely, utterly); kila wote, all works; (5) pia, burn; ku pia, to burn; niumba inak'pia, imek'pia, it is burning, the house burns, burnt, shall burn = ku takotâ motto; ku piaha kua motto = ku takotâ, pia or toka motto niumbani, to destroy a house by fire; (6) pia, a top, a humming top (St.).

PIMA, v. a., to beat, strike; baba ame-m-piga mana simbo (kua simbo), the father beat his son with a stick. The verb ku piga is combined with a great number of nouns, to denote action; rokho ime-m-piga, or rokho ime-m-piga nia, or rokho ime-m-tâharuki, conscience smote him.

ANAFIQUA HATTA AKIFIQUKA (vid. anastukana hatta akitukanika).

KU-M-FIGIHA (or **KU-M-TILIA KIAFO**), to cause one to take an oath.

KU PIGA KILÊLE, lit., to strike a noise, to shout (kua maneno) = raise a noise, to cry; ku piga mafungu, to make portions; ku gawâna, gawâniza, kitu ni chao; kitu cha ku wa-pigia mafungu; ku piga mbio, to go quickly, to run, to gallop; ku piga mvuke, to smoke meat; ku piga mbui, to strike a buffalo's horn; ku piga mtari, to rule a line; ku piga mtakaso, to rustle like new clothes (St.); ku piga uwinda; vid. uwinda; ku piga mton, mbinja, mbizi, mbio, msumâri, ng'ima, mapindi; ku piga unaozi, to weary one; ku piga teke, to kick; ku piga bunduki, to fire a gun; ku piga miao, mibono or minzi, to make a whistling noise; ku piga fundo, to tie a knot; ku piga salaki, to foretell by the stars; ku piga chappa, to stamp, to print; ku piga kofi, to slap, to box the ear; ku piga magoti, to kneel; ku piga kiôwe, to scream; ku piga kong'ole, to ring a bell; ku piga mawe, to stone; ku piga kura, to cut lots; ku piga mikambe, in bathing to dive and fling over one leg; ku piga mizinga ya ya salamu, to fire a salute; ku piga pua, to snort; ku piga niyo, to grupe; ku piga randa, to plane; ku piga pembe, to gore; ku piga umeme, to lighten, to flash; ku piga bandi, to tack (in sewing), to baste; ku piga or bisha mlango, to knock at the door and cry "Hodi;" ku piga moyo konde, to gather up one's courage; ku piga iôwe, to cry for help; ku piga na nti, to strike on the ground; ku piga chafya, to sneeze (ku enda chafya); ku piga pigo, to strike a blow; ku piga bouna, to pump; ku piga ranli, to foretell fortune (by diagrams).

KU PIGIHA, to break or mangle a language; ku pigihia maneno ya Kiswahili, to speak broken Swahili.

• **PIGANA, v. rec., to beat each other, to fight or war one with another.**

PIGANA KUA MBAYU, to wrestle.

PIGANIA, v.; ku-ni-pigania, to beat one another on my account.

PIGANIKU, capable of being beaten.

PIGANTHA, v. c.; (1) to cause to beat or fight; e.g., ku wa-pigánisha mbúni wawili (or maji-

mbi) ku angalia nani ni bora; (2) = ku saliti, ku tong'ania, ku fania fitina, to cause enmity among men, to incite them against each other; (3) ku pigánisha wita, ku angalia kua juo, na sáda ka na hirisí, to prognosticate war by looking into the book, by sacrifices and charms.

PIGANISHANA, v. rec., to set on to fight together.

PIGIA, v., kidáde já ku pigia juma, an instrument with which to beat iron = a hammer, &c.

PIGILIA, v., ku pigilia náfuka kua fimbo ishúke ndáni or tini, kitámba kisilegúe, to ram corn with a stick in order to fill the bag which must be tightly full in trade; ku pigilia, to beat as roofs of stone, earth, sand, &c., are beaten in order to prevent the roof cracking as it dries, and to consolidate it while moist (St.).

PIGILIWA.

PIGIWA, v., sákúfu ya niumba imepigiwa, ni vipando via miti iwe ngumu, the floor of the house was rammed or stamped (beaten by stamping), with broad pieces of wood, that it might become hard; alipigiwa ukelólo, a cry was made at him, or he had made at him a cry.

PLOIZA, v., to cause to beat; sukúni yawapígiza tanga, upepo wapiga nussu ya tanga bassi, na nussu inalegúe, inapeporúka. The steersman allows the sail to beat or flap, the wind filling only the half of the sail, whilst the other half flaps about (which is dangerous on a vessel), i.e., is not turned to the wind, so that the sail makes the noise "pu, pu, pu."

PLOO, s. (la, pl. ma—), a blow, stroke; ku piga pigo, to strike a blow.

PIKA, v. a., to cook, prepare food, to boil in water; amepika jakúla mottóni kua maji; ku pika is different from ku andá (vid.).

PIKIWA, v. p., unapikiwa wali léo, boiled rice was to-day cooked for me.

PIKIA, v. obj., to cook for one; mpissi ame-nipikia marra mbili leo, the cook cooked twice for me to-day; muiko wa ku pikia = wa ku geusia jakúla jungúni kisitoketóe, that the pot-ladle, the ladle for stirring up the food in the pot may not burn.

PILAO, s., pillow, an Indian dish.

PILI, (1) ord. numb., two (in counting); pili wa pili, the second; ya pili yakwe, the next; uti wa pih, the second tree; kasha la pili, the second box; marra ya pili, again, a second time; yule wa pili, the other.

PILI, s. (2) (wa), a kind of serpent of about six feet length, which enters houses in quest of mice and fowls.

PILILI, s. (ya, pl. za), pepper; pilipili manga, black

pepper (which comes from Arabia and India, manga); pilipili hitho, red pepper which is planted in Africa; pilipili gusuráti, which has very small pungent grains.

PIMA, s. (la, pl. ma—), a fathom (thira, or th'ra enne = four cubits).

PIMA, v. a., to measure, to weigh in the balance; ku pima maji, to sound.

PIMIA, v. obj., to weigh out for one; pishi ya ku pimia.

PIMISA, v. e.

PIMIWA, v. n., to be measured for (anyone).

PINDA, v. a., to bend, to strain; ku pinda uta, to bend a bow; ku pinda na mgú (St.), talipes?

PINDAMANA, v. to be bent very hard, to be inflexible so that it will not give way or slacken; mtu huyu apindamana, halegú kabisa; muli-wakwe unapindamana or unashupána, unapindána unakazána; (2) to be curved, crooked, contracted.

PINDANA, v. (= pindamana), to be stiff, to bend together.

PINDIWA, v. p., to be bent.

PINDI, s.; (la, pl. ma), (1) curvity, winding, meandering, a twisting, a wriggle, turn, point of time, epoch, interval, short while; pindi la nioka, nioka apiga pindi or mapindi, the serpent winds itself round an animal which it will crush — nioka yuwasongomana, or yuwajisongomása nioka apiga mapindi kono la mti mrefu lililo tóngoa nta kama fumo, ku funda, the serpent winds itself around the long pole which has been pointed like a lance, to break it; (2) pindi ya (pl. za), pindi ya múa or ya mti, the ring in a cane or tree, which marks its growth; (3) pindi ya (pl. za), súa, the winding of time; pindi ya súbukhi, ya dóhori, ya mangáribi; mténa yuna vipindi kumi na viwili, the day has twelve windings = hours. In eating, one says: wama! falani mu-ekéni nay, resp., wájua pindi adakapo kuja? (R.).

PINDIA, v. obj. (vid. pinda), to bend for one; u-ni-pindie atawangu? will you bend my bow for me? ku-m-pindia uta kua ku tika upote.

PINDIKA, v. a., ku pindika mtambo (= ku lúka or nanika mtambo), to set a rope and tie it to a shrub, like a wire; ku tika niuma, to catch an animal. This expression refers to the custom of the natives, who tie a long rope to the top of a pole, while they bend and tie the other end of the rope to a shrub, under which the animal will pass and be caught in the snare.

PINDIWA, v., nimepindiwa utawangu ni mtu mungine, my bow has been bent for me by another man.

PINDO, *s.* (la, pl. ma—), *lacing, the selvage, the longer edge of a cloth; pindo la ng'ao, the coloured stripe of a cloth.*

PINDU, *s.*; *ku fania or piga pindu, to tumble; Wanga (a people in Pamba), anasimika kitōam-gūmba (kitoa ki nti, na mīgū ya jū), kana mīgūmba (vid. kitōamgomba), anapindukia kua pili.*

PINDŪA, *s.* (1) (*sing.*)—*mābishi; pindūa wamo, there are obstinate people among them (R)*

PINDŪA, *v.* *a.* (2), *to upset, to overturn, capsize; ku pindūa kua pili; wana maji wamepindūa dau, the sailors capsized the boat; ku pindua kua goshini, to tack, in the lee (under the wind); ku pindūa kua-damalinī, to wear ship (demāni, the sheet of a sail); umo-pindūa vikombo viote, u-vi-weke upande mguini*

PINDŪKA, *v.*, *to be overturned, capsized; pindūka kua nasibu si kasidi, accidentally, not on purpose.*

PINDULIA, *v.*, *to throw or tumble oneself over, to roll over; ku pindukia kua pili, ku kua kua pindukia ulima kua pili.*

PINDUKIA, *v.*, *to throw a thing over; e.g., muii amepindukia maigo kua pili, i.e., ame tapa ndo ju ya kiwambasa ja niumba, the thief threw the load over the wall of the house*

PINDULIA, *v.*; *ame-ni-pindulia daulangu*

PINDULIWA, *v. p.*; *ngallingalli, to be overthrown backward.*

PINDŪKA, *v. c.*, *to cause to be overturned; watu wamo-li-pindua daulangu, wamo li pindua huko na huko ku muaya maji ya dau, the people turned the boat in this way and that way, in order to pour out the water which was in it from having been capsized*

PINGA, *v. a.*, *to give a turn, to turn about = ku sung'ua, to hinder or block the way; ku pinga shikio la jomba, to turn the helm of a vessel; ku pinga jomba kua shikio, to turn a vessel to one side by the rudder; ku pinga, to lay a wager; (2) ku pinga maneno, watu wote wamekubaki maneno haya, laken Hashidi ame ya-pinga; cfr. binga (scotus pinga), to cause difficulties.*

PINGAKIM, *s.*, *a meddler, one who gives trouble and spoils a bargain.*

PINGALINA, *s.*, *stubborn, resentless*

PINGANA, **PINGATANA**; *ku fania ubishi; kua ku pingana = shikidana, to accept reluctantly, to stick, to wrestle?*

PINGIA, *v.*; *kia or kipigana ja ka pingia = fungia mlangi kua ndani kua kibarango kikin-gamila, a bolt with which to close the door from within, to fasten the door by means of a bar inside.*

PINGIWA, *v. p.* (= *ku shindaniwa?*)

PINGI, *s.*, *a shrew-mouse?*

PINGILI, *s.*, *the piece of a sugar-cane which lies between two knots.*

PINGITI, *s.* (ya, pl. na) (*vid. kipingiti*) = *kipande la mīa, a piece of sugar-cane which the natives cheer. Properly it means the ridge (ring) of the stalk of the sugar-cane*

PINGU, *s.* (ya, pl. na); (1) *pingu ya ku fungia mtu, fetters, a chain with which a man (prisoner) is tied; (2) pingu ya hiriti, a charm tied to various parts of the body to keep off sickness and evil spirits. Some medicine, or a strip of paper written over with sentences from the Koran, is put into a small leather bag, or even a little piece of wood is tied to the legs, arms, etc.*

PINI, (pl. ma), *a haft, a hilt.*

PIPA, *s.* (la, pl. ma), *a cask, barrel, tub (a little barrel, kipipa); pipa la ushanga, a cask with beads*

PIPIA, *adj.*, *new; mahali pipia (Rt).*

PIRIKANA, *v. n.*, *to be strong and well knit = kaka-wana, to be capable of great exertion, to be firm in all the muscles*

PIHA, *v. c.*, *to make to pass; vid. pita.*

PISHO, *s.*, *cautery, marks of cautery.*

PIZI, *pari hed, maize.*

PIZHI, *s.* (ya), *a measure for measuring solid matters (One pishi contains four kobaba, one kobaba is about a pint basin full, about a pound and a half; cfr. fara and rotteli.*

PIIUA, *v. n.*, *to dote, to become silly.*

PITA, *v. n.*, *to pass by or over, to surpass one, to reel*

PIHA, *v.* (= *pitaha*), *to let pass, to pass aside, to make room, ame m pisha Mvita, amekuenda nai 'Amu, he made him pass by Mombas (which place he did not enter into) and went with him to Lamu, which is often the case, when vessels which were to go to Mombas pass by it at night and run up to Lamu, or run down to Zanzibar; ku pisha majira, to pass one's time, pisha miana, to pass the day; ku pisha masika, to winter, to pass the winter time (wakati wa jaka), mito halpishi, the rivers are impassable.*

PISHANA, *v. rec.*, *to pass while going opposite roads*

PISHANA, *v. rec.*; *ku pishana ndiani, to pass each other on a road or at sea; mesi (or muéni), unapishana, mesi ukiandama mbelle, mesi wa pili unaandama nima. This expression refers to one month having thirty, and the next only twenty-nine days. The former is mesi kāmili the latter mesi mpungufu, unapungua siku moja.*

PISHOA, *v. p.*, *to be passed by.*

PITANA, *v. rec.*, *to surpass each other.*

PITIA, *v.*, *to pass by one in the front; ame-ni-*

pitia (mbello), haku-ni-ona; (2) to alight, neglect.

PITIKA, v., to be passed, to be passable.

PITILIA, v. = pitia, to overlook, pass by or over.

PITILIWA, v. p., to be forgotten, to be neglected, to be passed in memory.

PITIHWA, v. c.; (1) to let pass, to pass aside, to make room; (2) to cause one to pass by or through, so that he receives nothing, whilst others have received or do receive; (3) to cause one to go or pass in a road; ame-ni-pitishandia ya káribu or ya mballi, he made me go or showed me a near or long road.

Po (1), particle of locality and time, where, when, while, a curious manner of speaking; mmoja wa-po, one of them; akipotewa ni mmoja wa-po (= awáe iote katika kondo wale; aliefanika gisi hi mmoja-po nani? (for mmoja wa-po); mmoja-po ndie alieharibu (R.).

PO ROPE, everywhere, wherever.

PO, s. (2) (la, pl. mapo), the fruit of the mpo-tree; vid. m'po.

PÓA, v. n. (vid. púa, v. n.). (1) to dry up, to decrease to ebb, to subside; maji ya m'to wa bahari yápúa or yakákúa, the water of the creek is ebbing, decreasing; yanakúpua, it has completed the ebb; yatakúpua, it shall, will decrease (opp. to maji yájá, yanájá, yatajá, the water is, was, will be full, kúa telle). Hence púa, the coast, lit., the dry land (R.).

PÓA, v. n. (2), to get or become cool; ku púa biredi; maji yanapúa biredi, yalikúa motto, nasa yanapúa or yaziima, the water becomes cool, it was hot, but now it is cool; to put away from the fire in order to cool.

PÓA, v. n. (3), to become well, to recover from sickness; amepúa mārathi.

PÓLEA, v. obj., to heal of itself.

PÓMA, v. a. (1), to cool; amepóza uji wa unga, he cooled the (thin) meal soup; (2) to cure, heal, deliver; Mungu ame-m-póza (= ame-mu-úfu) mganga ame-ni-póza kua dau, the physician cured me with medicine; however, the Muhammedans dislike the latter expression, as only God, in their idea, is able to cure.

PÓMOA, v. p., to be healed.

PÓA, s. (ya), dry land, coast, shore, the sea-beach, sea (in general) which is near the land; púa ya ya Mvita, the coast of Mombasa (= bahari ya Mvita) (qfr. m'púa); poáni, on the sea.

PÓA (roof), v. n.; kú púa, to get dry, in Kimiassa, hence púa, dry land, coast.

PODO, s., a quiver (St.).

POLEA, v. obj. (vid. pulea); santi ina-m-polea, to be dry, to become hoarse.

PÓRU, s. (la, pl. ma—), scum, froth, foam, bubble; pofu la bahari, the foam of the sea; maji yakija

yafania pofu; pofu la jangu, the foam of a pot; pofu la tui.

PÓRU (or FORU), adj., spoiled, corrupted, destitute of fruit; hindi pofu hálina tembe, kaa gugata tupu; mahindi mapofu, the Indian corn is spoiled, it has no grains, the cob is empty (heina kitu ndani); mbázi pofu; upójo ni upofu.

PÓRUA, v. a., to spoil (= ku via), destroy; Mungu ame-m-pofúa máto or ame-m-pofusha máto, asióné, God has spoiled his eyes, so that the man cannot see; God has blinded him, so that the eyes have no power, like a tree which bears no fruit.

PÓRUKA, v.; mahindi yamepofuka kwa jua, the Indian corn was spoiled by the heat of the sun; mtu amepofuka máto, the man is spoiled with regard to his eyes, he is blind.

POFULIWA, v.; mahindi yamepofuliwa ni jua, yanapofuka.

PÓRUSHA, v. c., to cause to be void, spoiled, of none effect; jua limepofusha or pofúa willimo (kilimo).

PÓGO, s. (sing. upógo, pl. za), on one side, not straight, one-sided; watu hawa wana pogo za niussózao kua sababu ya ku tezama upande; mti hu una upogo or pogo = kumbo, tao, to look sideways, to be curved, squint-eyed; ku enda pogo, to go not straight, to go one-sidedly.

POGÓA, v. a. = ku kata matanzu ya mti, gúgo live pekeyákwe, to cut off the branches of a tree, so that the trunk remains alone. Ku kufa ju ya mti, ku kata matanzu ya ku fania (or piga) ngo or nganassa or ukigo.

POGOLÉA, v.; m'du wa ku pogoléa matanzu ya mti, a knife for cutting the branches of a tree.

POGOLÉWA, v.; mti umepogoléwa ni watu, the tree was cut by the people.

PÓJO, s. (vid. joko) (sing. upójo) (wa, pl. pojo za) (e.g., pogo za shamba), a kind of vetak; the Wanika call it pozo (Kimrimu joko).

PÓKA, v. a. (Kipemba), to take with force, violently and suddenly = pokonia, guaguania, ku-m-toalia kitu kua ng'vu, to rob, plunder one, deprive him of his property forcibly.

POKANA, v. = ku gniagnianana.

PÓKONIA, v. a., to deprive one, to extort.

PÓKUA, v. p., to be robbed.

PÓKEA, v. a., to take a thing out of another's hand to receive, to take up from some one, to hand over, deliver; ku pokéa mukondai; ame-ni-pokéa m'igo ndiani, akatoa yé akatoka, nami nime-pumalika, he took the land from me on the road, he took and carried it, and I rested; kuta ni-kapokés m'igo, ni-té kuka, nawe upumika; tafi-thali upókée, I beg you to accept it, I beg your acceptance.

POKEA, v., to receive for another, to transmit, to take from one and deliver it to a third

person. Kiusue (a *Suañdi* name) ame-n-pokeka Masudi (a. p.) fetha kwa Msungu — Msungu amempa Kiusue fetha, na Kiusue amopokea kwa Msungu, aka-m-pokeka Masudi, Kiusue has handed over the money of the European to Masudi—Kiusui took it from the Msungu and delivered it to Masudi, to whom it belongs; na-ku-pokeka fethayaka, I deliver to thee thy money; fetha ni hi, Masudi hapo, ewe Kiusue upokeka.

POKELEWA, v.; Masudi amepokelewa fetha ya Msungu ni Kiusue.

POKELEWANA, v. Rec., to take off a load mutually; ku tunza gnombe kwa ku pokolewana, to keep cattle alternately.

POKEKA, v. c., to make to hand over, to cause one to take off from another's hand, to assist or help him; mimi leo kazi nengi, nadaka mtu kwa ugira, a-ni-pokeke kazi, a-ni-pokeke, a-ni-seidie kazi ku-nd-oyaka.

POKEKANA (Kiniika), to take off or shift from the other (a.g., a load), and carry it by turns as each gets tired.

POKEKANA, v. rec., to take by turn, to take a thing from each other and carry it; e.g., ku pokolewana maigo; ku pokolekana maneno, to speak by turns, when the one speaks, the other is silent, and vice versa, to do by turns.

POKEKA (or POKELEWA), v.; nimepokeka ni mtu msungu, to be handed over.

PÓKO, s. (la), the bigness of a man's body; muili wa mtu huyu ni poko, or mtu huyu yuna póko la kuelli, this is indeed a big, corpulent man.

POKÓKA, v. a. = gniagnania, poka, to extort, to take a thing forcibly from one, to rob him; aka-fundika ungo akapokonia mke, to ravish and snatch away a female.

PÓLE PÓLE, adv., slowly, softly, gently, moderately.

PÓMBE, s. = tambo; vid.

POMBO, s. (we, pl. ma), a porpoise, dolphin; a kind of fish which follows vessels making repeatedly a blowing noise (pombu yuwasa ma ywasika).

POMÓA, v. a. = ku funda, to cast off, to throw off, to make to fall.

POMÓKA, v. n., to fall or tumble down, to fall to ruin (Kimwita); ku anguka (Kimwita); nimepomoka ndani.

POMÓKA, v. c. (= anguka), to cause to tumble down, to throw or pull down (= ku anguka); ku pomoka madaka magazi kwa polepole, si kina ku paromoka kwa maji — haraka.

POMÓKA, s. (ya mafi), the sudden discharge of the bowels with a noise; mtu huyu yuna pomózi.

PÓKA, v. n., to recover, to get well, to be restored to health — amekua mima, amekua katika maumivu or kufika na kufa lakini amepóna, he was near

death, but was saved; he recovered. Latin, incolumis evasit, he came off, got off safe.

PÓKA, v. a., to preserve (e.g., to preserve life from hunger), to cure, to save.

PÓKA, v. a., to crush, to pound in a mortar, to pulverize (different from ku tangua (vid.), which means to take off the husks; ponda ku tia kitu kinani na maji na ku ponda kwa mti, wisha vitoke; ku ponda pilipili, bisari, muhogo, but ku tanga mabindi, mpunga, mtama, &c.

PONDA PONDA, v. intem., to prostrate, to bruise, to deprive of strength; e.g., marathi ime-ni-ponda ponda (funda).

PONIKA, v. obj.; ame-ni-pondeka pilipili kinani, he has pounded the pepper for me in the mortar.

PONDEKA, v., to be pounded, or capable of being pounded, to be crushable.

PONDEKA, v.; muaka jana kulika na mvua uengi, mtama umepondeka nti, i.e.: una-anguka nti, to fall to the ground, said of fruits (like utama, mahindi, mpunga, &c.), in consequence of much rain and wind, which beat the stalks to the ground.

PONDEKANA (or PONDEKANA), v., to bruise or crush each other; utamawangu umepondekana, umeloga, umeleleka or umeleleka (viz., mashuke za mtama), the stalks of the mtama lay one upon the other in consequence of much rain, wind, or heat of the sun.

PÓNDU, s. (ya, pl. za), a long pole, a bamboo-cane used for pushing a boat forward; pondo za ku sukumia dau; ku-m-toma pondo, a pushing-pole; (2) pondo ya niuma ya mivizi (= maji), after birth, the former applies to human beings, the latter to the inferior animals. Sp. seems to have confounded kondo ya niuma with pondo (cfr. kondo).

PONÉKA, v. a., to make contribution (Rom. xv. 26) (Sp.).

PÓNGA, v. a. (R.), muigni ku ponga or tupa mukono?

PONÓKA, s., a kind of large sea-mussel (ia mkuba); vid. mapongózi.

PÓKA, v. a., to make well, to heal, to save; ji póka, look out!

PÓKA PÓKA, s.; ponika ponika yetu (or nafayetu); hili jua, ndilo ponika ponika yetu, this sun-heat was our rescue, i.e., because it was so hot the cholera did not come to us (R.), to Mombas (in June, 1865).

PONIKWA, v. c., to cure, to cause one to be made well.

PONÓKA, v. n., to slide, slip off, to escape, to slip out of one's hands; mtu amepónika makimani akaanguka, the man slipped off the canoe.

- branch and fell down; bilauli ime-ni-ponioka mukononi, the glass slipped out of my hand.
- POYONANA, v. c., to cause to let slip a thing on purpose or without purpose.
- POYONIA, v.; ku-m-poiashéa kuku tembe za mtama katika nti, apáte dona.
- POKO, s., a fish which is generally in a state of torpor. Hence the Prov., mtu huyu ana usingizi kana póno, this man sleeps constantly like the póno (= yuna usingizi mno). This fish is not good for food.
- POKOA, v. a.; ku ponéa ngóvi, to strip off the bark from the bast; vid. kóngé.
- POWOLEA, v.; ku ponoléa ngóvi kua kigúngo.
- PONZA; ku ponza, to put in danger.
- POOZA, s. (pl. ma—), a thing which never comes to perfection (St.).
- POOZA, v. n., to drop, to wither (vid. posa or poza), to become useless. to relax, to grow lame, e.g., a lamed hand; mukono ulikua una pooza (Luke vi. 6); muigni ku pooza, a paralytic.
- POOXENHA, v. c., to paralyze.
- PORÁ, v. a. = ku kuza or funga hodári, to tie tightly or closely, strongly; ku pópi vitángo via hodári, to tie closely in various places; u-li-popo ganda vitángo viwili or vitatu; ganda limo-pópóa sasa, the bag is tied strongly.
- PORÓ (or PÓRÓ), s., (1) the fruit of the mpópo-tree; popo la ku tafunía uráibu (vid.), the fruit of the areca palm, the areca-nut (chewed with betel-leaf, lime, and tobacco); (2) pópó (ya, pl. za) búnduki, a musket-ball which resembles in size exactly the fruit of the mpópo-tree; pópó ya rusai, ya chuma, a ball of lead or iron.
- PORÓ, s. (wa), a bat which is fond of mangoes and bananas.
- POPOTÓÁ (redupl. of POTÓÁ), v. a., to distort, to twist, to wring, strain (cfr. songonióá), sprain, pervert; ku popotóá mikono, ku alisha vianda or vidole, to distort the hands, to make the fingers crack.
- POPOTÓÁÁ, v. rec., to wrestle, writhe (R.).
- POPOTÓKA, v. n.; ame popotóka gulákwé, he has sprained his foot; properly he has been contorted with regard to his foot.
- PÓKA, s. (la, pl. ma—), a young cockerel which cannot yet crow; pora la jimbi lianzálo ondókéa — kúa, halitasa wika.
- PÓKA, r. a., to cool, to get watery or thin.
- PÓKUA, s. (la, pl. ma—), thin, watery substance, gruel; wali hu ni póroja mno, una maji mangi, ni mashindéa, this (boiled) rice is too much diluted; póroja la kisungu, a European soup (water-soup); póroja la tóká, lime too much diluted.
- POROMÓKA, v. n., to glide or slip down; e.g., ku poromóka máni, to slip down a cocoa-tree by

holding the tree with the hands, not with the feet; ku poromóka máima kua ku táléa, kua mágu.

POROMOLÉA (or POROMOLÉA), v. obj.

POROMOLÉA, v. c., to cause to fall down, to throw down in quick succession; ku poromóléa má-dáfu kua mfilíáo (ku anguma itwaka), to throw down cocoa-nuts, one quickly after another; ku poromóléa mavi, to emit, to discharge the bowels with a noise.

PÓNA, v. a., to ask in marriage; ku fania manéno ya hárusi; upóso ni máli yapelekoáyo kua hárusi mtumke (Sp.)?

PÓNA (or PÓZA), v. a., (1) to cure (vid. póa, v. n.) (cfr. the Amharic word fáwasa); mganga ameni-pósa marathiyangu, the physician has cured my sickness; ku ondóhá marathi makóngo yaziwemo tena; (2) to relax in reference to physical strength; ku logéa muili; mtu huyu apóza, hasimiki (sc. mbó) (anapósa mbó heisimámi, ku póza nime or maímo), this man is impotent as to virility; mukono unapósa, unakuffa gani, haushiki kitu; mtu huyu anapóza mágu kua tambúzi, or anapózésha mágu.

PÓSEHA, v. c., (1) to cause to become cool; e.g., ku-wali upáto póa, uwe beredi; (2) to cause to cure; e.g., daua hi ngoma, inapózésha kionda, kionda kinapósa ni daua hi; (3) to lame, to paralyze, cause to slacken, to be powerless; tambúzi ina-m-pózésha mtu mukono, hawazi ku shika kitu, or ina-m-pózésha gú, gú lapépéa, halina ngúvu kua mashipaulókuffa gani (pózésha (St.).

POSHO, s. (la, pl. ma—), rations, maintenance, the portion of food given daily, or from time to time, to a wife (the natives have their several wives in separate houses), or to a child, or soldier, or stranger, &c.; posho ni kíái cha náfaka, &c. Many women receive no more than five piabi of corn for ten days' allowance. This being very little, they give up themselves to harlotry for maintenance.

POSO, s., the demand in marriage; cfr. posa, v. a.

POSONO, s., an interpreter (St.).

POROA (or POROA), v. a. = ku-m-óroa; to give one a daily allowance of food, to provide one with food, clothing, &c., to give rations to; ame-m-pósa mtumbáwe, he gave his brother maintenance (as the natives do after they have betrothed a young girl); ku-m-pósa mame or anápi jakála or viakála.

PORZ, (1) all, of place or time; cfr. etc.; (2) cfr. upóte (pl. pots, za), too-stringy.

PORÁ, v. n., to get lost, to go astray, to err; e.g., amepotéa ndiáni, he went astray on the road, he went the wrong way, to perish; mali inapotéa, the property perished, was lost; kima kimeá-potéa,

- I have lost my knife*; nimepotéa ndia nikatoka nimbani kuko (njini), *I lost my way and came out near your house (in town).*
- POTÉKA, *v. obj.*, to be lost to one; maji ime-ni-potéka, *the property is lost to me, I lost it*; maji ime-ni-potéa.
- POTÉVU, *adj.*, wasteful.
- POTÉWA, *v.*; nimepotéwa kisu, or kisu kime-ni-potéa, *I lost a knife.*
- POTÉZA, *v. c.*, to lose anything carelessly, to cause to perish or go astray or be lost, to corrupt, to spoil.
- POTÉKA, *v. obj.*, to lose to one; ame-in-potézen madano.
- POTÉKÉWA.
- POTÉA, *v. a.* (cf. pototéa and pogúa), (1) to curve, make crooked; ku tia kombo or kota; (2) to spoil or to pervert a thing, e.g., ku potéa maneno, *ku potéa kasi.*
- POTÓA, *s.*, crookedness, perversion, obstinacy; mtu huyu ni poté (Kimerina bá), *this man is obstinate*; watuma hawa ni poté (or pinda — hawunikii), *the slaves are refractory.*
- POTÓKA, *v. n.*, to be crooked, to be perverse, obstinate, heady, opinionative; mtu huyu ame-potéka, *hakuongoka, ni muongofu or muongóki, alieharibika.*
- POTÓHA, *v. c.*, to cause to become crooked, perverted, heady; e.g., watu wamepotésha = wamepotésha akili za mana, *asifuate babai.*
- POVU (1), *s.* (vid. pofu, cum), *skimings.*
- POVU (2), (vid. pofu, pofúka), *adj.*, spoiled.
- POVÉA, *v. a.*, to spoil, to destroy; povuliwa, *povalika.*
- POVÉKA, *v. n.*, to become blind.
- POA, *v. a.*, to cure (vid. poaa), to cool by ladling out and pouring back again (St.).
- MAPÓKA, *s.*, *heating things* (St.).
- PÓA, *s.* (ya, pá za), *nose*; muánzi wa púa, *pl. miánzi ya pua*, the division between the nostrils, the nostril. The natives do not say tándu ya or za púa; ku púa púa, *to snort*; ku seméa puani, or kúa na kungúgo, *to talk through the nose.*
- PÓA, *v. n.*, to fall, to ebb (vid.) (both verbs púa and púa are in use), to decrease, to ebb, to become low, to become dry, *said of the water which at the ebbs runs from the creeks into the open sea* — ku kúka, *ku taka na ku wenda baharini*; maji yá púa or yápuu yamekúpus, yatakúpus, *the water decreases, has decreased, shall decrease or fall off*; maji yápuu, *the water has fallen (said of the ebb)*; for other objects they use the verb anguka, *to fall*; (2) *to doze about*, 1 Tim. vi. 4? (3) *to shill beans, peas, &c.* (St.). Maji ku júa na há púa.
- PÓA, *s.* (ya—), *steel*; ku tia púa kitóka, *to steel, harden, sharpen the hatchet*; púa ya juma kigisau kikatájo juma muenawe kaza tupa.

- PÚGHA, *s.*, an animal (hana mkia) without a tail (R.)?
- PÚANI (or rather FOANI), *s.*, the shore, near the shore, on the beach, on the coast.
- PÚAHA (or PÚA), *v. a.* (Kipenda); ku pika muhogo ulio pasuliwa vipande vipande, *to boil cassava after they have been cut into small pieces, which boil quickly.*
- PÚYA (1), *v. a.*; ku-ngúo na mawe (or ku pura ngúo mawéni) (opp. jujága, vid.), *to wash by beating against stones*; vid. pura.
- PÚYA (or PÚA) (2), *v. a.* — ku takama or ondosha fumbi la mpunga, *to clean finally the dust out of rice or of corn, having been pounded the second time in a mortar.*
- PÚAFA, *v. obj.*; Rashidi ame-ni-puafa mtellewangu.
- PÚAIKA, *v.*; mtelle unapuáika, takasakwé zinim-toka, *the rice is quite clear of husks, dirt, or dust.*
- PÚAIHA, *v. c.*, to cause one to clean corn from dust or dirt.
- PÚAIWA, *v. n.*; mtolle wa mora unapuáíwa ni watu.
- PÚAIWA, *to be cleaned from dust*; nimepuaiwa mtollewangu ni watu.
- PÚEA, *v. n.* (vid. pueléa and púa or púa, *v. n.*), to be dry, hence sauti ime-ni-puéa or poea, *I am hoarse, or nimepuéwa na (ni), sauti.*
- PÚEWA (or PÚEWA), *v. p.*, to become or to be left dry; ku puéwa na sauti, *to become hoarse.*
- PÚELEKA (or PÚELEKA), *v. n.*, to be dried up.
- PÚEKÉ, *adv.* (vid. peké), *only, alone.*
- PÚELEA (or PÚELEA or PÚEA or PÚEA), *to get low or ebb for one* — ku kúka, *to get dry*; maji yame-m-pueléa or puéa ndiani, *dau halikuwéza ku pita, the water got low for him on the road, the boat could not proceed* (= maji yamekúpus), *the boat ran aground in consequence of the ebb, the low water stopped the boat*; (2) sauti ime-m-puéa or pueléa, inakáika, imesfundika, imekúa kidógo, imekúpus, hanáyo, *he got hoarse, his voice fails him from hoarseness.*
- PÚELEKA, *v.*, to be dried up.
- PÚELEWA (or PÚEWA), *v. n.*, (1) to be or become dry; (2) to become hoarse; *dau lya pueléwa ni maji, or suisui tunepueléwa ni maji, we ran aground in consequence of low water*; (3) mtu huyu anapueléwa ni sauti = sauti ina-m-pueléa, *he is hoarse, he is dried up in reference to his voice*; ku puéwa na or ni sauti, *to become hoarse.*
- PÚELEZA, *v. c.*, to cause to run aground, to stop the voice; kúáni ku pueléza daulangu? *why did you run my boat aground?* maráhi ya mshipa wa kifua yame-m-pueléza sauti, *the*

sickness of the chest has stopped his voice, made him hoarse.

PUPSHA, v. c., to cause to ebb, the water to become low; Mungu yuwapusha maji.

PURKWA, v. p., to be in want of work (Sp.).

PURZA, s., a cuttle-fish (mgniri wa puza).

PURI, s., a very small kind of dove.

PUJU, s., the name of a bad kind of fish (R.); cfr. kolekole.

PUJUA, v. a. (cfr. lafa), to touch or hit slightly, to scratch; e.g., mti hu una-ni-pujua, this tree scratched me.

Ji-PUJUA, v. refl., to cast off all shame — ku jifania mtófu wa haya, to render oneself shameless or barefaced; (2) to be beggar-like, to beg for everything one sees; mtu huyu mpujúfu or mtófu wa haya.

PUJUKA (1), v. n. (= hashúka), to become meagre, to lead a life of shamelessness and beggarliness, to lead a beggarly life.

PUJUKA (2), v. a. = ku kunióka, to gull the hands or feet; ku ondóka ngóvi kua kitu kigumu, to knock off the skin by accident (Sp.).

PUJUKOA = hashukoa (cfr. lafika) = ku fania kama muigni wazimu.

PUJULIKA, v. n., to be meagre, to be pining away.

PUJULIKO, s. (la), meagreness, leanness.

PÚKU (or PÚGU), s. (wa), páku wa mitáni, a field-mouse; páku yawaká shamba kú lá mméa; the Wanika eat this kind of mouse.

PUKU PUKU; marathi ya puku puku, yapukusa watu, the sudden or speedy death of people; sickness throws them off (from the tree off life).

PUKUSA, v. a., to present, to make presents to (St.).

PUKUMA, v. a. (= ku ondósha, or kónó, or kokó, tembe), (1) ku-mahindi, to rub or to crumble Indian corn, which is still in the (gugúta) cob, to break off, or cut the grains of Indian corn from the stump on which they grow; (2) mnúzi umepukusa matále, the cocoa tree has thrown off little nuts in which there is neither water nor flesh. The natives dislike this very much, and therefore they hammer the skin of the tondo (an animal) into the trunk of the tree (muasi uipukuse majale tona), so that it may cease dropping its wripe nuts. This is a kind of charm. If they put umbi into the branches (makúmbi) of the cocoa-tree, it is said to die away very soon; (3) ku pukuma mambi, to throw off dry leaves; miti yapukusa; marathi yapukusa watu au nima, as the wind throws off leaves from a tree, so does sickness throw off men or animals suddenly.

PUKWA, s. pukúte ya wali (= wali makúfu), the dryness of boiled rice, when the boiled grains do

not hold together, but every grain is separate; wali ni pukúte, rice boiled somewhat dry, if not so, ni wali wa mashendéa, is somewhat softer and sweeter from the nazi, but still not liked (R.). PUKUTIKA, v. n., to drop, to fall off like dry leaves in autumn, or like ripe fruits; mambi yame pukutika nti; wali wapukutika, hamangamána sana na mkóno; umande upukutike nti, niassi sikeli maji sasa; mafa yamepukutika nti kua jua.

PUKUTISHA, v. c., to cause to fall; umende, umande upukutishe nti kwanza, do not go, let the dew first cease, let the ground be dried from dew; ku pukutisha mukato, to crumble.

PULIA, v. obj.; e.g., wali uki-m-pulia muana mjangana puaui, mamai yuwa-m-fionda, etc., if the boiled rice enters the nostril of a babe, his mother sucks it out.

PÚLIKA, v. n. (Kiamu), (1) — ku konda in Kimw. kua ndá or ukóngó, to become lean and thin by famine or sickness (Kigunia); (2) — ku sikia or sikiliza neno, to hear, or to attend to (Kigunia); (3) to be restless, to be offensive, to fret.

PULIKANA, v. rec., to hear one another.

PÚLIZA, v. a., (1) to blow or puff with the mouth; (2) — ku atilia kitu ku shuka tini, or kuéa jù, to let go, or fly downward or upwards; ku púliza nánga or bildi baharini, or ndó kimáni, to let go the anchor or plummet into the sea, to let down a bucket into a well; ku puliza kisuruli or tiara, to fly a kite (ku áta ku nenda).

PULIZIA, v.; mfúfi ame-m-pulizia mashipi (úgúe ya kámbe) sámaki.

PULUKI, s., a spangle, spangles (St.).

PÚMA, v. a. (cfr. tutúma), to throbb, to beat like the pulse, pulseate, to have pain, pinch; ipa la-ni-púma, the boil gives me pain; kitoa cha puma; ipa likianza ku kúsania wésaba mahali pamoja, linapuma sana.

PUMBA, s. (la, pl. ma—), a lump, a clod; pumbe la udúngo, a clod of clay, as much as can be taken with two hands at once, but the natives say: bumba la tombako, a bundle of tobacco; pumba (ya, pl. za) is a smaller quantity than bumba (la); pumba ya udúngo ya ku kandika mumba, a clod of clay to plaster the wall of a house; kua mapumba, to congeal.

PÚMA (or PUMBA), v. n. (1) (= ku via mufi na shili, to be spoiled, to be weak in body and mind), to be negligent, stupid, sluggish; (2) hu pumba kani (= kua mifu), to be idle or lazy; ku shaka ku sungúka pasipo kani, to desire to walk about businessless, thoughtless; muana huyu ana-pumba hata amepambanika, this boy was lazy and thoughtless till he became a fool.

PUMBA, v. s. (= ku susha or dangania watu), to befool, to deceive people, to play the fool, to feign stupidity.

JI-PUMBA, to feign stupidity, or mockwordiness.

PUMBARANA, v. r., to deceive each other.

PUMBARIKA, v., to become a fool (= ku danganika, to slight, neglect, to deprive oneself of a thing; kua masungumao anayumbarika ndiayangu, aikupata safari, or leo anapumbarika kua kasi hatta nakosha safari, by talking I have deprived myself of my journey (watu waliozungumua nani wamo-ni-viaa ndio), to make a fool of one, to play a hoax on one, to jockey one; pambasika hatta jua linakutua; cfr. pumbia dandia.

PUMBIA, v. obj.

PUMBIKA, v. n., to undertake a thing at random.

PUMBISA, v. a. = ku ji-tapá.

PUMBIWA, v. p.

PUMBU (or PUMBO), s., the scrotum (ya, pl. ma and za), swelling of the testicles in consequence of the mahipa disease; mtu huyu ana pumbu (cfr. yayi and mayayi ya pumbu), pumbu ya or za makende, hernia; koko na pumbu, or mayayi ya pumbe, or mapumbu, testicles (St.).

PUMU, s., an asthmatic complaint, an asthma (ni uwele wa pumai), throbbing of the heart in general, disease of the chest.

PUMUA, v. n., to breathe, to recover breath, to rest; ku-m-pumua kasi, to ease one of work.

PUMU (or PUMU), s., breath, respiration, breathing (ku pumua); ku shusha pumzi, to fetch or draw breath, to breathe (cfr. upumzi). It seems that in Kikung. "ku shusha pumzi or pumizi, means, to expire, to breathe out," and ku paaza pumuzi, "to draw in the breath, to inspire."

PUMIKA, v. n., to breathe oneself, to rest from fatigue.

PUMUKIA, v.; mahali pa ku pumukia watu ndiani, palipo na uvuli na uberedi wa mti, a place on the road where people can rest, and where there is shade and coolness under a tree.

PUMUKA, v. s., to cause one to breathe or rest; ku fika watu wapate pumua.

PUMUKO (or PUMUKO, or KUPUMUKO); mahali pa ku pumuka; hio pa ku tala, pa ku tia mingo, a resting-place, a place where you can put down your load and take rest on a journey.

PUNA, v. a., to strip off, to scrape off, peel off; ku pana viisi; ku pana gofi, or ganda la mti; ku pana -ku tonga nta; ku pana harri kua kimo, to scrape off sweat with a knife; ku pana gungo.

PUNDA, s. (wa, pl. li, wa and za), an ass; punda kifungu - mishi, a gulla-ass, opp. punda wa

Hindi, mrefu na wama. Punda na mabidiri; cfr. *yaq*, camelus, an ass and a female camel.

PUNDA MILA HINDI, s., zebra, the natives eat this beautiful animal; pl. punda milia; milia (pl. milia), a long white and black line or stripe; punda yuna milia or milia, she has various stripes.

PUNDE, adv. (future and preterit); punde hivi just now, a little while ago, no sooner than after, afterwards, a little more; punde kidogo, ngofia kidogo, a little afterwards, wait a little; letta mti mdogo or mkuba punde, bring a little smaller or a little larger tree; punde kua punde, now and then, often, every moment, by little and little, repeatedly, always; kipindi hatta kipindi punde anakuja, punde anarudi (= marra punde marra), now he comes, then he returns, at one time he comes, at another he returns; mrefu punde, a little longer; kitu kirefu punde, a thing somewhat longer.

PUNGA, s., the flower and first stage of the cocconut (cing. upunga wa hindi), pl. sa mahindi - shuke la mahindi; punga za mnai ndiao muanzo wa nazi; upunga ukikua, jatoka kidaka, upunga ni mdogo kana tombe la mtama, all blossoms or flowers which resemble the mpunga.

PUNGA, v. a., (1) ku punga upépo (ku-m-pigila, or fufua upepo kua upépo), to fan the air with a broom when it is very hot; to wave, to swing, to sway, e.g., to sway the arms in walking, which, as Dr. St. says, "is thought to give elegance to a woman's carriage;" (2) ku punga pepo, to cite and expel the spirit of a man possessed with an evil spirit, or the ceremony of citing and expelling an evil spirit; ku-m-punga mtu pepo kua ngoma, kua ku piga kofi na kua ntimbe, to cite the spirit which is believed to have caused a man's sickness. The citation is made by the mganga, who fans the diseased person with the mgusho (tail of long hair), which is anointed with perfumes, in order to attract the spirit, which will rise up into a man's head, and give information of the means by which he may be appeased and induced to depart from him. When a person is sick, he goes to a learned man, who, by means of the mbiruga (ubao wa ku temania), finds out that the person has been seized by a pepo, and that a mganga must be called to cite and expel the pepo. The mganga at first yuwapika niangu siku tata (he boils medicinal plants or roots) to fumigate the patient for three days. This having been done, the sick person is placed on a mat, many people surrounding him, clapping the hands, singing songs and beating abatu wa sifuri and makayamba - mabina ya mtama yalio na tembe ndani, to make a noise. The

mganga stands in the midst of the assembly next to the sick person, and fans him with the mguisho. This ceremony is performed in the morning and evening for seven days. After this, they anoint the patient with various perfumes, and beat a drum for three days, until the spirit at last comes and greets the assembly three times (alóla salám, salam aleikum, salam aleikum, salam aleikum). Then the mganga asks him, "who art thou?" He replies, "Mini ni jinani wa jinani wa kititi ja bahari, I am the Jin of the deep under the sand of the sea. Why have you called me?" The mganga answers, "We wish to relieve this sick person, and we ask thee, why hast thou made him sick?" The spirit answers (always talking through the sick person), "Because this woman or this man has made me angry, by touching or making water under the tree where I dwell, or because he or she has not honoured me by gifts, therefore I shall kill him or her." The mganga then prays, that the spirit may not kill him or her, and promises to supply all that the spirit may require. The spirit says, "I want a sheep or bullock, a kilemba and a janu," i.e., a table with much and various food, wali, ambari, udi, &c. When all these things have been procured, the pepo, acting always through the sick person, cuts the lap off the ear of the sheep, goat, or bullock, and tastes the blood. Then he tastes of every article of food that has been placed on the janu. After that, he takes leave of the assembly, saying, "I am now appeased, I will depart from the sick person, I shall do him or her no further harm; if he or she continues to be sick, or shall again become sick, it is not from me, but from God." Then he gives every bystander his hand, and says finally, "Kua heri fundi, kua heri káimu," meaning the mganga. On leaving the sick man, he turns his head to the ground, which signifies that the pepo has gone his way. The mganga takes his wages and departs. This is the meaning of the expression ku punga mtu pepo, na mtu amepungoa pepo. Of course, this description contains only the main points of the ceremony, for every mganga has his own method—but the substance is the same, viz., (1) the sick person goes first through a course of medicine; (2) the people make a noise by singing and beating the drum, to call up the spirit, or rather, to drive the sick person into a frantic state, in which the people consider the pepo acts and speaks through the sick person; (3) the frantic state passes away after the pepo is considered to have been appeased, and when the noise of the assembly ceases. The doctor having completed his medical and artful course, walks off with his wages, and

the sick person is either actually or temporarily relieved. Nature, medicine, art, cunning, and superstition, have all co-operated to force the man into the belief that he has been cured.

PUNGIA, v.; ku-m-pungia ngúo, to make a sign by waving up and down a cloth in the air at a distance; ku-m-pungia mkono, to beckon one with the hand.

Ji-PUNGIZA UPÉRO, to fan oneself; kua upépó (wa ku ji-pungia upepo) with a fan.

PUNGO, s. (Reb.), a kind of fish (probably = pungu).

PUNGUÁ, s., the name of a drum; kuna ngóma ya púngo, ile ngóma ya nganga; watu jioni wenda pungoani; (2) kuna púngo ya mji; Waganga wakakusaniána wakapunga mji, wakatoza púngo ya mji.

PUNGU, s., a kind of fish, a large bird of prey (cf. kipungu), a species of bird, probably the lamb's vulture.

PUNGUÁ, v. n., to decrease, grow less, to abate, to wear away; júa limepungú leo ukáli, the sun became less powerful to-day; pepo imepungú or zimepungú leo ku vuma, the wind abated to-day; akili zina-m-pungú.

PUNGUÁ, s., defect; hapana pungúu ilio-m-pungú = viote vimezidi.

PUNGÚKA, v. n., to be diminished (kúa haba), to be defective, to fall short; maji yamepungúka, the water is diminished, become smaller; Simbo inapungúka asaa, the stick is now shorter; kwanza yalikúa nrefu, laken imepungúka urefu; wino unapungúka, the ink is diminished.

PUNGUKIA, v. obj.; mali ime-m-pungukia, the property has become less with him or for him, Luke xviii. 22, thou lackest one thing, bado jambo mmoja lina-ku-pungukia.

PUNGUKIWA, v.; mtu huyu amepungukiwa ni mali, he lacked property.

PUNGUÁ, v. a., to diminish, to lessen, to cause to become less, to make less; e.g., ku tanga, to lessen or reef a sail.

PUNGUKIA, v. obj.; Mungu ame-m-pungukia mali yakwe, God has lessened (for him) his property.

PUNGUÁ, s., difficulty; also said for a heavy load which is scarcely portable; ku kua ni pungua (R.)?

PUNGUÁNI, s., a defect; huyu Mwarabu ni punguani ni Mwarabu kamili, this man is only a half-son of an Arab, not an entire Arab; his father is an Arab, but his mother is of now a slave. Mtu huyu ni punguani, or yuna punguani kua mama si mzunguka kamili anatangamane na maji ya kitúmoa, aliepungúka nungúka (vid. ngungú), this man is free, but his freedom is defective on account of his mother who was a slave, and was liberated.

PUNJA, v. a.; (1) to pound, e.g., rice the first and second time, but the third time ku pufya = takasa; ku punja mtale mara ya kwanza na ya pili lakua mara ya tatu ku pufya; (2) = ku-m-pa, amotea kingi, aka-m-pa kidogo muenziwe alipogawana kitu, henes to divide, to sell a little for the price of a large quantity.

PUNJE, s. (la, pl. ma—); (1) punje la dafa (Ki-pemba) — bupa la dafa (Kimwita), a young coconut, the skin of which is not taken off entirely, and which has only water and but little flesh (dafa la urambi, rambi). It is different from tonga (la, pl. ma—) la dafa, which is a ripe one, and which has both water and flesh. Its skin is entirely taken off; uki-li-pasua, utafania visio vivili (kizio, pl. visio, is the half of a cocoa-nut or of an orange). Nani hi ni tonga, this cocoa-nut is very large; (2) punje, the grains of corn (St.).

PUNBA, v. a.; ku-m-pansia ku uawa (= kutensu) ?

PUNTA, s. (ya, pl. ma), punta ya kansu

PÚO, s, nonsense; vid. pua, v. n, to dote, Tim. vi 4

PUPA, s. (ya, la) (= bidii, juhudi, kikaka), eagerness, great haste; ana harraka za kula, yuna pupa ya kúli or kúli kua pupa, to eat eagerly and hastily, so that others get little to eat (cfr. papia, v. a.), ku fania pupa (= harraka) ya ku kwisha kasi.

PUPIA, v. obj., 1 Thess v 15

PUPUTA, v. a., to beat severely.

PUPUTIWA, v. p.

PURA, v. a.; ku para mtama, to thrash or to beat out mtama with a stick at the time of harvest, ku para ngúo (= ku fua ngúo), to wash a cloth by beating or dashing it against a stone.

PURE, s.; ni matangamano ya mbázi na mahini ku pika páhali pamoja, puro za mahindi, or kunde na pojo, na mbázi, boiled together, the mixture of mbázi and mahindi, or of kunde and pojo, and the cooking of these things together

PURUKA, v. n.; (1) to fly off (ku ruka ruka), siáni alie na mbawa yawapuruka; (2) to be scared, frightened away

PURUKUHA, v. n., to cause to fly off, to let fly, to scare, fright away, to slight; e.g., maneno, not to mind a matter; purukisha abikio, not hear, not let it enter into one's ear.

JIPURUKUHA, v. refl., to slight a matter, not to take to heart (hati maanani, akilini, ku finia kana amesikia, to make as if one did not hear, to refuse to attend)

PURUKUSHA, s, superficialness; ku fania, not to take to heart, to slight everything that one is told; ku tharau neno sambawalo, amefania kasi kua purukushani, kua harraka, kua ubaya, to do a thing superficially

PURUKUSHOA, v. p

PLISA, v. n.; mvua imepua, the rain has abated, ceased = imepita, inaata kú ula, inafania kianga or mjaana

PÚTA, v. a. (= ku-m-piga or pura) (Kipemba), to bang one about, to beat one thoroughly; ana-púto = pigoa hodari kua ukundu or kindu (ame-m-piga hatta aino mu-ambúa magofi ya damu)

PÚTIRA, v. n. = pigika sana, to be well beaten (hatta anabugika nti)

PÚTUGALI, a fowl (Pemba) (St.).

PUNO, s, vid. púo, nonsense

PÚEA, v. n. (mil puo), (1) to overlook, to neglect; ku maneno, to be silent and hear only (= ku niamá), (2) to talk nonsense, to chatter

PÚEIA, v. a. (Kimrima, ku pua motto = sufia motto), to blow the fire with the mouth.

PÚEIA, v. n, to gossip, to talk with the women (vid. mpári, haaharú), ku tóa maneno yasokúa na máana, to talk senseless things (maneno ya burra) (= ku paya paya, ku pusika nafanyakwa, to chat, prattle).

PÚEINA, v. c; ku wata kua maneno, to entertain people with prattle or chat; ku puaia

R

RABA RABA NA YUNI, a kind of food for slaves working on the plantations (R.)

RABAI (or **RABAI**), Kim. Bawai (Rahai), in Kikamba Wasai. The Rabai tribe, Wanika wa Rabai, the Wanika of the tribe called Rabai; Mbai, a man of the Rabai tribe, pl. Warabai.

RADI (1); s. (ya) (Arab. ar), a peal of thunder, thunder bolt; unika kunapiga radi, or jana ili-piga radi, or ana inapiga radi inakata mnei The natives believe the crashing thunder to be jana kikali (je radi) kitakaja ubunguni, hard iron which comes from heaven.

RADI (2), adj; vid. rathi, adj.

RAFF, s. (Arab. راف), plancho; Turr. راف, tablette, the call at the back of a recess (St.).

RAFIKI, s. (ya, pl. marafiki) (Arab. رفيق), a friend; rafikizangu amekuja, my friend is come; marafiki yangu or rafikizangu or narafikizangu wamekuja, my friends came.

RIALIMU (or **RIJANI**), s. (ya, pl. ma— or na), the direction on goods = alima ya kuni or lahama mwenzi mzigoni or kashani, the sign which signifies the number or direction written on a parcel

or bag (of corn, etc.), or on a bow (rajamuyangu hi, hu-i-oni, dost thou not see my direction?) راجم, lapidibus jecit, signavit lapidibus.

RAGUMA (or ROGOMA), s., on the tesi, vid. (R.) ?

RAHA, s. (ya, pl. sa) (Arab. راحة), rest, repose, joy, tranquillity of body or mind; raha ya muili au ya moyo; ku ona raha, to enjoy rest.

RAHANI, s. (Arab. رهني), a pledge, pawn, security — kitu-kilicho pewa ni mdeni; ku weka rahani, to pledge; 'tūā rahaniyangu hatta nilipe, take my pledge until I shall pay.

RAHINI (or RAKHISI), adj., cheap; mpunga rahisi sasa, the rice is cheap now.

RAI (1), v. a.; ku rai, to put morsels of food into a person's mouth as a mark of affection or honour. This custom is very common in Abyssinia especially between husband and wife; cfr. رعى, pavit, pastum duxit.

RAI (2), s. (ya) (Arab. راي), prudence, cunning = uerovu, tesbiri, hila.

RAI RAI, v. a., to urge on, to impel, to excite ?

RAJABU, s. (Arab. رجب), the name of the Arab month Rajab. With the Muhammedans it is esteemed a sacred month because Muhammed is said to have journeyed to Jerusalem on the 27th of it.

RAJEL (or RAJUA), s., a man; cfr. راجل, vir.

RAKABISHA, v. c. (Arab. ركب) = ku weka kanezi (1 Tim. vi. 19), to lay up in store; Arab ركب, custodivit.

RAKHINI (cfr. rahisi) (Arab. رخص), (1) cheap; kitu cha rakhisi, a cheap thing; (2) easy, without taking pains, or without difficulties; kazi ya rakhisi, an easy business; ndia rakhisi, a road without difficulties or troubles, as there are no mountains, rocks, dense forests, robbers, &c.

RAKHISHA, v. c., to make cheap, to undervalue.

RAKHMANI, s. (ya) (Arab. رقم), chart, map (Arab).

RAKIBISHA (= pandanisha), vid. rakabisha.

RAKIBUO, s., the composition of a word (St.)

RAKIBU, v. a.; ku rakibu dirisha? (R.)

RAMATHANI, s. (Arab. رمضان), the month of the Muhammedan's fasting. The Ramathani corresponds sometimes with our months September, November, and December.

RAMBA (1), v. a., to lick with the tongue; e.g., ku ramba makombo ya shani, to lick up the remainder of food which is still left in the plate

RAMBIA, v. obj., to lick to one; e.g., jiboa a-ni-rambia damnyangu, or mukomwangu.

RAMIWA, v. p.

RAMBINA, v. a., to cause or make one lick or lick up; ku-m-rambisha uhangu.

RAMBA (2), s. (pl. ma—), a piece of Madagascar grass cloth (St.).

RAMIA, s. (ya) (Arab. رمية), the charge of a gun.

RAMLE, s. (Arab. رمل), divination with ashes; ku piga ramle, to perform tephromancy (Er.); ku ramle ku ombéza; mpiga ramle, a fortune-teller.

RAMNU (cf. hamnu, ghamnu, or ramnu), sadness, grief.

RAMUKA, v. n., to rise against; ni-wa-ramukeni (in war) ?

RANDA, s., a plane; ku piga randa, to plane; (2) ku randa, to dance for joy (St.).

RANGATE s., a kind of dance and play which the natives perform after having burned a tange (wakirudi tange); vid. tango.

RANGARA, v. n. (= ku onia kwa pili), to be transparent, to shine through; ngao li yarangara or yaonia kwa pili, this cloth is transparent; cfr. angarara in Kinyasa.

RANGE, s. (ya, pl. za) (Pers., رنگي), paint, colour; e.g., range niekundu (red colour), neupe (white), neushi (black), range ya kimandano (yellow colour), range ya mambi mawili, green colour.

RANUWA, v., Rob. ? ?

RAPA (or LAPA), v. n., kua na ndaa bora, to be very hungry.

RARAMA, v. (R.) ? ? raramia, v. obj.

RARUA, v. a., to tear, rend.

RARUKA, v. n., rent, torn, ragged; nguo inararuka, the cloth is rent, is in rags.

RAS (or RASI), s. (ya) (Arab. رأس), head, cape, promontory.

RAS IL (EL) MALI, chief possession (cfr. lasir-mali); Arab. رأس المال, capital.

RASAKA, s. (ya, pl. za) = mitaa or mashina ya mkoko, miti mifupi ya ku shika samaki, small mangrove-sticks (of the mkoko tree) fixed in the water, to catch fish.

RASHA RASHA (1), v. a., to do a thing quickly and superficially in order to get off; ku linia haraka ku pata figuru na kuondasakwa; amarasha rasha kazi, to do a thing partially.

RASHA RASHA (2), s. (la, pl. ma—); nyufa ya rasha rasha or marasha rasha, a drizzling light rain which did not enter the ground; رشي, pausa pluvia.

RASHO = ruska? (R.)

RASI, v. (vid. ras) = kitoo ja mte, rope, fore lead.

RASINI, v. a.; ku rasini wata (R.) ? cfr. راسي, v. رسي, also رسي.

RASUA, s., messenger, especially Muhammed.

RATHARA (or ROTHARA), s. and adj. (Arab. رطوبة), tow, wetness, humid, humidity.

RATHI, adj. (Arab. راضي), ready, willing, satisfied, content, approving (vid. rudi, adj.); kila rathi, to be content with (cfr. Luke iii. 14); mwa

- rathi, forgive me, excuse me: ku rathiana, a. *rea*, to consent, to assent; mimi ei rathi kua madono haya, I do not consent to this matter; mimi rathi ku nonda, I am ready for starting; ku-m-daka rathi.
- RATHIA, v. (Arab. *رايا*), good pleasure, will (Rom. ii. 18).
- RATHIWA, v. n. I like, I prefer; narathiwa ku-liko, more than —.
- RATIBU, to arrange; *راتب*, *ratibu* fait.
- RAUFU, s. = wema; kua raufu = kua wema; alitōa watu kua raufu, he treated everyone according to his rank; *cf.* *راتب*, *elatio dignitatis*, honoris consuetudo.
- RAUKA, v. n.; ku ranka el fogiri, to rise early.
- RAUKIA (R.); ku-m-rankia kisauku = ku-mu-enda, to come to one early, to surprise him early.
- RAUM, v. a., to trim a sail (St.); *cf.* *رايم*, *contort* se serpente, *faña*.
- RAUKU, s. (Arab. *راكي*) = kikiri, bribe; *donum quod datur corrumpendi causa* (R.).
- RAYA (or RALA) (aria, pl. waria or rayat) (ya, pl. za) (Arab. *رايا*), subject living under the dominion of N.N.; mimi ni raya or aria (pl. waria) ya Seidi, I am a subject of Seid (the Sultan of Mascat); rayat el Maturki, subjects of the Turks; rayat el Ingleso or Ingreso, English subjects.
- RDUFU, v. a.; ku rdūfu, to double, to repeat, e.g., a visit of a place on a journey; *cf.* *ردف*, *ponere venit*, *continua serie successit*, *unum alterum secutum fuit*. Hence *marufu*, *vid.*
- REALI (or RRA), s. (ya, pl. za), a German crown or dollar, current on the Suahili coast. Its name is derived from the Portuguese and Spanish coin "Real." Realī ya Kifaransa or Realī Faransa, a French dollar = 5 franc piece; Realī ya Sham, or fetha ya Sham, a black dollar; realī ya thehabu, an American gold 20-dollar piece; realī ya malinga, a Spanish dollar (abu madia in Arabic) = a German crown.
- RERU, *adj.*, long; kita kirēfu, a long thing; niumba ndēfu, a long house; makasha marefu, long boxes; kasha rēfu, a long box; mti mrēfu, a long tree; tēfu pinda, a little longer.
- REA, *vid.* *aria* (R.)?
- REA, v. n., to decay, waste *cf.* *uleoleo*.
- REZA REZA, v. n.; to waver, totter, shake, to be riotous; monyākwu yarega reza, his teeth shake.
- REZHA, v. n., to be slack, relaxed, loose (= legen); muli unarega; *cf.* *رهز*, *redūt*, *reversus* fait.
- REZHA (or REZHA), v. c., (1) to return —
- rdisha; (2) to come to be less, slack, to relax, to loosen.
- REZHAHA, v. rec., to return to each other; e.g., mali.
- REHE, s.; tu-tie rēhe (sailor's language), Reh.?
- REHEHA, s. (ya, pl. za) (Arab. *رهه*), mercy, compassion.
- REHEMHA = rēhemu, v. a., to pity; mtu hayu kwanza alikūa fukāra, laken Mungu ame-m-rehemsha, ame-m-pa mali.
- REHEMWA, v. n., to be pitied; amarehemwani Mungu.
- REHEMU, v. a., to pity, commiserate one, to have pity upon; ku-m-fānia rēhemu Mungu a-m-rēhemu = a-m-skilise rehemanī, may God have mercy upon him (when he dies).
- REJA REJA, detail, in opp. to jimla (R.), wholesale business.
- REJEA, v. n., to go back, return, refer; v. c., rejēza, to make to return, to repay (*vid.* *regia*); ku rejēza kua asiliyakwe, to return to one's origin; ku rejēza malipizi, requite.
- REKANHHA, v. a., to put on the top of (St.); *cf.* *rokebu*.
- REKEBU, v. a. (Arab. *ركب*), to ride; e.g., ferasi, a horse (= ku panda); ku rākitu dirisha.
- REKEBIWA, v. n.; ferasi amerekibiwa ni mtu.
- RENGA, v. a.; fulani anaringoa ni mke; *cf.* *soga in Kinisua to marry a wife who compels him to stay at a distance, as she lives far off*.
- REKEJA, v. a. (Kin.), to coax, to wheedle.
- REHA, s. (ya, pl. za) = rushai ndōgo, small shot, grape shot; rōsa za mizinga (*cf.* *rusāni*) (*cf.* *mirāhu*), splinters of a shell.
- REVA (or REWA), v. n. (Kiamu) = ku gnieta, to be obstinate, refractory (yuanova mao).
- REVEA (or REWEA), v. a. (Kigunia), to refuse one, to hinder.
- REVELEA, v. to refuse to one a thing.
- RIARIA, v. a., to seek (Ec.)?
- RINA, s. (Arab. *رينا*); watu watoho riba (Luke xix. 28), bankers (Sp.); ku toa riba, to practise usury.
- RIDIA, v. a.; *vid.* *rithia*, v. a., to acquiesce in.
- RIFFA, s. (la, pl. ma—) (Kisarima), rifa la jungu (Kimaia tatu), a kind of cover of clay in which coals are placed over the boiled rice to dry it; *cf.* *ريفا*, *circundedit ab omni parte*; *ريفا*, *fragmentum straminis, stramen*; *cf.* *rifua in Kisika*.
- RIGALA, s., men; *vid.* *rajel*.
- RIGANO (or RIHAMO), s., interpreter? = mātē wa mbella; *cf.* the Galla word "gigimbo," a messenger.

RİHÂNI (1), *name of a planet*; (2) *sweet smell, perfume, sweet basil*; Arab. ریحاني, herba odorata, de omni planta odorata.

RİKA, s. (vid. marika), *an equal*; rika hili, pl. marika haya; ambaye si rikâlo, *one who is not thy equal*.

RİMA, s. (la, pl. ma—), *a pit dug for catching large animals*; rima (shimo) la ku tegêa niâti or ndôfu.

RİNGA, v. a.; ringishôa, v. p. (R.)? *tuaringishoa, by our young men who like to travel, but not to cultivate the field?* cfr. rênga.

RİSÂLA (Arab. رسالة), *message*.

RİSHAI, s.; vid. rusâsi, ball, bullet.

RİSHAI, v. n., *to be or become wet, moist, cool*; nti inarishai = ina maji maji, ina rutuba, *the ground is wet, moist*; yasisima kua beredi; kertâsi yarishâi wino—yanôa wino; nguo imepata beredi, inarishai; mahali parishaiipo maji or palisâpo maji, *a wet place*; mûniu hu unarishai; cfr. رَشَّ conspersit.

RİSHANI, s.; vid. rihâni.

RİSİMU, v. a., *to make a first bid when anything is offered for sale* (St.); cfr. رِسْم (rasama) signa fecit, vestigium impressit, praescripsit rem.

RİTHI, v. a. (Arab. ورث), *to inherit*; mana amerithi mali ya babai, amerithi kua babai, amepata urâthi kua babai.

RİTHİSHA, v. c., *to cause to inherit, to divide the inheritance*.

RİTHİWA, v. p.

RİTHIA, v. a., *to accept* (= ku kûbali), *to consent, to comply with, to be contented with, to acquiesce in*; v. rec., ku rithiana, *to agree mutually* (cfr. rathi); v. c., rithisha = ku-m-kubalisha ku-m-fania kûa rathi nai, *to cause one to accept, to consent to a matter*; iki-ku-rithi, *if it please you*; rithika, v. n., *to be satisfied, contented*; hakurithika, *he was not accepted in what he proposed, was not complied with*; iki-m-rithi Bana, *if it pleases the Lord*; aki-ku-rithi bassi, *if he only please you*; cfr. Arab. رَضَّ, vicit placendo and contentum aliquem reddendo.

RİZA, s., *a door-âlain* (St.).

RİZKI (or RİZIKI), s. (Arab. رِزْق) (ya, pl. za or zirki); (1) *means of maintenance in general, victuals, provisions*. Mungu ame-to-pâ sui rikizetu or rikizetu mnaka hu, *God has this year given us the means of sustenance*; (2) *the necessities of life*; cfr. Arab. رَزَق, res ad vitam necessarias dedit Deus.

ROBO, s., *a quarter* (of a dollar); vid. رُوبَا, quat.

tus fuit (Robo Ingressa, an English sovereign, St.); kassa robo, *three quarters of a dollar* (vid. kassa), *less by —*.

RÔBÔTA (or RÔBDA), s. (la, pl. ma—) (= bunda, la), *packet, parcel*; e.g., roboda la Amerikano lililofungoa pamoja, *a pack or parcel, bale of American cotton cloth tied together*; ligavit.

RÔDA, s. (vid. kapi), *a pulley, roller, sheave of a pulley*.

ROGÔMA, vid. ragûma.

ROHO (or RÔHO), s. (ya) (Arab. رُوح), *name rokho hu n'aka* (ku ni aka), *hu n'enda mbio* (ku ni enda), *hu ni pâba* (R.), *soul, spirit, breath, life, greediness, throat, pit of the throat*; ku kokôta roho, *to breathe hard*; rokho heipigi tena, imesi-bâna, *pulsation of the heart*; moyo haupigi tena, rokho imetôka. *But the kifuli ja rokho does not die*; kitakuenda mbinguni; malaika atatoa, atapâ (ruka) nayo; kifuli kikiwa jema, kitafika mahali pema, kikiwa kibaya, kitakuenda mottôni laken rokho kana kuamba niama ya rokho itaboa pamoja na mulli, rokho ya-m-piga, pumûsi zimekwisha, or zime-ni-sha, *my breath is finished* (from running).

ROJO (or RÔJO RÔJO), s., *muddiness*; maji ya tôpe; maji ni rojo rojo kua tope or fumbi, *the water is muddy*; (2) *the sediment of oil* = mafuta masito (vid. tope, s.), *sediment of pounded grain steeped in water* (cfr. kande, in Kiriassia); calcevit, confusum fuit.

RÔNGA RÔNGA, v. a. (= ku-m-sihi, hâji hâji), *to implore, entreat one*; nakwisha, ku-m-ronga ronga, haku-ni-pa; cfr. ku-m-bemberêa, *to implore humbly, saying, I am very poor, &c., give me work to get my bread*.

RONGA RONGA = enga enga, v., *to carry care fully that which may be broken*.

RONGÔRIA, v. a., *to belie one*; ku-my-ambia mameno ya urôngo, *to tell one a lie*; kama urôngo, *a liar*; cfr. súa, bukûa.

ROKOROKA, v. n., *to spread, to diffuse itself*; e.g., kionda kinaroromôka, *the wound increases in size* (in consequence of infection that the natives believe).

ROMOMORHA, v. c.; jakûla kibaya, kinaroromôka kionda, *bad food will increase the wound*.

ROSHANI, s., *balcony*? cfr. Roshani, fenestra, seu foramen per quod ventus transit.

ROTETA (or ROTI), s., *a weight*; 2 roteta = 12 manni, or 36 roteti; 1 pishi has 2 roteta, and 12 pishi are = 72 roteti (pound) (cfr. pishi).

RÔTURA, s.; vid. râtûba, and Rûta = râtûba.

RUBANI, s. (wa, pl. marubani), *a plant*; v. gunda (رُبَا, fruit navardha).

RÚM, v. n. (Arab. رَجَعَ), to come back, to return, to

correct, to keep in order; cfr. رَدَّ, redit, re-
vertens fuit, to chastise — ku-m-tia adabu.

RÚDÁ, v. obj.; kime-m-rudia kiándá.

RÚDUNA, v. c., to cause to return, to return or
give back a thing, to send back; ku-maneno, to
send an answer; ku rudisha mema, to correct
well.

RÚDUMIA, v. obj.; ame-m-rudishia pundawakwa.

RÚDIWA, v. p., to be punished and abstain from
wickedness.

RÚDIANA, v. fac., to object to.

RÚDÍKA, v. n., to be made to return, to be
capable of being kept in order, or corrected.

RÚDÚRÁ, v. a., to double; cfr. رَدَّفَ, pone venit,
seoutus fuit.

RUFKA, s. = rasbo (vid. mjaka) (R) ?

RUFUF, s. (St.), the shelf in a recess; cfr. رَفَفَ,
arcuatam epus aut simile quid, &c.

RÚVUKA, s., refusal, prohibition; to prohibit, for-
bid, check.

RUFUKIA, v., to forbid to one in another's
absence; Gabiri ame-m-rufukia Rashidi asi-
nende.

RUFUKIWA, v. n.; Rashidi amerufukiwa ni
Gabiri, R. was forbidden by G.

RÚPÁKU, v. a., to prevent, forbid one; ku piga
marukú, to forbid.

RÚPÚ, s. (la. pl. ma—), a blunderbuss ?

RÚGÚ MÚGÚ, s., swelling without abscess, niúki
ame-ni-uma unalánia rugu rugu la muilini, a bee
has stung me, I have got a swelling on the
body.

RÚKHA (or RÚKÚBA, or RUKUSA, or RUKUSU), s
(ya) (Arab. رُخَا), permission, leave; ku-m-pa
rukha, to give one permission or leave; ku tōā
or pokēa rukha, to take leave or permission;
ku kātā, to refuse permission.

RUKUSU, v., to give one permission in another's
absence = ku-m-toleā rukha; Gabiri ame-m-
rukusha Rashidi Seidi bakupo, Gabiri gave
permission to Rashid in the absence of Seid.

RÚKÚBU, v. a., to permit or allow one.

RÚKA, v. n., to jump, leap, to fly off; niama ame-
ruka akapita kuka kibanza kua pili, an animal
jumped over the wall; wiani ameruka = amepiga
makūwa, the bird flew off; ku ruka kua ku teza,
to leap in jumping; mashikio ku-m-ruka, lit.,
the ears fly off to him = mashikio ya-m-ruka, the
ears tingle him.

RUKA MUKA, to leap.

RUKIA, v. obj.; tut ame-m-rukia kuku ku-m-
shika, the leopard sprang after the hen to
seize it; kuani ku-m-rukia mtu yule kua
maneno? ana-kufaniāni u-m-rukioye kua ma-
neno.

RÚKÚA, v. p.; ku rúkūa na kili, to lose one's
senses, to be stunned.

RÚSHA, v. a., to cause to leap, or to fly, to throw
up into the air; ku rusha tiāra, to fly a kite
made of cocoa-leaves.

RUBHIA, v. obj.; baba amemrushia mana tiāra-
yákwe.

RUKUTHU, v. n., to run (St.); cfr. رَشَى.

RUMANA, s., a pivot which holds the shikio, or on
which the rudder moves (R).

RÚMBI, s. (la. pl. ma—), a large jar (kasiki) ku tia
laddu or asali.

RUNDA, v. n. (cfr. ku gūndā), to remain behind in
growth, to be stunted or crippled; mana ata-
rūnda kua ku-m-tukūa, mamai a-mu-undēsho
asoē magu, to be of low stature, but growth is
still possible; ku kugūndā signifies the same thing,
but the process of growing has entirely ceased;
amerunda kua mārathi laken hatassa ku gūndā,
he has been crippled by sickness, but his stature
has not yet arrived at a stand; (2) to be sullen,
sulky, angry = kasirika, siya, fruka, nuna, sasi
nugnunika (R).

RUNGA, v. a., to gather, to be gathering (mvūa ya-
funga), the rain is gathering, the rain will come.

RUNGU, s (ya, pl. za) (Kikamb. njōma or nōma),
a mace, a kind of club with a thin handle and a
knob at the end, somewhat larger than a duck's
egg; rungu (la. pl. ma—), is a very large club
of this kind, knobbed stick.

RUNZI, s., Arab term for "rice" (runs); runzi ya;
cfr. رَزٌّ, id quod, رَزٌّ, oryza, rice.

RUPIA, s., a rupee (an Indian coin).

RUBAMI (or RUBAMI), s., lead (cfr. رَمَامِي, plumbum
et stannum) (cfr. resa) ruāsi ya bunduki, a
musket ball

RÚSHA, v. a; ku rusha fumbi kua pepo (vid. mtama,
kite), to make to fly, to throw up dust through
the wind.

RUNNANI, s. = tiāra, a balloon ? ? vid. ruka.

RURHIA, to splash, to throw upon.

RÚSHUA, s., a bribe (St), cfr. رِشَا, dedit alicui,
رِشَا, donum quod datur corrumpendi causa;
amekula rúshua, something made of spices, &c.,
to strengthen one's understanding (R.).

RÚSHKI, v. a. (vid. riziki), Arab. رَزَّى, res ad
vitam necessarias Deus dedit, sustentavit.

RUSUNA, s. (= halua ei betha), a soporiferous
remedy made of the yolk of eggs, sugar and ghee
(R.).

RÚTUBA, s., dampness, moisture, wetness; mahali
pa rútiba, a moist or damp place; kiba biki
kimekūa rútiba kua mvūa. kimebārudi kua

beredi; رطب, humidus fuit; رطوبه, humiditas.
 RUTUBIKA, v., to be damp, wet.
 RUTUBISNA, v. c., to cause to be damp or wet, to
 make damp.

RŪKŪKU, v. a. (vid. rŭki), to supply with the necessities of life; refers especially to God, who gives to every one of his creatures that which is needful for them.

2

SA (rather **sa**) (*vid. za*), one of the genitive-particles (*vid. g-am.*), used in nouns in which the singular and plural are alike; e.g., *niumba za watu*, the houses of men (*sing. niumba ya watu*, the house of men).

SL (or SĀA), v. n. = *salia*, to remain, to be restant, or to be left; kitu hiki kimesā or kimesalia, *this thing was restant or left.*

SALIA, v. obj., to remain to one.

ΣΙΒΑ, v. c., to cause to be restant, to make to remain, to leave over.

NASIA, *v. obj.*, to leave to one.

SÁBŌA, v. p., to be left.

SA; e.g., ndipósa, nlipósa, vid. ndipósa, *I say!* ndō
sā or ndosā, *come along, do!* sā, *you!* *I say!*
you now!

ŚĀ (better ku zā, or zāa), *v. a.* (*Kigunia*), to bring forth or bear a child, to bear fruit (= *Kimvita ku viā*); *amexā mana*, she gave birth to a child.

KU ZALIA, *v. obj.*, to bear' to.

KU ZALIWA. *to be born.*

ZALIA, *pl. mazalia* in *Kigun.*, for *kivialia* in *Kim. (R.) (?)*.

SÄ, s.; *vid.* 6mbo, s.

SĀA, s. (*Arab. ساعه*), an hour, a watch, clock; sĀa gani sĀa? or sĀa ngāpi? what o'clock is it now? resp. ni sĀa tatu. *The Swahili people reckon their time according to the Arabic manner. The day commences at sunset about 6 o'clock in the evening. About 9 o'clock in the evening is sĀa ya tatu; 12 o'clock at night is usiku sĀa ya sitta; 3 o'clock after midnight is sĀa ya kenda; 6 o'clock in the morning is sĀa ya ethnashera; 9 o'clock in the morning is sĀa ya tatu; 12 o'clock, or noon, is sĀa ya sitta; 3 o'clock in the afternoon is sĀa ya kenda; and 6 o'clock in the evening is sĀa ya ethnashera; cfr. ساعه, pars quaedam diei et noctis, hora.*

SAAMU (or sĀmu), *s.*, rectius sĀmu, *a turn, turns, guard, watch at night, bivouac*; ku linda or ku ng'ija saamu, *to watch, to be upon the guard, upon duty*; kua sĀmu, *by turns, perhaps the Arabic سَامِي, quarta pars omnis rei, quarta pars diei.*

SAANDA (or SANDA), a shroud or winding-sheet.

SÁBÁA (or SÁBA), *adj.*, seven; ya sábaa, the seventh;
watu sábaa wamachufa, seven men died; *cf.*

٧٠ - septem; sabat sabara, 17; sabaini or sabuini. 70.

SÁBABU, *s.*; *vid.* sebabu, reason; kua sebabu ya, because of; *cfr.* hujia or hōja, āgili or āilli.

SABADI, *s.* (*better sabadi*) (ya), *sabadi* ya ng'wa, *the civet of the civet-cat; sabadi* ni jasho kifanicho taata mkunduni, *or kigandamaji mkunduni wa ng'wa, civet is the sweat which adheres to the anus of the civet-cat; the sweat produces a sticky substance near the anus. This matter is called sabadi, musk.*

SARAINI (or SABUINI), seventy; vñd. sēbaa.

SABAKHI, s. (ya); ghorfa na sabakhi yakwe, coenacum et potus matutinus.

SABÁRI (pl. masabási) *contrivers, abettors of enmity; fitna, enmity.*

SABATASHARA, *sevenleen.*

SÁBEKHI (or SÁBIKHI), *v. a.* — *ku amkía, to greet or salute in the morning; cfr. ^{...}salavatit mane; ku-m-sabikhi Munga, ya pekée.*

SÁRINDI, v. a. (better *sabidi*), to take civet from the ngáwa; ku-m-sábidí sabadí = ku-m-kamúsa sábedí to squeeze out the civet (of the civet-cat); nime sábidí leo ngáwa, nimepata sábadí vengi. The natives draw off the civet from the anus by means of a little spoon.

SABIRI, s. (ya) — ginsi, kind, species, sort, quality.

SABUL, s., way; Arab. *ṣabul*, via aperta.

SÁBIRI, *s. and v. a.* (Arab. *صَابِرٌ*), *patience, to be patient.*

SĀRTI (or rectius **THĀRTI**), *adj. and adv.* (also **سارتي**), *close, fast, firm, the unchangeable, the truth of anything*; **shika thārti** *shika* take the rope firmly, seize it strongly; **shārti** *shārti* **thārti**.

SANTISHA (rectius THANTISHA), v. l. to *omnes* to hold fast, to confirm; *ku-santishu* *na-mu* he fania nemo in kuall, to *omnes* a word to be firm, to confirm the *kuall* or agreement; *ku-m-thabitisha* rukhoyakur, *ukhu* tyakwe *ina* kwisha tumu, *ku-mu* *ukhu* *ku-mu* (B); *ok-thabuta* and *thabuta*.

SABUNI (Arab. سبوني), seventy; see also Sabuni, seventy.

SABUS, to bid higher by auction? and Alit (H.)
 qfr. ^{...}, averit ab alio domus? et qfr. ven-
 didit omnes fructus in arbor.

SABUNI, s. (ya), (1) soap; Arab. صابون, (2) a kind of cloth; kama ngema za sabuni = hariri.

SABURI, s. (ya) (= sibiru or sabiri), patience, waiting (or sabiri) (cfr. sabiri); cfr. صبر, ligavit,

oocgit, patiens, constans fuit; صبر, patientia; constantia in malis perferendis.

SABURI (or sibiru), v. n., to be patient, to wait; saburi kidogo, wait a little.

SABURIA, v. obj., to wait for one.

SABURISHA, v. c., it causes one to wait (= ku-mkésheha).

SADA, s.; sáda la názi (R.)? Mungu aka-m-jalia sáda akatoka?

SADABI (or SABAHI), v. a. (Arab. صبح) (cfr. sábe-khi or sábhikhi), to salute in the morning; unakuja ku sadabi, I came to greet you in the morning.

SADAKA, s. (ya, pl. za) (Arab. صدقة), a sacrificial offering or feast, connected with religious ceremonies, especially with prayers to God to avert some public or private calamity (e.g., disease, famine, war), or for some public or private blessing (e.g., rain, &c.); sadaka signifies also an alms, charity, anything done for the love of God, and for one's own soul; Wasuabili wafaniao sadaka wafania jakula, watinda mbuzi au gnombo, waita watu wa miji etnasher (kumi na miwili), wa ita wana = juóni, wakatia fátíha, wakatia nháni, waka-mu-omba Mungu wema. The heathen tribes (like the Muhammedan Suahili) have their sadaka; they slaughter animals, and pray to the Mulungu and to the Roma (departed spirits) of their tribe, in case of public or private calamity, especially at their funerals and the ceremonies which follow them.

The sadaka (offering) is always connected with prayer, eating and drinking, reading of the Koran (with the Muhammedans) or of other books, saying of the "Bismilla ar-rachmān erra-chím," &c., to which the people respond by the word "ámín" (amen). We may recognise in the sadaka an approximation to the Christian Sacrament, but as it stands on a false basis, it can never lead the heathen nor the Muhammedans to a true communion with God, but rather takes them further astray, and throws them into the power of the spirits of darkness and of superstition, and terminates in the flesh, in which, and for which, it has been established. It uses the visible elements for the service of darkness. However, it is a strong argument to show how conscious the heathen are of the Divine wrath, and of the necessity of averting it by any means. Unhappily, these means and ceremonies have been invented by themselves, and not by Divine authority; cfr., the heathen and Christian sacra-

ment, 1 Cor. x. 20, 21, and v. 16, 17, and 1 Cor. xi. 22.

The Suahili mix together tangakini, makindí mtama, píjo kúnde, njágu, and boil all these ingredients in a pot. When boiled, the mixture is given to the people after the wanajudai (the learned) have said the fatiha. They also make an uji (vid.) ku omba mvúda kwa vitufu via nazi, i.e., they prepare a thin rice soup, and put it into a cocoa-nut shell with many holes in it, so that the soup can run through. This is an emblem of rain, for which they pray on the occasion of such a sadaka. Ku fánia, or ku tóa, ku jongeleza sadaka, to sacrifice. There are four kinds of sadaka, viz. (1) alms; sadaka ya me skini; (2) ku piga sadaka, entertainment in general; (3) sadaka ya sakka, to give the fortieth to the poor; (4) sadaka ya fidiri, ya mtama, ya nima, for the poor.

SADIFU, v. n.; vid. súbú; cfr. مدى, recessait

invent, occurrit (cfr. also امدت مدى, luxit, aperuit, sustulit velum); asíakha ile ina-m-sadifu, hakuweza ku ondoka (R.), dana inasadifu, the medicine had effect.

SADIKI (or SEDEKI), v. a., to believe, to take for truth (from reasons); nenolakwe ni sadiki, kadiri a-ku-ambialo ni tama; ni sadiki a-ku-ambialo ni kuelli, truthful; صدق, verax, sincerus fuit.

SADIKIA, v. obj.

SADIKISHA, v. a., justify, cause to be believed.

SADIKINHO (la), justification (P).

SADIKIWA, v. p.

SADIKI, s. (Arab. صادق), truth, truthful.

SADU (vid. satn), s., a monstrous snake, twenty-four inches (long), and one and a half in circumference.

SÁFARI, s. (ya, pl. za) (Arab. سفر), a journey, a voyage.

SÁFY, adj., serene (St.).

SÁFI (or SUÁFI), adj. (Arab. صافى), clean, pure.

SÁFIDI, v. a. (Pers. سفید, blanc), to clean; ku sáfidi vizári or vema (= ku tengéza vema).

SÁFIHI, s. (Arab. سفاهة), rudeness (St.).

SÁFIHI, v. a., to clean; صفى, condonavit, latum e locit.

SÁFIKA, v. n., to be purified.

SÁFISHA, v. c., to make pure or clean.

SÁFIWA (SUÁFIWA), v. n., to be clean from dirt = si taka tana, si makhiúti, kimekha unaj, joupe, hakina taka. صافى, clarus, purus fuit depuravit, clarum reddidit.

SÁFIRI, *v. n.*, to travel or set out on a journey, to start, to sail; alikuwa safarini or katika nti zingine miaki mingi, he was many years (traveling) abroad or in other countries.

SÁFIRISHA, *v. c.*, to cause to travel or to depart, to see one off; ku-m-safirisha mtu jombóni.

SÁFIRIWA, *n. p.*

SÁFUFU, *s.* (ya, pl. za) (Arab. صف), row, rank, file; safu mbili au tatu za watu, two or three ranks of men; safu za kaida, regular rows; ku weka kus safu, to put in rows.

SÁFRANI, *s.* (ya), saffron; *cfr.* zafarání.

SÁFURA, *s.*, disopy; mfarathi ya safura, a disease in which the whole body is swollen; muigni safura ndip aliefura mulli ote (*cfr.* matumbui tumbui), biliousness (St.), *cfr.* mahana.

SÁGA, *v. a.*, to grind; e g, ku sága unga, to grind flour.

SÁGÁA, *v. c.*, to cause to grind.

SÁGIA, *v. obj.*; jiwe la ku sagia unga, a mill-stone, a hand-mill. The natives grind their corn between two stones; kiteng'ele cha ku sagia mtelle, the mat which is placed beneath the lower stone upon which the flour falls. With the upper stone (called muana, the lower mama) they grind the corn until it is reduced to flour. The Suahili use also round stones, of which they turn the upper one with a piece of wood which is fixed into a hole made in the stone.

SÁGÍKA, *r. n.*, to be capable of being ground; jiwe halisagiki kua ubáya.

SÁGIWA, *p.*, jiwe halisagiwi? is the mill not used any more?

SÁGÁA, to be ground

SÁGÁA, *v.* (or **SÁGÁA**), to lighten, to give light; sagáza, to enlighten; sagáwa, *v. p.*; nuru ime-m-sagáa, he got light; muanga wasagáa kizani; kua na muanga; ku-m-tia nuru = sagáza, to illuminate.

SÁGÁI, *s.*, a spear, a javelin (St.).

SÁGAMA, *v. n.*, to stick by being caught in anything (as an arrow in a tree), niama inaságama menononi, or niama ya-ni-sagama menononi, the meat sticks in my teeth; *vid.* sakama

SÁGOO, *s.*; kuna muamba sago moja = mtembo wa muamba (R.), *vid.* mtembo (?)

SÁHALA (or **SUHALA**), *s. and adj.* (Arab. سهل), lightness, easiness, littleness, light, easy; jambo hili ni sáhala dógo, si kitu kialto, limekwisha marra moja, ni kipesi, this matter is light, not heavy or difficult, it is quickly done, it is a trifle; wafania kua sáhala, they made light of a thing, but found it more difficult than was expected.

SÁHALA, *v. obj.*; u-ni-sahalia, u-ni-fania upesi.

SÁHALIKA, *v. n.* (*cfr.* masáhala) = to have relaxation of the bowels.

SÁHANI, *s.* (ya, pl. za) (Arab. صحن), a dish, a plate; masáhani, large plates; **SÁHANI**, a small plate. The natives speak (1) of sáhani ya Miris or Moris, plates brought from the Maputius; (2) of sáhani ya msumba, msumba ni matunda ya poani, yatoma kua mibayakwa; (3) of sáhani ya sarañi (of red and various other colours).

SÁHARI, *s.*, (1) a country in Arabia; (2) a kind of cloth brought from that quarter, checked stuff for turbans.

SÁHAU, *v. a.*, to forget; Arab. نسي, oblitus fuit.

SÁHAULIWA, *v. p.*, to be forgotten (*vid.* sáhuu, *v. a.*, to forget; sáhaulika; vema via havisahauliki; sáhawisa, *v. c.*, to make forget.

SÁHIE, *s.*, sir; *cfr.* صاحب 'socius, herus, dominus, praefectus.

SÁHIBU, *s.*, a friend.

SÁHIBU, *v. n.*, to be finished; niamba inakwisha sáhibu, the house is ready, it is finished; ku-ji-sáhibu, to make oneself ready for the journey; ku weka sáhibu, to be put ready; *Der.* masáhibu.

SÁHINI, *adj.*, correct, right; *v. n.*, to be right, true, correct.

SÁHISHA, *v. a.* = sakhikhi, to correct; *cfr.* صحح.

SÁI, *v. a.* (Arab. سعى or سأل, cuocurrit), certavit, contendit, operam dedit, quæstum fecit, to challenge or call one out to play; ku-m-sai dada, kitu kiselecho, ungi wa vitu vilipo, to gain the residue or the whole amount of what is left in gambling; nimepáa mbili or nime-m-páa mtu mara mbili, laken nadaka ku-m-sai vitu viote vilipo, I have gained twice, or I have gained from him twice, but I wish to gain from him all that is left.

SÁIBAK (or **SEIBAK**, rectius **ZÁIBAK**), *s.* (Pers. سيبك), quicksilver, mercury; ku tilia saibak katika wio, or vio.

SÁIDI (or **SEIDI**, rectius **SÁIDI**, or **SÁIKEDI**), *adv.* (Arab. أَكْثَر), more, better, increased; saidi ya, more than; mtu huyu ni mema, saidi ya yule, this man is better than that; *cfr.* amotus fuit excessit numerum.

SÁIDIÁ (or **SEIDIÁ**, rectius **SÁIDIÁ**), *v. a.*, to aid, help one; *cfr.* ساعد, *v. n.*; *facinus* sáik fuit dies, felicitate usus est, *juva*, opem tulit; سعاد: felicitas; سعاد, fortunatus, beatus.

SÁIDIANA, to help each other; *seidana* or *seydina*, our Lord; *saidia*, or *seydina*, Lordly, belonging to the Said (*vid.* sa.).

SÁIDEKA, *v. p.*

SÁIDEA (or **SEIDEA**), *adj.*, that which refers or belongs to the Lord, to the Said.

SAYIDHA (or SAIDHA) (Arab. سيد), our Lord, *our Majesty*; **سَيِّد** dominus, princeps.

SAYI (or SAYIL), v. a. (Arab. سأل), to ask, question, examine one = ku isa neno; *cf.* **سَأَلَ**, interrogavit, **سَأَلُو** : questio.

SAHIA, v. obj., to ask on behalf of.

SÁIRI, v. a. = ku tsama, to examine; (1) ku pita posai posai, ku sairi mrima, to row (a boat); ku sairi na mpia, to row the boat along the shore (*vid.* **utwa**); (2) to beat or pound on the side in the mortar; (3) = ku-m-fata ku-m-sairi mtu.

SÁIRIKA, v. p.; e.g., haasiriki, unexamined, impassable.

SAKA, s. (*vid.* **saka**) (Arab. سكة), that part of a man's goods which, according to the Koran must be given to God (fungu la Mungu), for the benefits received from him; and as God does not want it for Himself, He has commanded that it should be given to the poor, it is their alms; ku tóa saka (*cf.* fidiri or fediri) = ku tóa kumi kua mmoja. When a man has got ten measures of corn, he gives one measure to the poor; when he has obtained ten dollars by his labour, he gives one-quarter dollar to the poor; from forty bullocks he gives one to the Zaka, and so on with regard to all his revenues.

SAKA (or SHAKA), v. a., to hunt, to disturb and drive out animals in hunting.

SÁKAFU, s. (ya, pl. za), the floor on the roof (dai) of native stone-buildings. The roof is of stone mixed with lime and sand, and beaten for three days with wooden rammers; *cf.* **سَقَف**, tecto instruxit domum, **سَقَف**, tectum domus.

SÁKIFU, v. a., to make a chunamed floor or roof; **sakifia** or **sakafia**, v. obj.

SÁKÁMA, v. n.; ku sakáma makóno (*vid.* **kuáma**), to stick fast, to become jammed.

SAKANI, s. v. rudder; Arab. سَكَنَ, anchora.

SAKARA, s., satiety, surfeit, over-saturation; *cf.* **سَكْرٌ**, ebrietas (*vid.* **ségama**, v.).

SAKARIKA, v. n., to be full, to be tired; mtu huyu una-sakarika kua kiu na júa kali, rokho-yakwa ina legéa, to be worn out by thirst, heat, &c.; *cf.* **سَكِرَ**, laetit, afflixit ardore sol; **سَكِرَ**, inebriavit.

SAKARIKHA, v. c. (= ku-m-lévia) (= takalisha), to agitate to become worn out; nda ime-na-sakarika (or ime-na-sakirika), ime-m-kaza or kamata sana hatta ku-m-tegeza; tembo lina-m-sakarika; *cf.* **سَكِرَ**, inebriavit.

SAKHIKHI (or SAHINI), adj. (Arab. صَحِيح), sure, true, certain, authentic, positive, complete, pure; mtu sakhikhi = wa kuelli, a man to be relied upon; kifu kisakhikhi = kamili, hakikupunguka complete, integral matter.

SAKHIKHIA = ku fania sakhikhi, or suafi, to rectify.

SAKHIKHISHA, v. c., to cause to be correct or true, to rectify; e.g., jáo = ku tóa makosa juóni, ku daka suafi or msuaha, to correct a book, to revise.

SAKHIKHIWA, v. p.

SAKHIKHI (or SAHINI), v. n., to be correct or right (adj. correct, right).

SAKHIKHISHA (or SAHISHA), v. c., to correct.

SAKKI, v. n. (Arab. سَكَّى), to draw firmly, to be close, firm, not to yield; e.g., kisibiko kisakhi = kikáze kisillegéa legéa, let the stopper fit well or firmly, let it not be slack, let it be firmly shut; *cf.* **سَقَّى**, arctatus fuit, arctavit, arcte habuit.

SAKO, pron. poss. sec. pers. plural, thine; rectius **sako**.

SAKUM, s.; mali ya sakum (R.) ?

SÁLA, s., an animal with horns standing erect, upwards.

SALA, s.; *cf.* **salla**, prayer.

SÁLABA (or M'SÁLABA), s., cross; *cf.* **سَلَب**, crucifixit; **سَلَبٌ**, crux.

SALIBU, v. a, crucify; salibiwa.

SÁLATU, s. (Kinika) (Kinuah. siafu), a species of large ant, which is very troublesome in the houses. They usually make their appearance before the approach of the rainy season.

SALAHISHA, SALHISHA, SULUHISHA, to make to be at peace, to reconcile, to mediate.

SÁLALA = KIZUMO, in Kin.; ku pigen salala (R.) ?

SÁLÁMA, s. (ya), peace, well-being, adj, safe; ku mu-ombéa or dakia saláma kua Mungu, to pray to God for one's peace or well-being; ni katika saláma na amani, to be sure or safe; **سَلَامٌ**, integer fuit; **سَلَامٌ**, salus, pax, sanitas.

SÁLAMU, s. (ya, pl. za) (Arab. سَلَام) (= maam kúni), compliments, greeting; ku-m-pa salámu, to greet one; ku-m-lettéa or pelekéa salámu (ya kitu or miómo), to greet one by another who carries the message of greeting; ewe Gabiri upéleke salamuzetu kua wali, i.e., utukúe sala muzetu kua wali or tu-saliméa wali or kua wali, then Gabiri convey our greetings to the goosner, greet the Wali on our part; ku piga mligaga ya salámu, to fire a salute; salámu sana, many

compliments; ama bāda ya salāmu, *but after the compliments*; ni salimie ndugayāko salāmu sāna, *salute thy brother from me with many compliments.*

SALIMIA, v. obj., *to greet one* — ku-m-pa salāmu.

SALIMIANA (or SALIMIANANA), v. rec.

SALAMISHA, v. c., *to give up to*; reali hi enda nayo uka-m-salimisha fulani mikononi muakwe (cfr. takabadisha); watu wanakuja wana-m-salimisha Wali, *the people came and delivered him to the Wali*; ku salimisha kua hila, *to betray one, lit., to deliver by cunning.*

SALAMIWA, v. p.

SALAMIZA, *to take leave* ? (R.).

SALATA, v. n., *to go round about, to be long in words* (R.) ?

SALATA (or MSALATA = mteta, mdabdadina), s., *quarrelsome, malice, envy*; mtu huyu ni salata, ni msalata, yuwasaliti, *abettor, instigator, ring-leader*; cfr. سَلَا, durus et vehemens fuit, mordaci lingua praeditus.

SALATI, s., *prayer*; bado ya salati chombo kikasāfi; cfr. صَلَاة, Dei invocatio.

SALIA, v. n. (vid. saa, v. n.), *to remain, to be left.*

SALIHI, adj. (vid. sālikhi), *just*; watu wema sāfih, *the just, righteous*; nia sālihi — nia ngema; rokhoyako ni salih sana, *ku ona fetha katha wa katha usitoe.*

SALIKHI (or SALIHI), adj. (— ngema) (Arab. صالح), *good*; nia sālikhi or ngema, *a good conscience*; صَاحٍ, recte se habuit, probus fuit, aptavit; صَالِحٍ, integer, bonus.

SALIMU, v. a.; (1) *to deliver or hand over, to pay*; nime-m-sālimu wali fethayakwe, *I have delivered to the governor his money, i.e., I have paid him his money*; ku salimu rokho — ku toka, *to give up one's spirit*; (2) *to greet one, to salute one, lit., to deliver greeting*; wali ana-ku-sālimu or ana-ku-letēa salāmu, *the governor greets you*; سَلَّمَ, persolvit, tradidit, salutavit, dedit antici pandam pecuniam, obedit.

SALIMIA, v. — ku-m-pa salāmu, *to give one greeting, to send compliments to, to greet one in the name of another*; ni-salimia wali or kua wali, *greet on my part the governor, i.e., utukue or upeleke salamu yangu kua wali*; ni-salimia or n'salimia babayāko, nimalimia or nisalimie bibi mkewako salāmu sana, *salute for me the lady (mistress) your wife with many greetings (compliments)*; cfr. salama.

KU SALIMIANA, v. rec.

SALIMIKA, v. s. = ku okoka.

SALIMINI, adv., *in peace.*

SALIMIWA, v. n., *to be paid off, to be greeted by one.*

SALIMIKA, *to die*; isalimika rokhoyangu, *my spirit may be delivered, may I die* ? ni salimisha rokhoyangu, *au ni pone, mambo ni mawili.*

SALITI, v. a. = ku tangāia watu ? (R.), *to miss, to bring together*; Mungu ana-ni-sālihi na jiva, *God directs it so that I thrust, or knocked against a stone.*

SALLA, *prayer, after the form prescribed to the Muhammedans.*

SALLI, v. n., *to pray, to say prayers*; cfr. سَلَّى, precatus fuit; سَلَاة, Dei invocatio, proces.

SALLIA, v. obj., *to pray for one* — ombaa, Rom. viii. 28.

SALLISHA, v. c., *to cause one to pray, to teach one to pray*; ku-m-sunza ku salli.

SALBĀLLAO, s., *something like kisanopa, but less strong* (R.).

SAMA, v. n., *to sink*; kitu hiki kitasāma majini, *this will sink in the water*; ku sama (*to disappear entirely*) is opposed to "ku suka," *to get up from depth, to appear out of the water, etc.* Dr. St. takes sama, "to choke, to be choked."

SAMIA, v. obj., *to dive for something, e.g., to fetch a knife which fell into the water.*

SAMISHA, v. c., *to cause to sink, to immerse* — ku tossa kitu majini, gharikisha.

SAMADI, s. (ya), *dung, manure*; ku tia samadi — ku tia mafi ya gnombe, &c., *to dung or manure. The people of Pemba lead their cattle to different parts of their plantations for the purpose of manuring them*; cfr. سَمَد, ve inutili occupatus lusit; سَمَاد, fimus cineresque commisti.

SAMAKI, s. (ya, pl. za), *fish*; ku via samaki, *to fish*; the Swahili fishermen know the names of a great many fish (cfr. سَمَك, piscis). (1) kumba; (2) mafue; (3) simu; (4) pua; (5) gisi; (6) jena; (7) kipepo; (8) kitatanga; (9) mungu; (10) mkisi; (11) tafi; (12) kikoto; (13) pambaa; (14) tōgō or shūbari; (15) tūgū; (16) mafi; (17) pandu; (18) kambisi; (19) fide; (20) kunga; (21) mūwe; (22) tangu; (23) tanga; (24) mkamba; (25) kibori mafi; (26) mabwala; (27) stefu; (28) tasanda; (29) kila; (30) kawa; (31) papa usingisi; (32) towe; (33) ngūa; (34) mūmbi; (35) mkōngō; (36) pa; (37) mkisi-kōmbe; (38) mufubu; (39) mūwe; (40) ngōgo; (41) jale; (42) tūfū; (43) tūa; (44) mūmūgo; (45) mūatiko; (46) gnanba; (47) mūmū; (48) matokai; (49) madi; (50) mjabu; (51) fa; (52) tū; (53) pūangai; (54) tanga; (55) kili; mawe; (56) munga; (57) kipungu; (58) mūmū;

(50) tape tape; (50) tukuana; 61) mkungu
(51) kikanda; (52) tangu.

SAMANI, s. (ya, pl. za), tools, furniture, instruments; samani za nyumba, household furniture; samani za saramalla, carpenter's tools; samani za chombo, of a vessel.

SAMANI (rectius **SAMANI**), s. (ya, pl. za) (Arab. **ساعة**), time, era; samani, or samani ya kale, or za kale, old time or times; ya sasa, the present time; samani ni hivi siliyo pita kale, but samani ni hivi sasa; kua wakati wa zamanizao.

SAMAWATI, s. (Arab. **سماوات**), the heavens.

SAMAWI, adj. (Arab. **سماوي**), blue, sky colour.

SAMBA, s. (pl. za) sing. usamba, the fruits of the masamba tree; kondesakwe kana sebibu; watu wake wadunga, wavi shingui, it has a sweet smell, wherefore the women hang it round their necks; mixture of sweet smell.

SAMBABA, adv. ku enda sambamba, to go side by side, close together, but alongside; viombo hivi vinakaja sambamba, these ships come alongside. But viombo vinakaja sanjar, means "the ships come one after the other at a little distance."

SAMBO, s.; sambo maji, ku tapia, and ku tegea sambo maji?

SAMBUSA, s., a kind of small leaves eaten at the time of the Ramadan; sambusa ni maandazi ya mikato midogo.

SAMUSA, s. (ya), pardon, forgiveness; ni-pa-ni samusa, give me pardon, forgive me.

SAMUSU, v. a., to pardon, to forgive, to pass over; ku-m-samusa mawazakwe alio-ya-tenda, to forgive one the evil that he has done; **سامح**, liberalis fuit, condonavit; **سامحة**, liberalitas, munificentia.

SAMUSU, v. obj., to forgive to him.

SAMUSUANA, v. rec., to forgive one another.

SAMUSUWA, v. n., to be pardoned or forgiven.

SAMUSUWA, s.; (1) the red fruit of the meameame tree, this fruit is eaten; (2) a kind of red beads; ushanga wa samusawa, coral beads.

SAMUSU, ku samiri bánduki, to load a gun; cfr. **shamiri**.

SAMUSU, v. c., to cause to sink, to sink a thing = ku tosa kiti majini, to immerse (gharikisha).

SAMU (or **SAMU**), s., clarified or melted butter (ya); ghee, corrupted from the word **سمي** pingua fuit natura butyrum.

SAMUWA, s., a kind of gum procured from the matoro ya mkanju, or from the stomu wa mkanju, the gummy substance of the mkanju (cashew) tree.

SAMU (rectius **SAMU**), s. (ya), watch, sentry, turn, turn; ku keti or linda samu, to be on the guard

or duty; ku wekana samu, wanguine wakala wanguine na mato; leo ni samuyangu kungofa samu, to be upon guard or duty; **سما**, quarta pars diei; kua samu, by turns.

SANA (or **SANA**), s. (ya, pl. za) (f contraction of **ساعة**), store (= akiba); sana za wita, ammunition; sana za nyumba, building materials; sana za chombo, materials for boat-building.

SANA, adv., well, very much; mtu mkuba sana, a very great man; sema sana, speak loud; amefaniza kasi sana, he did the work well; amevuta sana, he pulled hard; cfr. **Ethiopiae sana, bene**; sanaya, bonus pulcher fuit; Arab. **سنا** = taib, well, pretty; Yafsa sana or ina mafisa sana, it is very valuable.

SANAA (or **SANAA**) (**سنة**) (Arab. **سنة**), art; kazi ya sanaa, the work of art. The term sanaa (art) is not much understood by the common people, and those who are not acquainted with Arabic.

SANAMAKI, s. (= daua ya ku hara), a laxative, a purge; senna.

SANAMU, s. (cfr. **سنة**), idols; idolum, image, statue; ibada ya sanamu; idolatry.

SANDA (or **SHANDA**), s. (ya, pl. za) (vid. kipindo) (= bafuta ya ku sikia mtu aliekuffa), burial clothing, a shroud (St. calls it saanda); (2) = varanda, ubao wa shanda, on the tezi, or rogoma? (R.).

SANDALI, s. = manukato, mafuta ya el sandali, sandal-wood oil.

SANDARUSI, s. (ya, pl. za), gum-copal; vid. msanda rusi, the copal-tree.

SANDIKA, v. a., to throw into one's teeth (= singisa); ku-m-sandika mtu neno asilo tenda, or asilo sema, ana-m-sandika nono lina-m-toma (which burns him); fulani anasandikua neno kuba (ku-m-sukumisia); ku sengenia, means to back bite.

SANDIKI (1), s. (pl. ma), hypocrite = msuzi wa dini, aniefuata dini kua kuelli; cfr. **سندقي**, is qui dualismo, in religione deditus est, vel qui lucem et tenebras summa esse numina contendit, etc.

SANDIKI (2), vid. msandiki (rectius mzandiki), ku sandiki motto.

SANDUKU, s., a box, a chest, the Arabic term for kasha; **سندوقو**, arca, cista.

SANGA, v. n., to be without advice, helpless, to be in a dilemma (= ku simama na ku aza); ku tunda = ku keti na kitos tini, to sit and hang down one's head; ku gumba = ku aza shauri, to sit down, and reflect upon one's line of proceeding, especially by observation of the conduct of the people around (ku chewa).

SANGO, s. (la, pl. ma-); vid. ku sangi.

SANGU (ZANGU), *pron. poss. (pl. niumba zangu), my houses.*

SANIDI, *v. a. (R.)? ni ku li sanidi (a word or expression); hatta lika wa, anything which is rare and wonderful.*

SANIHI (or SÁNIH or KU SANNI) (*cf. sanáa*), *v. a., to contrive, to elaborate by art, to invent; maneno ya ku sanii = ya ku bunni kitu, fiction, contrivance (ku sánii or tunga or sua maneno nafsi-yakwe);* منج .

SÁNJAR, *s.; jaházi sanjar, a convoy; viombo vina-kucha sanjar, the vessels came one after the other at a little distance; cf. sambamba.*

SANSÚRI, *s., narwhale or narwal (monedori monederos).*

SAO, *pron. poss., third pers. pl. (rectius zao), e.g., niumba zao, their houses.*

SAPPA SAPPA, *v. a. (vid. sungusúa and kungúa), to strip one completely; (2) to tout for customers.*

SARAPA, *s., imperial (beard of the chin) (Erb.).*

SÁRAFA, *s. (Arab. صرف, mutatio, exchange (of money)).*

SÁRAFU, *v. a., to exchange (money) (vid. sérifu), small coin; Arab. صرف, vertit, permutavit nummos.*

SARAMALLA (or SARMALLA or SERMALLA) (*wa, pl. za*) = fundi atongai miti, a carpenter.

SARÁRA, *s., surname (Erb.); niama ya sarára; sarára ya-ni-uma; sarára hazina mfupa = mbafu wa-ni-uma? ?*

SARARA VIDONDA, *vid. chendeni.*

SÁRE, *s. (ya), the birth-name; jina la sare = la uviási or la ku waliwa, the name given at birth, which is changed when the person is circumcised, and again when he marries (vid. jina).*

SARI (= dárasa ya dari), *threads of silver used for one's cloth.*

SARIFA, SÁRIFU, SARUFU, *food, fare, victuals.*

SÁRIFU, *v. a., to use words well and grammatically; صرف, vertit, convertit, grammaticis inflexit.*

SÁRUF, *s., grammar; explicavit.*

SARUFU, *s., a small gold plate with a devout inscription, worn on the forehead as an ornament (St.).*

SARUJI, *s., rubbish of lime when a wall is demolished or fallen down.*

SASA, *adv., now, at present; sasa hivi májibu yata kuja, presently the answer will come; sasa hivi, even now, directly, presently, at once, immediately.*

SÁSA, *v. a. (vid. sa and salia), to leave a residence, to make to remain.*

SASIA, *v. obj., to leave to him or for him.*

SÁTÁ (or SATTA), *s. (la, pl. ma—), átiá la mafuta ya názi, the lees of cocoa-oil (kuna sira la tembo), which is eaten by the people. It is agreeable.*

SATANANDHI, *s. (Arab. سندر, chess) (St.).*

SÁTU, *s. (wa) (= nika wa mitani amba sabuni na mtu), a large serpent which devours men and animals. It is said to exceed four paces (measures) in length.*

SAUA SAUA (or SAWA SAWA or SAUE SAUE), *adj. and adv., equal, like, right, just; cf. سوا, aequalis et par fuit.*

SAUÁNIRA (or SAWÁNIRA or SÁWÁNISHA or SAWA-SIBHA), *v. c., to cause to be equal, to equalise, to compare, e.g., ku kita or jee = ku lingánia.*

SAUIDIKA = HARIRIKA? *e.g., usowakwe une haribika kua jua.*

SAHAUWA, *v. p., to be forgotten (vid. sahan).*

SÁUMU, *s. (ya) (Arab. صوم), fast, fasting; masá; wa saumu, the month of fast = Ramadan; ku funga saumu, to fast; ku shikua ni saumu (sc. ni kiu).*

SAUTI (or SAUTTI) (*ya, pl. za*) *Arab. صوته, a voice, noise, sound (= kifimi cha maséno or lesáni), kua sauti kú or kúba, with a loud voice.*

SAWA SAWA, *like, alike, even, level, smooth, all the same.*

SAWA, *adj., equal, right, just.*

SAWABU, *s. (Arab. ثواب), reward; atapata sa-wabu kuna Mungu, he will get the reward from God (for the good work which he has done).*

SAWÁDI, *s. (ya, pl. za), a present of remembrance or of honour given to friends on safe arrival from a journey or voyage; mtu akiázi akirudi yuwa-wá-pa watu sawádi, tunu or kitu cha ku kumbúka, usually things found in the distant land are given, e.g., an Arab will distribute dates to a Suahili, a Suahili will give to the former cocoa-nuts, &c., a traveller to Usambara will present tobacco. The natives, especially those who go to sea, make also presents to their friends before they start, in order to obtain their kind wishes and prayers. (Sawádi hak' wasalíma, the present of peace, in order to be happy and safe on the road.) Many people claim the sawádi as a right due to them in consequence of, or in reward for, the prayers which they pretend to have offered for the traveller during his absence; cf. سعاد, (felicitas), or the Pers. سعاد or ساد, viaticum.*

SAWÁSISHA, *v. c., to make equal or alike.*

GAYA (old), *for haya, these, e.g. haya haya, these words, instead of maneno haya.*

SAYIDIA, *v. obj., to help one.*

SÁYILI, *vid. síili, to ask, question.*

SÁZA, *v. c., to make to remain.*

SASIA, *v. obj., to leave for.*

SÉBÁBU, *s. (ya, pl. za) (Arab. سبب, pl. سببات)*

cause, reason (= kuja); kua séhabu hi, because of this account; ku-mu-ambia sehabu, to tell one the cause; sehabu gani? why? on what ground or reason? سبب, causa fuit سبب, finis inde res qua aliquis cum altero conjungitur causa.

SERIBU (or SARIBU) (rectius XERIBU), s., cubeb rubins; سريبو, uvae passae, fici passae.

SERILI (or SIRILI or SERANI), also used as dana ya mahipa (vid.). The aloes is mixed with hot water and drunk. It is also applied externally; سريلى, succus plantae amarae.

SEBU SEBU, v. a., to refuse; sebu sebu kijoyo kimmo, to refuse that which the little heart would like to have or to possess.

SÉBULA (or SÉBULE), s. (St.), parlour, reception-room.

SEDÉKA SEDÉKA, v. n.; kitu hiki kina sedéka mno, to be of long duration, e.g., a sickness; niassi sinasedeka (?) (R.); cfr. سداك, assidue incubuit, omnino deditus rei.

SEGA, v. a. (Kinika), to tie the cloth round the loins on a journey to prevent its being wet with dew or torn by thorns = ku panaa or ku jipanía ngúo, sikáwa magotini ku pata nefasi ya ku nenda haraka, to wrap the cloth round the loins in order to go quickly. The natives do this when travelling through the wilderness, partly for greater freedom of movement, partly in order to save the cloth from the thorns or from the dew on the grass. Mjomba yuwajipanía ngúo, laken Mnika yuwasaga. They are scarcely decent and disgust a European traveller by this shameless custom, but they care nothing. They do it, as they say, ku horumia ngúo, na mágú ku panúka, i.e., to pity their dress and to take strides.

SEGA, v. obj.

SEGEHDE, s., wire, of iron only? (R.).

SEHNI (or rectius XEHNI), vid. muigni.

SÉHU (SÉHAN), v. a. (ku séhan), to forget; uséshau, do not forget it; niméseshau nguoyanga, I have forgotten my cloth; wewe uméseshau, thou hast forgotten; tuméseshau, we have forgotten; waméseshau, they have forgotten; سها, oblitus fuit.

SEHAUWA, v. n., to be forgotten.

SEHAUWA, v. obj.; mtu huyu ame-ni-sehauwa nguyangu; سيل, ku-itakua, this man has forgotten my cloth, scil., to carry it.

SEHAUWA.

SEHILI, SEHILI (= shanga), south (R.).

SEHILI, (1) v. a., to divide, to make parts = ku fasia

fungu; cfr. سهيم, palluit, sortem faciendo victi, sortem jecit, certavit cum aliquo.

SEHIMIWA, to be divided.

SEHEMU, (2) s. (ya, pl. za), (1) part (sehemu mbili, two parts), share; for instance, when two or three persons eat, and one is absent, they keep his portion (sehemuyakwe) till he appears; (2) turn; kua sehemu, by turns; sehemuyao iki-kóma, wanapumafika, na wansiwa watoa sehemuyao ya ku fania kazi, especially on the watch at night (ku pana samu); mmoja akilala yuwa-m-pisha muenziwe; سهيم, portio (praedae).

SEHEWA, s., a salt fish brought from Arabia with the ngú and papa.

SEIARI, s. (sabaa seiari); cfr. سيارى, incessit, iter fecit سيارى, viatorum turma, planeta (Pleiades?).

SEIDIA (or SAIDIA or SAYIDIA), v. a., to assist or help one; ku-m-seidia kazi, to help one in business; cfr. ساعد, juvit, opem tulit.

SEIDIANA, v. rec., to help each other (to perform, a business).

SEIDI (or rectius ZÁIDI, or ZÁYIDI), adv., more.

SEIDIWA, v. p.

SEIDI (or SAIDI), s., lord, prince; cfr. سيد, dominus, princeps; cfr. سام, dominus fuit, praefuit.

SEKARI, s., doubtless = serkáli, government; سركار, vox Persica, aula principis.

SEKENÉKA, v. n., to be destroyed by the mārathi ya msakenéko (venereal disease); e.g., mbō umo sekenéka kua msakenéko.

SEKENÉSHA, v. c.; marathi ime-m-sekenesha, the disease has destroyed him.

SEKENÉKO, s., syphilis; kijárahá cha mbō, a small wound on the penis (syphilis).

SEKIN, s. (سكين), knife, cutter, edge (R.).

SÉLAHA (or SÉLAHA), s. (ya, pl. za) (Arab. سلاح), arms, weapon; ku-m-pa selaha, to arm one; ku toaa selaha, to arm oneself, lit., to take arms.

SELÉA, (1) s. (= usaja), a chain of red beads?

SELÉA, (2) v. n., jina hili lina-ku-seléa (selehéa) siku zote (masáa), to remain fixed, attached to (= ku ká kabisa papo), this name will stick to you for ever.

SELEKHEA, v. a.; jina hili lina-m-selekheá = lina-m-kafia or lina-m-gua, this name stuck to him, was given to him ever after; cfr. سلك, recte se habuit, convenit.

SELEKHI (or SELIHI), v. n., to be conducive, to be of use, to serve, to be good for, to be smooth; manéno haya yana-ni-selekhi or yana-ni-fa, these words are of use to me = ya-ni-pendelea hayana

maovu nami; watu hawa wa-ni-selikhi, *Phil.* iii. 1; haya ndio ya-m-selikhi.

SELEKHIANA, *v. rec.* — ku patana, to agree one with another, properly to go on smoothly together.

SELEMDI (R.)? rithia.

SELEMEA, *v. n.* (*vid.* tokoméa, *v. n.*) — ku kawa.

SELIKHIŠHA (or SALAHISHA, or SELEHISHA and SULUHISHA), *v. c.*, to cause to agree; ku patā-niſhā, to conciliate, pacify, to make to be at peace, to mediate between.

SELIKHIÁ, *v. obj.*

SELIKHIKA, *v. n.*, maneno yameselikhika — yanafāna or putāna, yanakúa pamōja, the words agreed.

SELIM, *v. a.*, to give over, to capitulate = sélumu.

SÉLIMU, *v. a.*; ku sélumu, to capitulate.

SELSEL, *s.* (*Arab.* سلسل), selsel ya nti, an earthquake; nti imetukúta (imetukutika). The natives believe that the earth is carried by a cow with two horns; when the cow turns round, the earth trembles, because one of her horns strikes the earth; سلسل , commovit tremeficit Deus totum.

SEMA, *s.* (*pl.* za); rectius zema = faida or véma, profit or good.

SÉMA, *v. a.*, to speak (= nena, *vid.*), ku sema sana, to speak loud, to speak out; ku sema moja kua moja, to speak particularly.

SEMÉA, *v. obj.*, to speak to him; ku seméa puáni, to talk through the nose; sembuse, much less (St.).

SEMESÁNA, *v. rec.*, to speak against each other, James iv. 11; ku semesána usso kua usso, 2 John, v. 14.

SEMÉSHA, *v. c.*, to cause to speak.

SEMBUSE (or SEUSE), much less, much rather.

SEMLIA (or SIMLIA); ku enda semlia na watu, to go on talking with the people, i.e., to walk on the road whilst one talks with men (*vid.* simlia); semlia seems to be more correct than simlia, the word being doubtless corrupted from ku sema, to speak, to say.

SEMSEM, *s.* (*vid.* simsim), ufuta semsem-oil, or mafuta ya uta; mafuta ya mbárika, castor-oil.

SENA (or KENA), *s.*, a kind of rice (St.); *cfr.* سِن , legumen; سِن , appellatum.

SENÉA, *v. n.*, to become blunt; kisu kimesenéa makáli (= ku úa makáli).

SENEŠEKA, *v. n.*, to become blunt; e.g., shoka.

SENEKA, *v. c.*, (1) to make blunt, to dull the edge; (2) ku seneka tenga neme ya mtelle — ku fania unga wa mtelle mdogo or muembamba kama mtanga, to grind fine by putting the flour

several times through the mill, to separate small and large grains of rice.

SENEKÁRI (or SENKÁRI), *s.*, (1) government; jehási ya senekári, a government vessel (which carries, however, goods belonging to anybody); common, in common, belonging to all; kitu kitumiacho watu wote; kitu hiki ni senekári — chíá watu wote; leo kutéke maji ya senekári (ie. which business all men must assist); katika kaid ya senekári watu pia wanatumia.

SENGE (R.)?

SENGEÁ (or SONGEÁ), *v. n.*, to come near, to approach; sengéa káribu, inda hattá, uje hapa, come near hither.

SENGENIA, *v. a.*, to calumniate or backbite anybody in his absence; ku amba, to backbite publicly (to talk into one's ears). Dr. St. explains this word: "to make secret signs of contempt about some one who is present." Erh. explains it: "to direct the attention to somebody in secret;" ku sengenia kando.

SENGERERE (R.)? ku kujuka?

SENGENTANA, *v. rec.*, to backbite one another.

SENGEZA, *v. c.*, to cause one to approach, to bring near.

SENA MEKKI (or SANNA MAKI), *s.*, seeds.

SENU (or ZENU), *pron. poss.*, second pers. plur.

SERA, *s.*, a rampart; *Arab.* سِرَا; *cfr.* hōma.

SERAJ (*Arab.* سِرَاج), the burning light in a lantern.

SERDÁDO, *s.*, a kind of wood-worm; wasúa ma-ksaha, &c.

SERENGE (or SERA HENGE), *s.*, one next a captain, the small captain (robo serenge).

SERFA, *s.* (ya) (= masrūf) = chakála cha ndia, provisions for the road; *vid.* masafa.

SÉRIFU, *v. a.* = ku toa mali, ku wa-pa watu mali, to spend property, to distribute money, to obtain one's end (*vid.* ku paa); *cfr.* سِرْفَا, exedit, in modum excessit in re, pec, prodigando.

SERIFIA, *v. obj.*; ameserifia watu mali, wa-nafate, or wa-to-pa ndia, to give people money in order that they may become followers, adherents, or in order that they may allow one to pass through their country, &c.

SERKÁLI (or SENKÁLI), *s.*, government (*vid.* senekári), the court; (*cfr.* دَارُ السُّلْطَانِ, mta wa serkáli, a person employed by government, an official).

SERMADDA, *s.* (*Para.* سِرْمَادَا), *cfr.* midnara jimbo la mifaka, la siku wote; *Arab.* سِرْمَادَا, sempiternum id quod infitio et sine care.

SERRI, *s.* = marra, *vid.*; *cfr.* سِرْرِي, medulla rei, interior pars conjuncta ad, optima rei, pars rei pars, tum origo et generis.

Sakasa, s. — *ukiso mène wa gnombe*; cfr.

سكاس, *pastum ablit*; *سكاس*, *agmen pecorum*.

Sakasa, s., a *saddle*; cfr. *سكاس*, *ephippium*; *vid. khorji* (for *donkey*).

Saka, s., a *kind of fiddle*; *Reb.?*

Sakau, s., *black wood* (St.).

Sakaka, v. n., *to reel and fall*; e.g., *in sleep or intoxication* — *ku enda kua māmama* — *ku enda kua ku yamba na yande ka angaka*. Mtu mlesi yuwaseseka, *kaka ku angaka*; cfr. *teteleka*.

Sakasha, v. c., *to make one heavy, reeling and falling*; e.g., *tembo lina-m-sesetsha*, *viungo vime-m-lega*.

Sakisa, v. a., *to singe*; e.g., *ku esatipa siafu*, *to burn the black ants*.

Saka, s., (1) *a kind of fish*; but *seze ni kitoma na uji?* (Sp.); (2) *kitos cha mbö*, *the foreskin, the gland*; (3) *seze*, *a sort of lute with three strings*.

Seta, v. a., *to crush*.

Seta seta, *to break into fragments*.

Seti, s., *an olive-tree, hence mafuta ya seti*, *olive oil, valued greatly by the Suahili for medical purposes*; *سيتي*, *oleum olivarum*; *سيتي*, v. a., *oleo condivit*; *سيتي*, *olea arbor*.

Setini (or *stini*) (Arab. *ستر*), *to conceal, to hide, to cover*.

Setini, num., *sixty*.

Sete (or *sete*), *much less, much more* (St.).

Seyedia, *lordly*; *seyedina* and *seidina*, *our Lord, your Majesty*; cfr. (*seidi* or *seyedi*); Arab. *سيدي*, *dominus, princeps*.

Seso, s., *an adze* (St.).

Shakaka, s. (= *muani wa mlisho, the month of feeding*), *the month preceding the Ramathan*; cfr. *شاككا*, *notum mensis arabici octavi*.

Shala, s. (pl. *mashala*) (cfr. *شال*, *aes Cyprium* *ex quo vasa conficiuntur, copper, brass, tin*; *ku ta shala jumani*, *to tin a cooking pot*; *sifuri tipu haffi*, *copper alone is of no use*; cfr. *bati, sim, sifuri*; *ya shaba kalamu*, *a pen of brass or steel*).

Shakana (or *shakana*), s. (ya, pl. *na*) (Arab. *شاكنا*), *similitudo, mark, target, aim*; *ku tofa shakana*, *to take aim*.

Shakha (or *shakha*), s.; *slum*; cfr. *شاكها*, *vitriolum, slum*.

Shakuka, s., a *snare*; Arab. *شاكوكا* *rete*; cfr. *shukuka*.

Shaka (or *shakada*), s. (la, pl. *mashakada*), *a string, a bunch*; e.g., *shaka la ushanga*, *a string of*

beads; *shakda la masia la ku ji-patika shikafu*, *a bunch of flowers, to put into one's ear-loop* (as *gay women do*), *a chaplet or nosegay*; (2) *something like a picture suspended on a wall*; *ili ni shadayakwe tu, amewcha shelle za mlango* (R.); (3) *shakda, or rather shata, the sediment of oil* (= *taka taka za mafuta*), *naul (cocoa-nut) boiled out in making oil*; cfr. *شاكدا*, *sermentia odoris fragrantis*; *شاكدا*, *nomen herbas odoratas et amatas, qua eorum preparatur*.

SHADALA (or *SHADDALA*), s. (pl. *ma*—); *shadala wa ku piga mzinga, a gunner*.

Shadi, s.; *ku tana shadi, or rather shati*; cfr. *tana shati, a cleanly person, one who combs him or herself nicely, properly*.

SHADIKI, v. a. ? *شادي*, *amplius, largos oris* *challinos habuit vir*.

Shaga (or *SHIAGA*), v. a., *to chase, hunt, course*; e.g., *niama*; *ku ngia mitu, to enter a forest and cry in hunting, to course animals*; *ku shaga ni askari*.

Shahi, s. (Pers. *شاه*), *a chess king* (St.).

Shaha, (1) s.; *vid. shéha, a chief*; *شاه*, *senex fuit*; *شاه*, *senex, senior auctoritate, principatu; pietate et arte conspicuus*.

Shaha, (2) s. (Pers. *شاه*), *the heart or pith of the cocoa-nut-tree, or of the mkindu and inkoma trees, which is eaten in time of famine*.

Shahada, s. (Arab. *شهادة*); *janda cha shahada, the fore-finger, index*; e.g., *cha gumba hatta cha janda*.

Shahanu, s., *fat*; cfr. *شاهنم*, *odendum dedit adipem*; *شاهنم*, *adeps*.

Shahawa, s. (*obscene*), *semen*; cfr. *شاهد*, *semen virile emisit e pene citra congressum in conspectu virginis vel allocutione*.

Shahidi, s. (wa, pl. *mashahidi*) (Arab. *شاهد*), *witness*; *شاهد*, *praesens fuit, testatus fuit*.

شاهد, *praesens, testis*; *intu ashuhudi nene or mtu alieona kua matoyakwe*.

Shahwa, v. a., *to rule, to govern*; e.g., *Tangai ashahiri* — *a-i-wéza nti ya Mvita, Tangai rules Mvita*; cfr. *شاهوا*, *evagnavit gladium, et super hominum capita vibravit*.

Shahwa, s.; *janda cha shahwa, or shahda, the fore-finger, index*; *vid. shahada*.

Shaku, s. (= *mkongue or mae*); *mamamba shaku*

la juza, a woman extremely old; **هَاب**, incanuit; **هَيْب**, canities, canus capillus

SHAIRI, s. (la, pl. mashairi) (= uimbo), a sententious song, a line of poetry; mashairi, verses, a poem; e.g., labi labi hudi liansini, muana mbéa mshuri mtána, this song describes a beautiful and cleanly woman, who combs her hair and washes her dress and body; cfr. **هَمَر**, scivit, novit, superavit poesi aliquem; **أَشْعَار**, poesis, (2) shairi, or shayiri, barley; Arab **هَبَر**, hordeum

SHAKA (or **SAKA**), v a (cfr. saka), to hunt, to disturb and drive animals in hunting; perhaps from the Arabic **سَقَى**, propulit, impulit jumentum?

SHAKA, s. (la) = teshwishi or kiherehele, or budi, (dubium), doubt; e.g., ku-m-tia shaka rohozi-muakwe, to put doubts into one's mind; nina shaka or ghasi nai or na m-tilia shaka, I have doubts or suspicion about him, I suspect him; **هَكَّ**, dubitavit, **هَكَّ**, dubium, dubitatio, (2)

shaka, pl. mashaka (= uthia), trouble; **هَقَّ**, difficilis, molestus fuit, **مَشَقَّة**, molestia, afflictio dimin. kishaka; ku ngiwa na shaka or teshwishi

SHAKARA, s.; watuma (watumua, R) wa gungu-sári wakali shakara sana (R)? cfr. **هَكَر**, gratias egit

SHAKAWA, s. (ya) (**هَكْوَا**), trouble, offence; ku m-fania shakawa = uthia or mashaka; cfr. **هَقَا**, miserum reddidit aliquem Deus, **هَقَاوَة**, conditio mala, miseria.

SHAKE, s; ku ngia na shake la (ya) ku lia, to sob (St.)?

SHAKINI, s. (vid. pagáo), a country in the Somali land

SHAKA (pl. ma—), a hole bored in the gunwale of a boat, to put a piece of rope through for a rowlock; tundu ya ku tilia kishoara cha gnóngo ku vutia makasaa (cfr. kamba la kikapu) (ku fungua shuara), percussit soutica aliave re.

SHALI, s, a shawl; **لِي**, levi et latiore sutura consuit; **لِيَا**, vestis quae sub lorica induitur.

SHALIKI, v a. (**هَلَقَ**, percussit soutica aliave re)?? to bind lightly or loosely, not tightly, to fix on or in loosely, e.g., the heads of arrows; m-fungo kua ku-m-shaliki = tie him loosely; mahóni ame-shaliki nguoyangu = vibaya, kua uleguwa = kupiga kidango, vid. furari; dondeka ni Kínianesa.

SHAM, s. n. p., Syria; Arab. **شَام**, Syria, plaga

septentrionalis; **شَامِي**, Syria, Syriacus; ketha ya Sham, German dollars; ketha ya sham, Syrian paper (thick paper); cfr. **شَامِي**, tabulata, sive lignea sive ossa; onoplate, in qua scriptum est.

SHAMARI, v a; ali-m-shamari kua nguoye, he had tied him fast by his cloth; cfr. **هَمَر**, contraxit.

SHAMBA, s (la, pl. mashamba), a plantation, any piece of cultivated ground on which the natives plant their various articles of food; e.g., mtama (millet), mahindi (cassia corn), mawole, mbazi, poyo, muhogo, &c.; (2) a piece of land in the country; shamba must be distinguished from kiunga (vid.), i.e., mahali pa miti yegni tundo tupu, but shamba ni mahali palipolimoa; the kiunga contains fruit-trees, but the shamba contains land cultivated with grain.

SHAMBI, s, a kind of antelope (the addax?); shambi yuna magunda, gunda ni pembe ya shamba, the animal shambi has horns which are used as war-horns or trumpets. It is said to be fond of cotton leaves and beans; shambi huyu pl. mashambi hayo or yale (magunda ya shambi yafania misgida misgida, R)?

SHAMBIRO, s (la, pl. ma—) = fajo or shere, or shero (la), a thoroughfare; niumba ya sham-biro, a house of thoroughfare, where everybody goes in and out, and does what he pleases; mtu huyu yuwajendea shambiro, hana kasi, yuwajunguka burra, to go about in idleness; amemu-ata mtama shambiro or shere, ajenendee nafaiyakwe, the slave may go where he likes.

SHAMBUA (or **JAMBUA**), v. a., to strip off the husk, to pick out (to select = taia); e.g., ku shambua (or takassa) pamba kondezakwe, to clean cotton from dirt and seed; ku shambua mbazi, to shell peas (= ku tangua); ku shambua mboga, to pick and trim vegetables.

SHAMBUA, v. obj., to rush upon one unawares, to attack one; tsali-wa-shambua, wakafazika, we attacked them, and they got into confusion, they were confused; ku shambua watu kua jéuri, to attack people suddenly.

JI-SHAMBUA, e.g., Rashidi aka-ji-shambua katika mji.

SHAMIA, s. (ya, pl. za), a kind of cloth which was probably at first obtained from Sham or Syria, Kaftan? It is different from mshuwa and bushuti; cfr. Sham and bushuti.

SHAMILI, s. (la, pl. ma—); shamili la **SHAMILI**, ornament of the ear (cfr. furungu); **SHAMILI**, ali-quem vestimento.

SHAKU, *s.*, to load a gun; *cf.* Arab. شاح, con-
tinent, etc.

SHAMU, *s.*, coming from Sham; *e.g.*, kertasi ya
Shamu; kofia neupo ya Shamu, paper, cap
from Syria.

SHAMU, *v. a.*, to sneeze.

SHANA, (1) *s.*, the name of a fish which has a high
back (*R.*).

SHANA, (2) *s.* (la, pl. ma—) (*Kipemba*), comb; shana
la ku fungulia or umbulua uelle; *cf.* shanuo.

SHANGA, (1) *v. a.*, to split; *e.g.*, ku shanga kuni, to
split wood — ku^opassua kuni, to cleave or split
wood — ku piga shoka kus nguvu, to strike the
wood with all one's might; ku passua kua kiasu;
cf. janga, *v. a.*, to split a piece of wood off from
another piece; (2) *s.*, a ruined town near
Makindi.

SHANGA, (2) *s.*, south; shangani, in the south; nti
ya shanga, the south country; *vid.* kusi.

SHANGAA (and SANGAA), *v. n.*, to stare, to be
astonished.

SHANGAA, *v. c.*, to astound, to astonish.

SHANGAI, *s.* (wa, pl. ma—), (1) the father's sister,
an aunt; ndugu manamko wa babai; shangazi
wangu anakaja leo, my aunt came to-day, but
ndugu mume wa mama ni mjomba (uncle), (2)
to-morrow (*R.*); *vid.* m'mawa ni Kiriassa

SHANGI, *s.*; *cf.* marere (*R.*).

SHANGILIA, *v. obj.*, to rejoice for, to shout for, to
meet with shouts and music, to congratulate

SHANGO, *s.*, vomiting (after eating) caused by
worms which may be removed by a purgative
(*R.*)

SHANGU, *s.*, (1) shouting, joy, triumph; (2) an
ornament of gold worn by women between the
shoulders (*St.*).

SHANI, *s.*, a startling thing or event, anything
rare or wonderful; anapatoa ni shani, he was
seized by an unexpected circumstance; ni shani-
yakwe; Mungu Mungu ana-tu letta shani
sa ku tisha (*cf.* kahadi vijia, mujiiza); even a
new kind of cloth is a shani (angaliáni, shani
hi); شاني, aperuit; شاني, res gravis.

SHANU (or SHANU) (la, pl. ma—), a comb;
shanuo la ku tania or shania, or shanulia nuelle
na ndifu, etc., a comb for combing the hair and
beard; a large coarse wooden comb; shanuo ni
kuba, lakoni kitana ni kidogo, kina mmo madogo
(*cf.* kitana); *cf.* شاني, deterpavit, pinxit.

SHANI (or SHANU), *s.*, evil, quarrel, provocation;
mtu wa shani, a bad man (*cf.* kondo, ngomvi
utokoni, utaki); jahasi ina shani, a bad vessel;
cf. شاني, malins, improbus fuit; شاني, malum,
improbitas; neno la shani, a bad word.

SHARIA (or SHARAA, or SHERIA) (Arab. شريعة),
law, equity (la, pl. za); شريعة, legem tulit; شريعة,
lex, canon religionis, شريعة, institutum, lex,
via recta; ku nenda sharaani or sheriáni, to go to
law; sharia ya nti, the law of the country.

SHARIKI, *v. n.* (Arab. شريك), socius, consors fuit;

to share, to be partner in; *vid.* shiriki, *v.*

SHARIKIA, *v. obj.*, to share with.

SHARIKIANA, to share together, to be partners.

SHARTI, SHART, SHERTI, SHUTI, SHUNUTI (or SHA-
RUTI), *s* and *adv.* by necessity, absolutely,
by all means, of obligation, contract; ku
fania sharti, to bind oneself; ku weka ma-
sharti, to put a wager; *cf.* شارت, stipulatus
fuit, conditionem praefinxit; شارت, conditio =
makátibu, muáfaka, maagano, mapatano, agree-
ment.

SHABA (la, pl. ma—), a kind of prickly shell;
shaba hili lina-ni-kata sana (*R.*), شارب or شارب,
multum acidus fuit, exaruit.

SHASIRA (or SASIRA, or SHASIRA), *s.* (la, pl. za), a
pack-needle of brass wire — sindano ya ku shonéa
mikika, *cf.* شارب, punxit eum spina, consuit
pannum.

SHATORUMA? (*St.*).

SHATRI (or SHETRI, or CHATRI), the poop or cabin
of a vessel (shatri ya chombo), شاتري, pars rei,
dimidia.

SHAU *s.*, a man of loose morals; mtu huyu ni shau
= mtu mpúzi, Arab. شام, maligno oculo adspi-
ciens laesit; or شام, huc illuc, dispersus fuit.

SHAUA, *v. a.*, to give one a promise or one's word
which afterwards is not kept, to deceive; ji shaua
= ku daka kitu kua bidii, wewe una-ji-shaua tu,
you seek for a thing earnestly, but you deceive
yourself; yee ha-ku-daki, he does not want you;
ku ji-shaua, to go always about a matter, *e.g.*, to
marry a woman, to obtain her love, but at last
to be disappointed; ku ji-shaua = ku-ji-tákisa,
ku-ji-hashúa; we might explain the word: ku
ishaua = ku isha úa, to kill oneself, as it were,
to mortify oneself in obtaining, and yet not get
a thing in spite of all efforts (ame-ji-dangania
nafsiyakwe); kua kulla kipindi amejitendéa, ame-
faha nguvuzakwe wala hakupata kitu ali-cho-daka.

SHAUKA, *v. n.*, to give oneself much trouble to
obtain a favourite object, but to fail.

SHAUKU, *s.* (ya, pl. za), used in a good and bad
sense, desire, lust, especially sexual instinct,
great love or fondness; shauku nengi ya
ondoa maarifa (= ákili), vehement lust

takes away man's understanding, lit., knowledge; nimefánia shauku; mimi nina sháuku nai, I love him; ana sháuku sana ku-ni-somésha, he has a great desire to teach me; kuna sháuku ya kitu chema, au kuna shauku ya udangánifu unangiwa ni sháuku sana wowe; cfr. هاق, movit aliquem amor, desideravit, concupivit; هرق, cupido, propensio aními-in rem, ndio shaukuyakwe, this very thing is his desire.

SHAURI (SHAURI), v. n., to fetch or ask one's advice, to consult one — ku daka shauri kna mtu, to demand advice from one; neno hili ni zito, ninénde ni-m-shauri wali, or nipate shauri kua wáli, this matter is a difficult one, let me go and get advice from the governor.

SHAURI, s. (pl. mashauri), advice, plan, counsel. SHAURIANA, v. rec. — ku ulizána shauri, to ask advice one from another; cfr. هار, judicium fecit, monstravit, consuluit alium, deliberavit cum alio; هوري, mandatam, consilium; kú-m-pa shauri, to give advice; ku fánia shauri, to make counsel, to consult together.

SHAURISA, v. c. — ku uliza shauri, to make one ask the advice of.

SHÁWI, s. (la, pl. ma—), the shoot or branch on which the cocoa-nuts grow; sháwi la vidáka, la vitále, la madáfu, la názi, the switch-like branch on which the fruit of the cocoa-tree is hanging; when the shoot has no fruit, it is called kánga (mti uviáo pázi); the kánga is within the kalála, which has the shape of a little boat (cfr. panda la mnázi and kole or mkungu) (shawi la tende).

SHÁWISHI, v. a., to coax over, to persuade (St.).

SHÉBAHA (or SHÉBIHI), s. (vid. shábaha), aim, mark, a butt for shooting at (with arrows or muskets); cfr. شهاب, similitudo.

SHÉBIHI, s. (ya) (or SHÉBIKHI), form, shape, likeness, resemblance, kind; shébihi ya jiwe hili, like this stone, lit. in the likeness of.

SHÉBIHIANA, v. rec., to resemble each other — ku fanána, or kaa na sura moja.

SHÉBUKA, s. (vid. shábuka) (ya), quarrel, dispute, strife (— kúndo), ku tábali shébuika — ku anza kúndo, to commence a quarrel, to raise or excite and cause anything; cfr. شباك, perplexit non alteri.

SHÉBUKANA, v. rec.

SHÉBUKI, s.; Waride ni shébukí mmo (R.), W. is a great instigator or doer of mischief.

SHÉDA, SHÉDANA, vid. sheta;

SHÉDALA, s., a gunner, artilleryist?

SHÉDI, s., the name of a kind of cotton-print (R.).

SHÉGAR, s. (=ásili), origin, genealogy, lit. the tree; cfr. شجر, arbor.

SHÉHA (or SHÁHA or SHÉKI), s. (wa, pl. mashéhe), an elder, a chief.

SHÉHÁM, s. (cfr. lammi), tar; cfr. شحم, miltum adipis habuit, pinguis fuit; mafuta ya ngamia ku tangánia na tóká, ku páka or dehani chombo, camel's fat mixed with lime, to paint a native boat.

SHÉHE, s. (wa), pl. mashéha (haya) (=shehe); shehe wa nti; (1) the chief of a country; (2) a great learned man, mana juóni mkúba, or mkúba wa ólimu; (3) shehe kus ukubáila, an important or illustrious man (R.); (4) shehe means also one who brings about a dance with ngoma (with a drum).

SHÉHENA, s. (ya, pl. ma—), a load, cargo = mzigo mzito, telle.

SHÉHENÉZA, v. a., to load, e.g., ku shehenéza chombo, to put cargo into a ship; شحن, implevit navem vas, &c.

SHEITÁNI (or SHETARI) (Arab. شيطان), s. (wa, pl. ma—), the devil, Satan, a devil; very expert or clever; said of an ingenious man who is thought to have learned his art or wisdom from the powers of darkness by magic.

SHÉLA, s., a black veil (St.).

SHELABELA, as it stands, in a lot, with all defects (St.)?

SHÉLEKI, v. a., to tie slightly (R.); cfr. shálíki.

SHELLE, s. (la, pl. ma—), a shell (?) (St.).

SHEMÁLI, s. (ya) (Arab. شمالي), (1) the left; (2) north (if a person looks eastward); (3) the north-wind (keskási); nti ina kánga or shemáli, the ground is moist from the mist (umánde = dew); kiza cha moshi katika súbúkhi, umánde wa ju, moshi wa maji maji, bérudi ya ju, a heavy dew; (8) bet el shemál, a kind of chombo or dau, (R.); shemál, northern latitude, opp. to fánabi (cfr.), the south latitude.

SHEMÉLA, s., a curved knife.

SHEMÉGI, s. (ya or wa), pl. mashémegi (yangu or zangu), brother or sister-in-law; shéwa wa ndugu manámke, the husband of the sister's wife; (2) the husband's friend.

SHÉNGA, v. a., to burn; ku shénga mwa, to burn grass; ku lipa mte mshénga shénga; (2) to cut obliquely, to cut down at one stroke (R.); e.g., reeds, stalks, &c.

SHÉNGO, s., vid. shingo, the neck.

SHÉNGA, s., ? (R.).

SHÉNÁFA (or SHÁMARA) (la); shénáfa la ndévu, or ndévu za shénáfa, a fine long beard (shénáfa ya

ndéy, *whiskers*; *شعر*, *altus fuit, excoeleus et nobilis fuit*; *شرف*, *altitude, nobilitas, gloria.*

SHERBET (or **SHERBA**), *s.* (Arab. *شربة*), *drink, beverage; sherbet el-lôzi, drink of almond milk (syrup of lemons and almonds).*

SHERRE, *s.* = *shâm-biro* (pid.), *e.g.*, *ku âta mtumbe shêre, to allow a slave to go where he likes.*

SHERREMI and **SHEREMO**, *s.*; *shêrobi* means no doubt "a drinker" (vid. *shêrbet*), whereas *shêredi* refers evidently to the Arabic *شرد*, *aufugit vagatus fuit, very likely with reference to a runaway slave. Rebman mentions the phrase: sheredi mkûba we, unakûna tembo, you are a great runaway; you drink tembo (vid.). Shêrobi would doubtless be more correct in this case, and the meaning would be: you great drunkard, you drink tembo.*

SHERRENI, *s.* (R.), *e.g.*, *the sailors of a Mascat vessel sailing under the English flag entered the harbour of Mombasa with a noisy song, these sailors wanaufania shêrêhe, displayed pomp in honour of their sail? But this explanation is doubtful, and Rebman gives no better one; cfr. شراع, velum navis, the sail's display.*

SHERIA, *s.*, vid. *shêras*, or *sharia*, *law.*

SHERRE, *s.*, *ndân inafania shêshe* (R.)?

SHEZA, *v. a.*, *to stir up* (cfr. *mshêtu*), *to press one in a crowd* — *ku songa, ku thiki* or *ku gandâ-misa mullî kua ku songana*; (2) *to quash* (cfr. *pfuda* in *Kindama*).

SHEZANA, *v. rec.*, *to tread one upon another in a crowd, to throng each other, to press against each other at a crowded place; mashetâno, s., throng, crowd* (= *ku kâzâna, to sit closely*).

SHEZANI (cfr. *shetâni*) (*wa, pl. ma—*), *the devil, Satan, شيطان, adversatus fuit, شيطان, satanas, diabolus.*

SHEZKA, *v. n.*, *to be over-ripe, to be pulpy*; *ndizi hîni zashotêka, these bananas are over-ripe* (= *ku iva mao*).

SHEZU, *s.*, *the poop of a dau (dhow)*; cfr. *شعير*, *that part of a dhow which is used as a water-closet, &c.*

SHÊBA, *v. n.*, *to be satiated, to have eaten enough, to be satisfied*; cfr. *شبع*, *satur et satiatus fuit.*

SHÊBANA, *v. c.*, *to cause one to be satiated, to satisfy one.*

SHÊMBU (or **SHÊMBU**, or **SHÊMBU**), *s.*, *a span, e.g., ngûlu wa shêmbi* or *shêmbi moja, a span long*; cfr. *شفا*, *spithameo, spithameo fuit, شفا, spithameo, i.e., intervallum inter pollicis et minimi digiti abbasimum extremum.*

SHIDDA (Arab. *شدة*), *s.*, *difficulty, distress, trouble, rarity*; *kitu hiki ni shidda; shidda kuba, great distress; maji ya ahidda ya ku limbika.*

SHIGA, *s.*, vid. *nga.*

SHIKA, *v. a.*, *to hold fast, to lay hold of*; *ku shika ndia, to take one's way, to depart, to set out*; *ku gûya* or *kamâta, to seize or lay hold with the fingers.*

SHIKÔA (**SHIKÔA**), *v. p.*, *to be seized, e.g., ku shikoa ni matumbo, to be seized with pain in the stomach.*

SHIKAMANA, *v. rec.* (= *ku nâta*), *to cleave together, to stick or adhere to; to lead each other by the hand* (Er.); *ndôngo washikamâna na tûkâ; unga haushikamâni, or haunâti* (vid. *Luke xvii. 6*).

SHIKAMANIENIA, *v. c.*, *to cause to stick to.*

SHIKAMÔ (or **SHIKAMÔO**), *pro "naahika mûgû, I seize or hold the feet," the mode in which a slave salutes his master.*

SHIKANA, *v. rec.*, *to hold each other, to clasp, to grapple.*

SHIKIA, *v. obj.*, *to seize or catch for another, to hang on loosely.*

SHIKIKA, *v. seizable, capable of being seized, e.g., maji hayashikiki, laken kitu kigumu ndicho kishikikâcho, water is not seizable, but a hard substance is seizable.*

SHIKILIA, *v. obj.* = *ame-m-xuia asianguko, he seized him lest he should fall.*

SHIKILIZA, *to support.*

SHIKIWA, *v. p.*, *to be seized or held; fethayakwo imeshikiwa or imeshikoa, muignêwe kapo, his money was seized in his absence (in the possessor's absence).*

SHIKIZA, *v. a.*, *to catch up lightly, e.g., ku shikiza mlango kua ku weka kitu tuiyakwe, usifungûke, wala usifungûke, to place something under a door lest it open or shut; (2) to sustain with thread a piece of cloth which the tailor wants to sew; ku shikiza niumba, to support a house, hence shikizo, a post.*

SHIKIZIA, *v. obj.*

SHIKI, *s.* (R.)?

SHIKIO (or **SHIKIO**), *s.* (la, *pl. mashikio*), (1) *ear, fig. understanding*; (2) *shikio la chombo, the helm or rudder of a ship, a thing to lay hold of; mashikio ya kikapu, the handles of a basket; shikio paka ni dau ya matumbo.*

SHIKU, *s.* (la, *pl. ma—*) = *kipândo kishiki oha, mshiki oha ku gadimia jahâsi isiangûke katika nti kâfu, a part of the trunk of a cocoa-tree used to keep a vessel erect at low-water time* (cfr. *tâmbu*), *a shore made of the trunk of a cocoa-*

nut-tree; (2) the remainder of a tower which has tumbled down; liko shikulakwe, there is the remainder of the tower (at Mombas) which fell down; dimin. kishiku.

SHILAMU, s., the stem of a native pipe; vid. kiko.

SHILIZA, v. a., to finish, to conclude, to complete (vid. isha, v. a.); léo tuashiliza muaka, to-day we close the year; ku shiliza manéno or kazi, &c.

SHILIZIA, v. obj. trop.; ku-m-shilizia matungu mtu mungine, to vent one's passion on another (who is innocent).

SHIMAL, s.; vid. shemal or shemali.

SHIMO, s. (la, pl. ma—), a pit, a deep cavity, a large hole; shimo la kinu, the hollowing or excavation of a mortar.

SHINA, s. (la, pl. ma—); (1) the root; shina la mti, the root of a tree; (2) a trunk or stump, the lower part of the stem of a tree.

SHINDA, s. (la, pl. ma—), contents, the residue of fluids found in a vessel or pit, &c., e.g., mtänge una shinda nzima (zima) or kili la maji, there is still a considerable quantity of water in the jar; shinda dogo, a small residue; shinda la kinu káribu na ku já or jáa, the mortar is nearly full; kishinda cha mtänge signifies a small quantity which stays (ku shinda) at the bottom of a water-jar.

SHINDA, v. a., to stay, to pass, to exceed in power, to overcome, to conquer, to subdue; ku shinda nguvu, to pass or exceed in power; Said-Saidi ana-m-shinda Kiméri kua nguvu = nguvu za Saidi zikáwa ningi, zapita nguvu za Kiméri, Kiméri ameshindoa ni Saidi, to spend or to pass or to spend time; ameshinda eiku mbili na ndáa, he spent two days in a famishing state; tume-shinda kútia tukalála na ndáa, we passed or worked the whole day and slept without food; ku shinda siku moja niumbani kua rafiki, to stay a day at the house of a friend; ku shinda kázi, to go on with one's work; ku shinda kiungáni, to stay in one's plantation; maji yashinda, it is (more than) half full of water; wali amekuenda shinda, the governor went out to spend his time, or he is gone out for the day. Maji yashinda ya mtungi, the jar is half full of water.

SHINDAMANA = shikamana or guyána.

SHINDAMANISHA, to make to hold fast; watu wamefania toká na maji, na udongo, akatán-gania mahali pamóje, akashindamanisha sá-káfu, na sákafu inashindamana.

SHINDANA, v. rec., to endeavour to overcome each other, to bet, to strive with, to dispute, to race.

SHINDANIA, v. obj., to overmatch, to outdo, to outbid one (kima), to oppose, to object to, to bet; ame-ni-shindania mkébe, he overmatched me, i.e., I intended to buy the pot, but the other

said he had bought or would buy it at a higher price, thus he overreached me; ame-ni-shindania manenoyangu, he opposed my words by saying they were not true or valid.

SHINDANIAMA, e.g., kima, to outbid another in reference to the price.

SHINDANIWA.

SHINDANO (la, pl. ma—), a race, dispute, strife.

SHINDIA, v. obj.

SHINDIA, v. c., to make one put up (for a few days' stay).

SHINDIKA, v. a.; ku shindiza makáli, to overcome sharpness = to become blunt; maji ya ku shindiza, at flood time.

SHINDIKIA, v. n., to get or become blunted; e.g., mataimbo.

SHINDIKA (or SHINDIKA), v. a., (1) to drive, to turn an oil-mill (which at Mombas and other places is turned by a camel), hence "to make oil" in general; ku shindika mafuta (vid. jakája). (2) ku shindika mlango, to shut or rather turn the door so that it is closed but not barred, to leave the door on the latch. The reverse of ku shindika is "ku shindua or fungua," to open the door so that the passage is free. Ku koméa or funga is to shut or bar the door. "Ku rúdishia mlango," is to turn the door, but not to shut it entirely. It is left ajar, as the natives consider it improper to close the door entirely, when the owner of the house is at home.

SHINDIKIA, v. obj.; e.g., ku-m-shindikia niumba yee hápo.

SHINDIKIZA, v. c., to cause to shut; e.g., ku-m-shindikiza msáfiri, to assist a traveller on his departure, to close his business, to accompany him a short distance, to help him on for his departure (= ku-m-fasa mbelle or ku-m-ádi).

SHINDIKOA, v. p., to be shut.

SHINDILIA, v. a., to press, to charge or load a gun with the ramrod (ku shindilia bánduki kua mdéki); (2) to eat to excess?

SHINDO, s. (la, pl. ma—), a shock (St.); or kuku-tika.

SHINDOA, s.; matéso ya mufika m'pia, a kind of play performed the night before the new year sets in. The natives kindle a fire and dance around it, beating the ground with bamboos and singing: tójile (tunakája) ku tika m'pia tika na mume tulimpeta Kikanda; m'pia ya ar ya tika.

SHINDUA (or SHINDUA), v. a., to turn open (a door) = ku fungua; ku shindua shili or tumbao; or gundua.

SHINDUKA, v. n. (= funguka) to turn open of itself; mlango umeshinduka kua wipo, the door got open by the wind; (3) maji yana-

shindúka or sindúka — yaanza ku pda ufúoni, the beginning of the ebb.

SHINDULIA, v. obj.; ku shindulia mlango, to open the door for somebody.

SHINGO, s. (la, pl. ma—, or ya, and pl. za), the neck (vid. shengo); muigni or alie na shingo mgámni, a headstrong or pertinacious man; hakuna maisha wa shingo.

SHINKIMO (or SHINKIMO), s. (la), a press; cfr. ku sinikisa, to press.

SHIPAVU, adj., obstinate.

SHIA, s. (ya, pl. za), sail (= tanga) of a vessel; cfr. شيا, velum navis.

SHIRABU, v. n.; ku shiba maji; cfr. شرب, bibit, aquam.

SHIRAZI, s., n. p., from the town Shiraz in Persia, hence "shirazi," Persian work; Sheikh Shiraz was a celebrated nobleman who came from Shiraz and stayed at Mombasa.

SHIRIKA (or SHARIKA), s. (ya), participation, partnership, communion; ku fania shirika pamoja — ku tangania pamoja (e.g., ku unda chombo shirika, to build a ship in common); ku fania kazi shirika; maliyeti ni shirika; toani mkebe hu, mndoe kua shirikayenu; Luke xxii 17.

SHIRIKI, v. a. (vid. shiriki), to give oneself up to, to be entire in a matter, to have communion or fellowship with one, to share with one, to be in partnership with one; cfr. شريك socius or consors fuit, particeps ejusdem rei fuit, شريك consortium, societas; ku shiriki kazi — ku penda kazi sana, to give up oneself to a work, to be in a work with heart and soul; ku shiriki jito — ku zoea (soea) jito kulla siku — ku tia moyoni sana, to devote oneself to study; mtu huyu yuwa-shiriki nlévi, usinai, uifi (uivi), this man gives himself up to intoxication, to fornication, to theft — he is a drunkard, fornicator, thief; ku shiriki Shetani — kua hali moja na Shetani, to be of one mind, to make common cause with Satan, to be one of his party (= ku tangania pamoja nai); ku shiriki nda kali, to meet with great hunger (and other misfortunes); ku-m-shiriki Mungu ni (in the Muhammedan notion) to associate with God, to usurp or assume the being or qualities of God. This is the greatest sin in the eyes of the Muhammedans, whereas, in the Christian sense, this short expression means "to have communion with God, to devote oneself to God."

SHIRIKIYATI (or SHIRIKIYATI), v. rec., to be of one mind one with the other — ku shika neno moja or shauri moja, to have a thing or opinion in common; wamenhirikana kua kazi, kua

chakula, &c., to have one common work and food = wamefania kazi pamoja, wamekula pamoja, kulla mmoja amatangania fungulakwe pamoja na muenziwe.

SHISHA, s. (ya), shisha ya mtanga, the sand-glass used on board a vessel (iko katika dira chombóni).

SHISI (or SHISI), s. (la, pl. ma—), (1) shisi la jungu, the soot on cooking pots. (2) In Kigania "shisi" la tembo la taamu, sweet (black-looking) oococ-ligour. The best kind of tembo when fresh looks blackish and is agreeably sweet.

SHITUA, v. a, to pluck out, to draw out (said of teeth), tear out (= ku gusa).

SHITUKA, v. p. (said of nails); vid. kishitu.

SHITUMU, v. a., to insult; cfr. شتم, contumeliam dixit, contumelia afficit.

SHOA, v. a. (old) — ku andika, to write (ku shoa)

SHOLARA (or SHULARA), s.; vid. kishoara.

SHOBOKA, s, said of a brush for white-washing when the bristles fall off from the ligatures (R).

SHODOBO, s, the name of a cloth.

SHOR, s. — baba, father in Kigania.

SHOGA, s., a friend, used by women in speaking of or to one another in Zanibar. At Lamu shoga means a catamite (St).

SHOGI (or SHOI), s., panniers, a large matting bag with the opening across the middle, so as to form two bags when laid across a donkey's back (St)

SHOGGA, s, forced labour for government.

SHOGGA, v. a; ku ji-shogga (or sogga) mno kazi, to compel to work.

SHOGOLA (or SHOGOLI or SHUHULI or SHUGULI), s (ya, pl za) (Arab. شغل), business, work.

SHOGOLINHA (or SHUHULINHA), v c., to set one at work, to employ or engage one — ku-m-tia kazi, cfr. شغل, occupatum distinxit aliquem

SHOGORA, s. (R), Kis. or Kinika?

SHOKA, s (la, pl. ma—), a native axe or hatchet, shoka la ku tangia or shangia or passulia kuni, an axe for splitting wood; shoka la bapa, or shoka la pua, an adze (St), shoka la tise (Mrim.), an axe.

SHOKOLE, s., an eel; vid. mkunga.

SHOKOTA, v. a, to thrust, to pierce; m'shukoto hatta atoke; e.g., kuku (R)?

SHOLA, s., an ear of corn? (St.)

SHOMA, v. a., to prick, to pierce, to thrust at (= ku toma), ame-m-shoma kua ukonso wa mifupapo (mti ngamu sana); ku-m-shoma kua munda.

SHOMBA, v. obj, munda washomba samaki, a harpoon, an iron with which the natives thrust at large fish.

SHOMBO, s. (la, pl ma—), a bird like the mshaka (vid.), a sparrow (Luke xii, 6), the weaver-bird (plocus), which is fond of mtama.

SHÓNA, v. a., to sew (e.g., ngáo ilio varáka), to fasten on well, to mend; deriv. mashóni.

SHONÉA, v. obj., to sew or mend for one.

SHÓNDE, s. (la, pl. ma—), shónde la máfi (mávi) ya gnombe, a cake of sun-dried cow's dung, used as fuel by the Makúa Makonde and other tribes for lack of wood; cfr. kishónde.

SHÓNGA (or SÓNGA), sima ya ku shonga, vid. sima.

SHÓNGI, s. (la, pl. ma—), plait, curl; shóngi la nuelle; vid. songo.

SHÓNGOMWA (or SHONGAMEWA) (R.)?

SHÓNGŪA, v., said of a plantation (R.)?

SHOKÓLA, v. a.; (1) ku omba or sã, vid. ombo (omba) ? (2) ku shonóla, to untitch, to rip up.

SHÓRÓKA, v. n. — ku toka hárraka or kua ngúvu to burst out, e.g., anything which has been shut up in a vessel, to come off (e.g., a cloth from one's body.)

SHÓROBA ?? (R.).

SHÓTA, v. a. (Kímv. ku-m-tota or jokoja) (Kin. ku shokóta), to pierce, to thrust at one by moving in the air a piece of wood or any pointed instrument — ku-m-dúnga or toma kua nta; but ku-m-tota fimbo si kua nta; ku shóta mzinga, to fire a cannon; fuláni jána alidáka ku shota motto níumba ya fulani.

SHOTÉA, v. obj.; mráo wa ku shotéa or pigia mzinga, a listock for firing a cannon.

SHÓTO, s. (la, pl. ma—), adj., lefthanded, not strong, feminine; mukóno wa ku shoto = wa kike, the female hand = the left hand, opp. to mukóno wa kuúme, in Kigunia, mukóno wa kufúli, (múfili ni mutumúme), male hand = right hand; mtu buyu ana shoto, this man is left-handed.

SHOTTI, s.; ku piga shotti ku nenda, or ku nenda kua shotti, kua ku rúka, to go galloping, to gallop, to go very fast; ku piga shotti katika fàrasi, to gallop, to ride galloping = ku toka kua shotti katika fàrasi.

SHÍAKI (or SHÁKI), v. a., to charge, to accuse, to prosecute; cfr. staki, v. n., staka, mastáka, s.

SHÍTÚA, v. a., to startle, to tickle, to put out of joint (St.); cfr. shítúa, v. a.

SHÍTÚKA, v. n., to be startled, to start.

SHÍTÚSHA MSHIPA, to be sprained — ku teuka.

SHÚA, v. a., to launch (Er.), to draw, drag, pull (= ku shúsha, ku tia jombo baharini).

SHULIA, v. obj.

SHULIWA, v. p., to be launched.

SHUARI (or SHUÁLI), s., calmness, calm, e.g., shuari ya pepo, calmness of the winds (= upépo ume-tulia, the wind became calm).

SHUABUBU, s., cfr. ndóvu.

SHÚBÁKA, s. (Arab. شباك) (la, pl. ma—), window; cfr. dirisha.

KHSHUBÁKA, s., a pigeon-hole.

SHÚBIRI (vid. shibiri, s.) (ya), a span.

SHUBÚA, v. a., vid. subúa, v. a.

SHUBÚBU, R.?

SHÚDI (or SHÚLI), s.

SHUDU, s. (la, pl. ma—), an oil-cake; shúda la mafúta = taka ndéni za mafúta, the drogs left after making oil from some seed. The drogs are eaten by the people, (Kig. báki); cfr. hidáta cha mafúta, oil-cake when not quite pressed.

SHÚFAKA, s. (= imáni), the fear of God (old); cfr. شفا, cavi, metnít.

SHÚFU SHÚFU, s., at random, with carelessness; vid. tundia, and ku funga kata.

SHUGÁLA, s. (or SHUJÁ, or SHUJAI (wa), pl. ma-shugáa, or masujáa (Arab. شجاع), warlike, brave in war; shugáa wa wita, a hero, champion; vid. شجاع, strenuitate, vicit, strenuus, fortis fuit. شجاع, or شجاع, or شجاع, fortis, strenuus, animosus fuit.

SHUGÁLO, s.; búnduki ya shugálo, a musket which has a large barrel, a look, and makes a loud report (si ya mráo); cfr. kimerti and búnduki ya fiándi.

SHUGÚLI (or SHUGHÚLI) (cfr. shógoli), business, occupation, affairs, engagement.

SHUGULIKA, v. n., to excuse oneself and attend to another business (vid. shóguli).

SHUHUDA, s. sing.; ushúhuda (wa) (pl. shuhuda za), witness, testimony; ku-m-pa ushúhuda, to give him a testimony; cfr. شاهد, testatus fuit, شاهد, testimonium.

SHUHUDIA, v. obj., to witness for or against somebody, to attest, e.g., Gab. ame-m-shuhudia Rashi kua jito (chito) ame-mu-ona akifika, Gab. testifies or stands as an eye-witness against Rashi, he saw him steal. It is also used by many Swahili as a noun, e.g., si shuhudia húyo? is that not witness? or, I am not witness for that (R.); ni yaka, ma-shuhudia matoyangu, it is true, I am eye-witness, but nadáka angalia kua mto yangu.

SHUHUDIA, v. a., to cause one to bear witness, to take or call one to witness; Gab. ame-m-shuhudia wali amesema, wali wiona, shehe amefania fitina, si mshahidi yeye (= ku-m-shahidi, ajite marubo).

SHUHUDU, v. n., to bear witness.

SHUHULI, s. — huk. shuhuli (and shuguli), sorrow, anxiety, shuhulika (vid. shugulika), ku-shuhulika — ku-ji-tia shuhuli rahimimwakwe, to concern oneself, to be apprehensive, to be anxious for.

SHUKUTANA, v. n.

SHUJA, *s.* (ya, pl. mashujas, a brave man, a hero; *vid.* shugha.

SHUKA (1), *s.*, a shoot; shuka la male; *cf.* doti, *s.*

SHUKA (2), *v. n.*, to descend, to come down, to go down, to land from a vessel; niota zikishuka, falling stars.

SHUKIA, *v. obj.*

SHUKIA, *v. c.*, to make to descend, to let down, to land a cargo from a vessel; ku shusha pumzi, to breathe out; ku shukia moyo, to humble oneself.

SHUKI (or **SUKI**), *s.* (la, pl. ma), the top of the stalk of Indian corn (R.); shuki la mtama, the panicle of seed, the ear of corn, millet, or rice.

SHUKI, *v. a.*, to suspect one, to be suspicious about him; na-m-shuku kua mufi nafisini muangu, I suspect him to be a thief; nashuku muliwangu, nathani tafania homma or kionda, I suppose I shall get homma or fever; *cf.* shukia, dubitavit.

SHUKU, *s.*, pain or foretold of pain.

SHUKURU, *v. a.*, to thank one; (*cf.* *شكرا*, *gratias agit*, *شكرا*, *gratias agere* sollo; ku ambia alisanti, to say thou hast done well.

SHUKURU (or **SHUKANI**), *s.* (ya), thank, thanks-giving (*Kin. mamvora*), gratitude.

SHULI, *s.* (la, pl. ma—); shuli la niumba, the front-side or part of a thatched house (*cf.* kipaa cha mbello, the front slope of the roof); ubati wa niumba, the middle part (*vid.* taka, *s.*); kipaa cha niumba, the back slope of the roof; shuli is also a lean-to building (in front) (*cf.* kipanu (pl. vipanu), which signifies also the side-cabins of a ship.

SHULIWA, *v. p.*, to be launched.

SHUMBI, *s.*, deep water, depth = kina; near the entrance into the harbour of Mombas there is shumbi, deep water (palé shumbini).

SHUMDOA, *s.* (la, pl. ma—); shumdoa mpévu, yuna marara or madaa dda, or maraka raka, the large striped hyena (red and black) which catches men and animals.

SHUME, *s.* (la, pl. ma—); a tom-cat, male cat (paka mana mume).

SHUMBA, *s. n.*, to smooze.

SHUNVI, *s.*, salt in Kipemba.

SHUNDA, *s.* (la, pl. ma—), a little basket made of mud, ku tia urithi, or other little things.

SHUSHA (or **SUSHA**, or **TUSHA**), *v. a.*, to drive away, to scare, frighten away, *cf.* kuku or gnomba (fowl and snail), let them destroy a plantation; ku shusha, or inga gnomba asile mtama; afali ya mshusha shusha ku shusha gnomba, to drive cattle; (2) shusha, *v. c.*, to press one by entreaty; *vid.* shusha.

SHUSI, *s.* (la, pl. ma—); (1) a crest, long hair;

(2) the piece of cloth with which the *Muhum-medans* cover a dead person, and which hangs over the head and feet of the dead; shungi la mleti—sanda lillo piton magu na kitaa cha mtu aliekufia.

SAUNGUAYA, *s.*, a tract of land, a ruined town and a river in the vicinity of Patta (Patta); another town is called Niarda.

SHURI, *s.* = usuri (R.)?

SHURI, *v. n.*, to be hard, not soft; ku shupé kua maneno; ku shupána, to be hardened; *vid.* supá and supána.

SHURATI, *s.* (la, pl. ma—), little strips of mud (*vid.*) (of matting), for making vitanda (bedsteads) and bage (maganda). The broad strips are sewn together to make mats for floors.

SHURI, *s.*, a kind of basket; *cf.* tundu, tumbi, pagája, mahúpi (R.).

SHURA, *s.*, saltpetre (St.); shura shura ana-li-ata tangu li mbali, aua ana-li-fahamia magúni, ndipo ku-ji-shura shura (R.)?

SHURI, *s.*, mtu luyi ana shuri = anabenda matáko, this man shows his buttocks, he does not cover them (ameweke wasi or benda matáko); (2) kiuno cha ngáo, the broad hip-bone, in opposition to kigungu (R.).

SHURTI (or **SHARTI**, **SHARUTI**, **SHURUTI**, **SHUTI**, **SHENTI**), a contract, of necessity, by obligation, *cf.* ku fania shurti or sharti (*vid.*), to engage oneself to; *vid.* sharti, *s.*

SHURTISA, *v. a.*, to order one peremptorily; wali aino-m-shurtisa ku enda Ungúja, i.e., wali ame-mu-ambia kua ngávu, shert wawo wenende Ungúja, the governor ordered him to go to Zanzibar, he told him authoritatively he must go absolutely.

SHURUTIANA, *v. rec.*, bet, wager = ku wekoána mashérti, to hold a wager, to bet one with another.

SHURUTIANA (or **HURUTIANA**), *v. rec.*, to persuade each other ? ? *cf.* *شروط*, stipulatus fuit, *شروط*, conditio, stipulatio.

SHUSHA, *v. c.* (*vid.* shuka, *v. n.*, to descend), to cause to descend, to lower; ku shusha pumzi, to breathe, to breathe out; ku shusha moyo, to humble oneself, to land goods from a ship.

SHUSHOA, *v. p.*

SHUSHA (and **SHUSHIANA**), to cause to descend, to make one another descend. This expression seems also to refer to sexual intercourse, according to Mr. R. (?)

SHUSHIA (or **SUKIA** or **KU-M-JIA**), *v. obj.*, to occur to one; hence kishahi, sudden occurrence; ku rú-disha kitu ju ya.

SHUSI (or **SHIZI**), *s.* (la, pl. ma—), foul air, stench.

SHUSA, *v. n.*, to break wind; (2) to sting; miki (or nyáki) yuwashúta, the bee stings.

SHUTIA, v. obj.; cfr. shua.

SHUTIWA, v. p.

SHUTI (or SHUTI, SHERTI, SHETI, BUTI), adv., by necessity, by all means, absolutely, peremptorily.

SHUTUKIA, v. obj. (= ku-m-kia ghāfāla), to surprise one.

SHUTUMU, v. a., to suspect one, to doubt of his real intention, to revile, insult; ku-m-kemba, to snub; ku-m-shūtumu kua viovu (cfr. singisa), or ku-m-thania viovu, to suspect one of bad intentions; ata-ku-tukulia mashūtumu bilashai; watu wa-ni-shūtumu ubaya bilashi; mashūtumu, suspecting.

SHUTUMIWA, v. p., to be suspected, to grow suspicious, to withdraw from one who is a bad man, to be reviled, insulted.

SHUTUMIANA, v. rec., to suspect each other, to be suspicious about each other's purpose.

SI, not, the negative particle connected with a verb, adjective, and noun; e.g., si fānia or nifānia haya, do not these things; sifo or sivo, not so, not in this manner; mtu huyu si méma, si m'tu, this man is not good, he is not a man, he is a no-man (if this were an English word), i.e., he is a cruel man, a barbarian; maneno haya si kuelli, these words are untruth, or not true; si ada, si desturi, it is not the custom, not customary; si mrefu kama mimi, he is not so tall as I am; siku-ku-jā ginei ulivyo mrefu, I did not know that thou wast so long or large; si mno kábisa, seldom, not very often; si vema, not good, not well; si yée (or yéye), it is not he or him, contracted sie; si mimi, contracted simi, it is not I, or, is it not I? si wéwe or síwe, it is not thou, or, is it not thou? sidaki, I do not desire it; nisisidaki, that I may not want it, may I not want it; let me not desire it; si ūza, do not sell. See the Grammar on this subject.

SIA, v. a.; (1) (cfr. sika or zika, to bury), to sow, e.g., rice, not to lay it in small hollows (as the Suahili generally do), but after the manner of the people of Pemba, who, having sown the rice, cover it with earth, wherefore they get much more than those who make ména (vid.) ku panda mpunga (who make furrows to sow rice); (2) to drive away, e.g., black or rather reddish brown ants. This is done by lighting a firebrand; ku tekotéza siáfu kua kenge cha motto (sia ku sia or siasia, to singe or scorch); (3) to leave behind, e.g., ku sia déni = anakuffa na deni, he left a debt behind, i.e., he died in debt; anasia mali, he left property behind; (4) to trust one with; e.g., ku-m-sia mtu, to commit to a man something; (5) to give sentence, to pronounce as with authority, to declare (St.).

SIAA, v. obj.; ku-m-sia mali, gnombe, &c., to trust one with property, bullocks, &c.

SISA, v. c., to cause to abstain (perhaps to cause one to bury a matter?)

SIA (old) for KIA (ja mull), a member (of the body).

SIADA (or KIADA, or KIIDAI, or KIIDAI), adv. (Arab. كثراً) (= m'no, vid.), more, considerably; si-ziada or zaidi, give me more (lit. increase), ni fānia ziada = ni ong'esa, ni zaidi, increase or add to me; أكثر فلت , *auctus fuit*, *excessit numerus*.

SIARU, s. (wa, pl. wa), a kind of large reddish brown ant; very large ones are called tungu ufundo. The siaru marches on in great numbers, bites painfully, and attacks and destroys anything with which it comes in contact. Animals and men endeavour to the utmost to escape the siaru. Fire and smoke, and hot ashes, are the best preservatives. There are also tungu called tungu wawa.

SIAGI, s. (ya, pl. za), cream, butter, when cooked it is called samli; siagi is butter isiopikos.

SIAHA, v.; ku piga siaha = ku piga kelele?

SIALA, s., vid. masifa and safili, question (of strife).

SIARA, s. (ya, pl. masiara) (Kipemba, máwa), a burying-place, cemetery; mahali palipo sika watu; mahali pa masiara.

SIASIRA (or BASIRA), s., a great needle; vid. shasira.

SIBA (or ZIBA), v. a., to close, obstruct, to stop, to dam up with sand or earth; ku-siba tunda, to stop a hole; ndia hi inasiba or inakuffa (= haitonekani sana, indiscernible), ku-siba maneno = ku-m-ftia, to conceal to one.

SIBANA, v. rec.; pñhali pana sibana, a place closed; ndia iliosibana.

SIBIA, v. obj.; ku-m-sibia juu, to screen the sun from one.

SIBOA, v. p.

SIBIKA, v. n.

SIBAO, s. (la, pl. ma—), a large coat; kibao, a small waistcoat, jerkin.

SIBDI, s. (cfr. ghalla, Pers. سبد ?), store-room, place for preserving eatables; Arab. سبد , *cre-mat* lactis, *tum butyrum recens*.

SIBILI (or KEBILI, KEBRI), s., alga (old, small),

shibiri, Arab. سبيري , *suocna plantae amarae*, shibiri inasira.

SIBIRI (or SHUBIRI), s. (ya, pl. za), span, a span long; urefu wa shibiri سبيري سبيري .

spithamis dimenatis سبيري سبيري سبيري , i.e., *intervallum inter polices et minimi digiti diduc-torum extrema*.

SISU, v. a., to happen, to come to pass, to chance; jambo hili lina-siba kua Mungu, this thing happened to me from God (= سبيري سبيري سبيري).

only ku fukia or tia mtangáni, to inter, put the dead into the ground; ku nenda ku sikáni (masikáni).

SIKA, rectius zika, v. a., to bury.

SIKISMA, v. c., to cause to bury; nina-m-sikisha babai, manáwe hakuweza, hana sanda, nime-m-pa sanda.

SIKA, s. (ln, pl. masika); sika lája = mvua inaja kua kuolli, the real or great rain—the full rainy season, when one is buried, as it were, in his house, and all business out of doors is stopped. The first time of planting after the rains (Er.).

SIKAMO (or SIKAMOO), for nasihika mǎgũ; vid. shikamoo.

SIKI, s. (ya), (1) siki ya tembo, vinegar of tembo, acid tembo; (2) siki ya kanzu, the border of a shirt; cfr. 33, uter in quo vinum et alia recon-duntur.

SIKIA, v. obj., to bury for one; ame-ni-sikia moitiwangu, he has buried for me (I being absent) my dead.

SIKOA, v. p., to be buried.

SISIA, v. c., to cause to bury or be buried.

SIKIA, v. a., (1) to hear in general (ku shika neno linenoŋilo kua sikio), to be sensible, to feel; (2) to obey; ame-ni-sikia manenoyangu, he heard or obeyed my word; (3) to understand, to smell; nasikia háruŋu ya samaki.

SIKILIA (sikiŋwa), to be capable of being heard.

SIKILIA, v., to listen, hearken attentively, to attend to; ame-m-sikilia manenoyakwe.

SIKILIANA, v. rec.

SIKILIKA, to be heard, to be audible.

SIKILIZA, v., to hearken, to incline the ear in order to hear well.

SIKILIZANA, v. rec., to hear one another.

SIKINI = tengere in Kinika (It.); sikiniyakwe ya tindoa vizitiri?

SIKITIKA; vid. sigitika, to be sorry.

SIKIWA, v. p., to be heard.

SIKIZA, v. c., to cause or make to hear or understand that which has been said = sikiliza, to listen; ku fúta maneno.

SIKIZANA, v. rec., to hear each other, to agree one with another, to make one another hear, to be mutually intelligible.

SIKIZISHA, v. c., to cause one to hear or obey (kua ngúvu), to make one understand that which is spoken.

SIKO (or KIKO) (la, pl. ma—), mahali pa ku sikia = makaburi, masiara, burying place, burying.

SIKU, s. (ya, pl. za), a day (a day comprising 24 hours from sunset to sunset); siku mbili or tatu, two or three days; siku zote, always;

siku kũ, a great day = a feast. The Christian Sunday is also called siku kũ; e.g., leo ni siku kũ, to-day is the great day = Sunday. The Wanika use the plural masika; e.g., masika mairi or mahaba, two or three days; ita siku siku, to get a lucky day, a day when one will succeed; siku refers to a period of time, but mtána (day, daylight) is oppos. to usiku, night, darkness. The Muhammedan Suahili have two great days or feasts at the end of the Rhamathan (three days before the close of the Rhamathan), and three days after the Mfungu wa tatu (Thl Haj); on those days they send each other presents, slaughter animals and regale the poor.

The siku ya msaaka (day of the year) or Nerus or Neros (Dr. St. writes Nairus) is about the 24th of August, the beginning of the Suahili and nautical year, when the people (especially the women) bathe in the sea, morning or night. Afterwards a great mess of food is cooked and presented to every one who likes to eat. In former times people were permitted to commit great crimes without being punished. The Government of Said-Said put a stop to impunity on this day.

SILA, s. (ya, pl. za), pail, bucket; kidfide cha ku futia maji jomboni ku ya-muŋa nde, or cha ku teka maji, a vessel used to draw the water out of a ship's hold (usually of wood); sila ya barudi, a keg of gunpowder.

SILAKHA (or SILAHA); bana silikha? (R.); cfr. sálaha.

SILIA, v. a. (vid. sia, v. a.), to put one in trust with, to deliver a matter to somebody for management; ku-m-silia mali.

SILIHU (or SILIKHI), v. a., to improve, to put right; silihika, to be improved; silikisha, v. c., to make, to improve, or reform.

SILIKA, v. n., to deride, to mock (Sp.) = ku thibiki; usi-ni-silike bure, do not mock at me for nothing.

SILIMU (or SALIMU), v. n., to turn Muhammedan.

SILIMO (rectius silizo), they who, those which; vid. Gram., e.g., niumba silio (silio) waliŋwa, the houses which have been burnt.

SIMA, s. (ya, pl. za), a native porridge made of Indian corn or millet meal boiled with water and the milky juice of the banana, eaten with any kind of meat (vid.); sima ya m-mama? cfr. wali.

SIMA (rectius sima), v. a., to be extinguished; e.g., moto unakima, the fire is extinguished of itself; moto wanima, na mtu yeye, the fire went out of itself, but man extinguished it.

Sima, v. a.; *ku sima moto*, to extinguish or put out the fire; *na moto amesimwa ni watu kua maji*; *mtu anasima roho or moyo*, he fainted; *to swoon*, to be apparently dead.

Sipita (or **simila**), v. obj., to put out, to quench the fire for one; *watu wana-u-simila moto*; *simia*, or by reduplication *simimia*, to disappear suddenly (hence *msimimisi*).

Simika (or **simika**), v. u., to be quenched; *moto unasimika*, the fire went out of itself.

Simima, v. c.

Simoa, v. p.

Simba, v. a., to cool hot water by adding cold to it

Sima (root **sim**), adj., living, fresh, unhurt, safe; *kasha sima*; *mtu mzima*, kitu kisima, marendo masima, visu visima, niumba nzima.

Simakhi (or **simakhu**), s.; *vid.* *sámikhi*, gum-Arabic (*matoni* or *utómu wa mti*) used by the natives in sealing letters.

Simama, v. u., to stand up, to rise, to get up, to stand still or to stop; *amoketi akasimama*, he sat and then stood up; *pondo inasimama na nti*, the pole (with which the natives push forward their boats) stands upon the ground; *maji yana-simama*, the water stands — *hayajani*, *wala hayajali tena*, it does not decrease nor get fuller yet.

Simamia, v. a., to stand out to one, to rise out upon him, to befall one; to preside over or superintend a work; *ku simamia watu kazi*, wasiketi, laken wafanilo kazi kua bidii, to impel or compel people to work, to make them stand in their work, that they do not sit down, but labour diligently, to stand by, to overlook working people.

Simamika, v. n.

Simamila, v. obj., to make people stand at their work, so that they do not sit down, but continue to work diligently.

Simamaliza.

Simamwa, v. c., (1) to cause or make one to stand or stop; (2) to cause one to rise, to erect — *simika*.

Simansa, v. a., to reproach one with or for, to cast into one's teeth, e.g., poverty, &c.; e.g., the *Wamika* reproach us for our poverty, as we have nothing wherewith to buy their mahindi.

Simani, s., grief, sorrow.

Simani, s. (pl. *sa*) = *hamu*, grief, sorrow, mind cast down.

Simika, v. u., to be erect, to be set up; *mbú ime-simika* (obscene).

Simika, v. obj.; *ku simikia mlango*.

Simikua, s. n.

Simba, s. (wa), a lion; *simba hayu*, this lion; *pl. simba háwa*, these lions; *simba maráka* (R.)?

Simba uranga, s., a well-known mangrove-swamp at the mouth of the Rufiji River (St.).

Simbati, s., a kind of wood brought from near Cape Delgado.

Simba, v. a.; *simbuka*, *simbula*, *simbaliwa*, to find out, to discover, betray.

Simbulia (**simbulia**? R.); *ku-m-simbulia viakula na ngúo*, deriv. *masimbulisi*.

Sinda, s. (sing. *usinda*), a kind of spice mixed with *utú* and *bisari* *ku fungu juu*, to stop looseness of the bowels (*mtu akihára mno*). The people prepare a thick rice-pap, to which they add *utú* (a kind of Indian grain, ground and mixed with oil, to anoint the body, and taken internally for colic) and *sinda* (a kind of very small grain like cummin or kana tembe za uwimbi). This mixture is used for diarrhoea.

Simika, v. a., to erect, to set up, raise, to put up; *ku simika ngúzo*, to erect a stay (*nguzo ya ni-umba*), *daua ya ku simika mbú*, the medicines against impotence.

Simikia, v.; *pondo ya ku simikia dau*, a pole with which to support a boat or to keep it erect.

Simikimwa, to set up

Simikiro, s.; *simikiro la maji*, a water jar which is not moved, but stands always in the same place; *simikiro ya ku simikia maji*, *nsio ya Kihindi*.

Simila (or **similia**), v. n. = *ku zungunza*, to converse, to talk (*Kimrimu*) (*vid.* *semila*); *ku nenda simila na watu*.

Similia (**similiani**), for *bismillah*, meaning, to make way, out of the way — *jitenga*, get out of the way; *similia punda*, *similia ubao*, make way for a donkey or for bearers of planks.

Simiri (**zimiri**), v. a.; *maneno hakusimiri* (*ana-nithibaki* (R.)? *cf.* *confabulari noctu*).

Simisa, v. a. = *ku karibisha*; e.g., *jakula*, to invite to dinner.

Simo, s. (ya), a memorable saying, a name (especially a nickname (*muibbo*, *kisibo*), which, when once given to a person, will stick to him always. Proverb, or saying, or nickname; *maneno ya simo*, proverbs. *Neno lisemoko uliku moja*, *ikapa simo*, *masoko*, *ikasemoe kulla siku*, *simo masoko ya neno*, *ndio simo*. *Watu wame-patia simo Bana Iki tatai*, *nai amepata simo* (or rather *kisibo*, *nickname*). *Wazungu waandika winao damu ya pania wamepata simo*; *neno kuba lita-tu simama mbellesetu* = *litakuja jayetu*, a great matter will arise upon us, befall us; (2) *simo*, an extempore poem, improvisation.

SIMO, = *I am not in it, it is nothing to me, it is not my concern*; *opp.* nami nimo, and *I am in it = it belongs to me, it is my concern.*

SIMSIM (SEMSSEM), *s.*; sesamum, semen coriandri (?)

Arab. *سمسم*.

SIMU, *s.*, eprate, a kind of little fish, eardan or eardine, much liked by the natives.

SIMŪ (or zimŭ), *v. n.*; ku simu kina ota = kitu kilicho gđani ya nti, kinatoka n'de (*vid.* ota); amekuenda ku simu (= ndani ya nti) haonekani tena, he went to be buried, he has become invisible; hence maimu (or maimu), one who is invisible, or a being which is hidden in visible things, a spirit, especially an evil spirit, *pl.* wasimu, invisible beings, spirits, especially evil spirits; hence ana wasimu, he has evil spirits, he is mad; ku simu, to be about to die, to be sick unto death; *vid.* manda in Kinyasa.

SIMŪA (or zimŭa); ku simŭa maji ya motto, to cool water which is too hot, with cold water; ku simŭa tembo kali na tembo biti (la tāmamu), to cool or moderate strong tembo (palm wine) with fresh or sweet, which is not strong.

SIMŪA (and SIMULIA) (niungu) (R.)? zūa (niungu)?

SIMŪKA, *v. n.*, tembo likasimŭka.

SIMULIA, *v. obj.*

SIMŪT (or zimŭt) (*pl.* masimui), a ghoul, an ogre, an evil spirit which destroys men and animals.

SINA, *I am not with, i.e., I have not*; sina fetha, *I am not with money, i.e., I have no money.*

SINAA, *s.*; kissu kina sinaa makali??

SINARA (rectius ZINARA), *s.*; ubao wa misho wa jombo (*qfr.* *جوز*, cingulum), cornice; mawo ya sinara, a cornice made of wood or stone around something.

SINASINA, *v. n.*, to begin to weep or rather to wish to weep, but not be able to give vent to weeping, either because the person must forcibly suppress it, or cannot from great grief, to sob; mtu adaka ku lia, laken hapati, amekatazoa ni watu; *cfr.* kitaf tefu.

SINDA, *v. a.*, to contract, *e.g.*, two ropes = ku kaza, hence kisinda, that which contracts, contraction, that which makes hard, closes the entrance, hence hymen.

SINDAMA, *v. n.* (= ku gandamana), to be compounded firmly by beating (*e.g.*, in knocking the stones of an msingi).

SINDAMANA, *vid.* shindamana; *e.g.*, ūgue una-shindamana na wa pili.

SINDANA, *v. n.* = ku kazana?

SINDANO, *s.* (ya, *pl.* za), (1) a needle (sindano ya

ku shonaa ng'uo) for sewing a cloth; (2) a kind of rice (St.)?

SINDE (la, *pl.* ma—) (sinde la niamu), *pl.* masinde.

SINDIGAL, *s.*, *n.p.* (*pl.* masindigal); wana wakali wa Hindi, Indian soldiers employed by the Sultan of Zanzibar. The Swahili consider them very ferocious, and fear them.

SINDIKA, *v. a.*; usi-ya-sindike sindike maneno haya, yanene wasi wasi, do not shut or hide these words, let them speak openly.

SINDIKIZA, *v.*, to accompany part of the way; *cfr.* shindikiza.

SINDŪA, *v. a.*, to open, to set open, to turn open; ku sindŭa akili na maneno; *cfr.* gundaa; *vid.* shindua, shindulia.

SINDŪKA, *v. n.* (rectius zindŭka), to wake up suddenly from a doze; sindukanisha (zindukanisha), to raise up.

SINDUKANA (rectius zindukana), *v. n.*, to awake suddenly or start up from sleep (usingizi).

SINDUZA, *v. c.* (Zinduza).

SINE, *s.* (*pl.* ma—), gum, jaw? (Er.).

SINGA, *s.* (*sing.* usinga, wa), singa za niambu, the long soft hair of an animal called niambu (a kind of wild goat or ibex?) Kua singa za mkia watu wafania mguisho wa mganga, ku-m-pa muigni pepo (aliepungoa) mtejewakwe, from the hair of the tail people make the fan of the medicine man (native doctor); nuelle za singa (straight hair = European hair) alororo na refu, si ng'umu, si kipilipili, the hair called singa is soft and long, not hard or short and growing at a distance from each other. Mzungu yuna nuelle za singa, laken mtu wa Africa ana nuelle za kipilipili or wipilipili, the European has long soft hair which grows close together, but the African has short hair which does not grow close together, but stands like small grains of black pepper.

SINGA, *v. a.*, (1) (= ku sugda taka, to rub off dirt; ku sugda hatta taka sikitoka, to rub usual dirt or dust goes out); ku singa mulli kua sinduli, to rub the body with aromatics prepared of sandal-wood, an operation which is much liked by voluptuous Swahili, and performed by their women; ku singa, to put scent, to scent; (2) ku singa = ku tafuta, to search, to seek (in the language of Pemba, in Kigunia, ku dunga); (3) singa or singe, *v. n.*, to smell about without any purpose or aim, to walk about and seek for women, to cohere (in Kimwita); ku singa na mke, ku sung'ika ku tafuta wake; (4) ku singa = ku sungusha or gusha or gusha, to turn, change; maneno yamesinga = yamaliza, two ana singe vingine, also different from yours.

zingira tona, the rain turns round again, is about to come again; wali ha-li-singi nenolakwe; papa na zinga-zinga = anguka, the words are changed, the wind has changed, it chaps about; singa or sinza, to tack; ku singa or sinza, to change the sail; (6) zingasinga, v. n., to waver, to turn about (of the wind).

SINGAKANA, v. n., to be crooked, serpentine; mto unasingamana (kizingo cha mto, singo la mto).

SINGALIMA, v. a., to upbraid or tax one with (qfr. amangisa), to rally, to twit one with, e.g., a man who refused to do what he was ordered, e.g. to buy bread in the market, afterward I went myself, bought the bread and gave him of it, saying: tūa burra hi, anakwisha rudi mimi.

SINGANA (SINGANA), v. rec., to whore, fornicate; mume na mke.

S(Z)INGATIA, v. n., to bethink oneself, to turn round in mind, to change one's mind, to consider; kwanza nimeadaka ku nenda, laken punde nimeingatia, nimegusa, nikafta, at first I wished to go, but I bethought myself afterwards, and desisted (from going); ueno ambalo ni faradi, halina ku ingatia tona. Deriv. uzingatifu.

SINGEPIKA, s., ointment, used as (dawa ya kionda) a remedy against sores, and for making red ink.

SINGIRA (or SINGIRA), to surround, to catch; m-singirishi mshiki huyu ndiye, surround that thief, that is he; m-sungukeni huku na huku, asipato pa ku pita, maingiro kua huko, surround from there.

SINGISHA, v. a. = sungusha, geuzi; amosingisha manenoyakwe, he changed (caused to turn) his word.

SINGIZA, v. a. (qfr. shutumua), to tax one with, to accuse one of an offence and be unable to prove it by facts, to slander one; ame-m-singiza uifi, nai haku-mu-ona, he accused him of theft, but he had not seen him; ku singiza neno asiloli-fania; ku-m-singiza maneno ya urongo; hence kis-ingiza, pretence.

SINGIWA, v. obj., to slander, to spread false reports about, to charge.

S(Z)INGIWA = ku singirua or ku zungukua (ku tiwa katihati), to be surrounded.

SINGIWA, v. p. = pa thiki? (H.).

SINGIWA ya mshiki (marathi ya wake); vid. mshiki.

SINGO, s. (qfr. ma) (vid. singamama); singo la mto, of kizingo cha mto, the horn or bend of a river.

SINGIRO (SINGIRO) (or ku singiro, or sungukua, or sungukua), to be surrounded (= ku tiwa katihati).

SINIA, s. (pl. masinia), a circular tray used to carry food upon, generally of copper tinned (St.) (= tassa).

SINIA SINIA YA MAVINGU or YA USSO,

SINIKIRA, v. a., to press.

SINNI (or SINNI), v. n. = ku singa, to commit adultery; qfr. ū, scortatus fuit.

SINSA, v. a., (1) to offer or expose for sale; ku sinza mitungi; (2) ku sinza usso, to turn away one's face.

SINSHI, s., chain, especially of the nanga (anahor) = cable; Arab. شبل.

SINSILIA (SINSILIA); ku sinsilia watu (= ku sthuli) Prov. mlango wa aduiyako omba uwe wazi, ukipita, uzinsilio (usso).

SINSUA, v.; ku sinsua lusvu, mikono niuma, aka jorua ifu, toka, ussoni (H.).

SINUVA, v. a., to put obliquely or slopingly; niungu hi una-i-sinua mti hu; unasinuka (wegniwe), e.g., by rain; dau linasinuka; ku sinua mlingoti.

SINUKIA, to fall sideways in sleep, when sitting.

SINZIA, v. n. (Kinika, ku kuka), to be drowsy and nod with sleepiness, to be sleepy, to flicker, to doze while sitting.

SINZILIA, not to be attentive to one, to wink with the eyes.

SIO, s. (la, pl. ma—), a thin pole, stake; pl. masio, thin poles for building a house; sio = zio, zuio (ku zuia).

SIO, adv.; sio maneno haya, not they, &c., these words, it is not so.

SIRO, adv., not there; sipo mshali hapa.

SIRA, s. (la, pl. masira); sira la tembo, dregs, sediment of palm-wine (the dregs are thrown away).

SIRA (AZIRA), v. n., to abstain; e.g., mkongo asira (asira) from that which he was forbidden by the doctor (mganga); v. a., not to love one, to bear a grudge against one, to despise or hate one; sultani ame-m-sira wali, aka-m-funga, the king hated the governor and bound him; (8) to avoid; na-m-sira, sidaki ku-mu-ona, I avoid him, I do not like to see him (aweka miko na unisizo); ku sira shakala, to avoid a certain food.

SILANA, v. rec., to avoid each other, to be angry with each other = ku kasirikana.

SIRIKA, v. a. (?), to taunt with; wa-ni-sirika tu, ela sina kitu; nika-m-sirika neno hili, hanalo.

SIRISHA (SIRISHA), v. a.; e.g., mganga a-m-sirisha, the doctor makes him abstain.

SIRITA, s. (ya) (Arab.) (= ndia), way, road, especially the Mohammedan way to *hell* or heaven; Lya, via pons extensus super mare Ham gahounae.

SIRI (or SIRRI), *v.*; ku-ji-siri gong'ui (= ku enda jobui); *cfr.* سر, latuit, se abscondit, to hide oneself in.

SIRIKI (or KIRIKI), *s* (sing. riziki or riziki); wĩki za mtu, the means of maintenance of man, all that one has need of = viakula (*cf.* riski) (also siriki instead of riski); kitu kile si sirikiyangu; ۛ, res ad vitam necessarias dedit Deus.

SIRIMISHA, *v. c.*, to make weary, to tire (enenda usije wa-sirimisha) (lit.) (if visitors must wait too long for reception); *cfr.* Kinika, ku sirima, to trouble.

SIRRI, *s.* (ya, pl. na), secret, mystery; *cfr.* سر, celavit rem; سر, arcanum, secretum; mambo ya sirri, secret matters, secrets; kua sirri, secretly.

SISA, *v. c.* (*vid.* sira) (*cfr.* sia, zũiza), to be on low diet, to abstain from meat, to order or cause one to abstain especially from food; e.g., mganga ame-ni-sisa sũmaki, nisile, the doctor has forbidden me to eat fish, I shall not eat it; ame-ni-sisa ku tiniza ngozakwo, he caused him to abstain from satisfying his desire or appetite, he checked the satisfying of his appetite = ku-mu-asha mapensiyakwe (ku-m-sisa ngõa); ku sisa mtanga or mpunga, to abstain from mourning or from eating rice.

SISHA (KISHA), *v. c.* (*cfr.* usishi, *s.*), to cause to bury (*cfr.* ku sika or zika, to bury) = ngũo hi ina-m-sisha meiti, pimani, ikitoa ku-m-sisha, hununũ ningine, this cloth will do to bury the dead, measure it, if it does not do to bury him, we will buy another.

SISI (or KISI), *s.* (la, pl. ma—) (ku sia) = máhali paliposungushoa bóma or miti, enclosure, a place surrounded by a hedge of thorns or branches of trees, to guard against robbers or ravenous beasts; sisi la gnombe (já cha gnombe), courtyard, a cattle-fold, a stable, an enclosure made for placing bullocks at night (Kipemba = já cha gnombe); diminutive: kisisi, e.g., cha mbũzi; kisisi cha mtama, masungusho ya shamba, ua. guũe na manianni wasingie. There is no covering made over the sisi, and the poor animals must remain in the open air even at the time of rain and cold, which frequently causes their sickness and death; and yet the careless natives do not learn wit from their losses; sisi lina kodõle or kidõle cha gnombe.

SISIMA (or KISIMA), *v. n.*, to cool, to get cool, to be cool or cold, to become calmer still; chakula hiki kinasisima sana = kinapõa, or kimekũa bẽredi, or kime-bẽrudi, the food is cool now; mji hu wasisima (ku guamasa) kua waini hauna

kelele, this town is still or calm, there is no noise of the people.

SISIMLA, *v. obj.*, to disappear (matwila) = haku sukia ju tona; hauka onkana uũwakwe allo-kuffa.

SISIMISHA, *v. c.*, to cause to get cool, *fig.*, to kill, lit. to make cool; amasisimisha mulli kua ku-m-tia maji ya bẽredi, to cool the body by putting it into cold water.

SISIM'KA, *v. n.*; mulli unasisim'ka, to feel excited (by awe or lust).

SISIMIZI, *s.* a kind of red ant, which devours the m'toa (*vid.*). In Kijomvu it is called winda winda (the hunting ant) (*vid.* mfuati, a kind of red ant), because this ant asisimiza (or sama) nti.

SISIMU, *v. a.*, to startle, to surprise (*cfr.* kutusha) (*cfr.* Kiniassa deisimala).

SISIMUKA, to be startled (from cold) (*cfr.* also tũkũ); sisimka, sisimuka (burning of remedies) (it describes also the feelings of a wife when her husband approaches her) (R.)? ukua ju and kunasi ku sisimuka; mulli ku sisimka.

SISIRA, *v. a.* (ni ku gnaguanika, to sparkle; Reb. has a verb, ku sisira and sisira, ukongo ni ku sisira?

SISITIZA, *v. a.*, to charge one with a commission again and again very earnestly = ku-mu-ágisa papo kua papo; halla, halla, abert uje na kitu hiki, usisihau kábisa, to enjoin one earnestly, to charge, direct one; to ask well or much, to examine, to press upon.

SISUI (or SUISUI), *we, us, Dr. St. writes sisi, e.g.*, sisi sote, all of us; sisi wote, both of us (instead of suisui sote or zotte; suisui wote).

SITA, *v. n.*; ku sita, to halt, to go lame, to hide (St.).

SITADI, *s.*; pro estadi, clever, skilful; mtu ajuai kasi sana.

SITÁHA, the deck.

SITÁSHARA, sixteen.

SITÁWI, *v. n.*, to flourish (St.); rootina from estado, to do well; ngõma ipi imenitavi, which flower is going best?

SITIRI, *v. a.* (or SITIN), to enter, to begin *cfr.* ۛ, textit, protextit rem; ۛ, compoundit, scriptit, vana so flota locutus fuit.

SITTA, six; ya sita, the sixth.

SITTI, *s.*, my lady.

SITTIMA, our lady (Mary); sisitwisha (rootina stanisha or shama), to make to, to go well, to flourish.

SIRO (*vid.* sito), heavy, difficult, thick.

SIRUO (*vid.* sirũo), rest; hama sirũo, he has no rest; (2) the sign of the end of a sentence in Arabic.

Siu, n. p.; *vid.* Siya.

SIVI MUDA, *different* (St.) ?

SIVIO (siwio, St.), *it is not thus, not so; siyo, that is not it, no.*

SIWA (*vid.* siwa), s. (la, pl. masiwa), (1) *a lake, pond, breast* (pl. ma—, breasts) = máhali palipo tengela na maji, *a lake; siwa la maji ya kú nsa, a lake of drinkable water* (cfr. ku sia); (2) *a horn, a bugle of ivory, brass, etc.; ku piga siwa = ku vivia* (Sp.) ? *There is a considerable lake called Zusi or Láki, in the country of the Arusi Galla, to the east of Gurague in southern Abyssinia. Concerning this lake, Mr. Mayer, a missionary at Ankober, wrote me in 1875 as follows:—A Muhammedan came lately from the tribe Marko, where he bought ivory. He told me that the lake Zusi or Láki was a salt lake containing five islands, three of which are inhabited by Abyssinian Christians, and two by Muhammedans. The lake is in a large plain, and has no flowing off. Many Ethiopian manuscripts are said to be found on the islands, which are considered places of refuge in time of war.*

SIWANI, *I cannot, i.e., I am not well; cfr. ku wéza.*

SIVO, *no, that is not it.*

SITU (or SIVU), n. p., *a town on the island of Pata. (Cfr. Baron von der Decken's "Travels in East Africa" vol. II. 275. The chief seat of ancient Swahili learning.*

SO (or SO), pro SAKO (ZAKO), *pron. poss.; niumba sako, thy houses* (niumbaso).

SÓA, v. a. (Kigunia, ku tuanga), *to rake or take together with one's hands, e.g. on cleaning a room; ku súa taka or mtanga kua mikono na ku tia kikapáni or kijámfi kidogo or likanda or kitengile, to take or gather together with one's hands silt or dust and put it into a bag or little mat, to carry it out of the house and throw it on the dunghill (= ku ondoa, to remove); niati ana-ni-soa (súa), the buffalo took me on his horns.*

SÓA, n. obj.

SÓKA (SOKANA ?) (R.) ; *ku kua kua ku solúa, to sorapable; vid. tambu?*

SODA, s., *lunary* (St.).

SODA, v. n. f. *to slide, to fidget like a child who cannot yet walk, or like a person who has bad legs.*

SÓMA (SOMA), n. p., *to get accustomed; ku soea kazi, to be accustomed to work, remove, e.g., one's own indignations to seize something else = to accustom oneself* (R.).

SOMANA, n. rec., *to be accustomed to another.*

SÓMA (SOMA), v. c., *to accustom a person, to tame him, to teach him.*

KU JI-SORRA (or KU-JI-SORRA), v. refl., *to accustom oneself, to practise.*

SORRKA, v. n., *to be accustomable.*

SOGÉA, v. a., *to put a thing to the lips and bias it; ku sogéa, v. obj., to make ready for, to bring for use.*

SOGÓA, ku-ji-sogóa mno kazi, *to be very slow in business; vid. maogófu, mkokotefu or nakúifu.*

SOHÁLA, s., *tardiness; ana soháli sana; vid. mao háli.*

SOHÁRI (SUKUMU), siku ya jumá essabukhi ni nukhai (sohári), *halili na ngúvu na watu hawa wina nguvu* (R.) ? سَهَارٌ, vigilia; نَحَمٌ, macie confectus fuit, omaciavit.

SÓNDRA, s.; *niota ya sôhura, the morning star; Arab. سَهْرَة, la planète Vénus.*

SOJOSOJO, s. (R.) (Kiniika ?).

SOKA, v. a.; *maneno haya pia yana-m soka ?* (R.) *yana-m-thiki or yana-mu-onéa ?*

SÓKA, s. (la, pl. ma—), *brass-wire much sought by the natives inland for ornament; masóka; cfr. usóka*

SOKO, s. (ya, pl. ma—), *a market or a bazaar; cfr.*

سَاقٌ, populit, omit venditque; سوق, forum, mercatus, ku enda sokoni.

SOKÓTA, v. a., *to twist, to plait, twine with the hand; ku sokóta usi, úgie (ku piga úsi), to spin, to turn about; ku sokóta pango kua simbo ku úa pánia, to turn a stick in a mouse-hole to kill mice; ku tia uzi gasi.*

SOLÉA, *likanda or kijámfi cha ku solúa taka (mat for removing dirt); cfr. súa.*

SOLEKA, *tungu hawasoleki.*

SOLÉWA, v.; *ku soléwa kikandáni.*

SÓLI ? (R.) ; *ku gutana na mtu sóli ?*

SÓMA, v. a. (1) *to read; cfr. سَمِعَ, audiens fuit fecit ut audiret? explicantem aliquem librum audit; (2) ku soma, to cry to one if he falls on the road* (R.) ; *nasikia sono, niani alieanguka ? ku págoa sono, muna-ni-somea manangu; ali katika ku sóma, he was in reading.*

SÓMA (pl. masóma), *a kind of dance* (St.).

SOMÉA, v. obj., *to read to one (ec. a book).*

SOMÉSHA, v. c., *to cause one to read, to teach one in general* (to lead devotions, St.).

SOMÉSHUA (or SOMESHUA), v. p., *to be taught reading; maomeshi, a teacher.*

SOMÉRA, v. a.; *ku soméra mti kua kifán, or ku parága mti, to climb a tree by pressing against it with one's breast and knees* (to swarm up a tree).

SOMBO, s. (la, pl. ma—) *(the sing. sombo is rarely*

used, but rather the pl. masombo) = mahesamu, nguo kuba ifungoayo kana mkumbu, a belt consisting of a large piece of cloth, such as is worn by great people; mkumbu is a belt or girdle of inferior quality, which costs $\frac{1}{2}$ of a dollar. The Wanika and poor people wear mkumbu, but the Suahili chiefs and rich people wear sombo or rather masombo, which cost one or two dollars.

SOMBO, s. = keléle, cry, noise.

SOMO, s. (la, pl. ma—), a lesson; masomo, reading lessons.

SOMO, s. (wa, pl. masomo or za) used in addressing anybody, lit., something read, a namesake, used as a title of friendship, a relation, friend, acquaintance; watu hawa ni somozangu or masomoyangu.

SONDA, v. a., to suck out; e.g., sonda mifupa, to draw the marrow out of bones by sucking.

SONGA, s., forebrain.

SONGA, v. a., to press, throng, to braid, plait; e.g., nuelle, to braid the hair after the native custom, to strangle, to squeeze, choke (cfr. Luke v. 1); maji yasonga, where two rivers unite; wiku za songa, mvua inakua karibu; ku songa kamba or ku sukusuka; ku zongazonga mkumbu, to form one's belt into a twist; ku songa mikuto (tresses) nuelle; chakula kina-ni-songa, the food chokes ya hivi hindi yasonga; vid. makadi in Kini-me; masasa.

SONGA (and SONGA) (1) to press, urge; ku songa (and ku-m-mtu; zonga, e.g., nguo, songa nuelle, zongazonga, fig., ku-m-mtu kua to wind up; zonga, to overmatch, wind up, maneno, asipate ku m—, to wind up.

SONGANA, v. rec., to throng each other, to press against each other in a crowd, or sheep in a flock; ku songana songana.

SONGEA, v.; nadaka mafuta ya ku songea nuelle; nadaka kuenda songewa nuelle kua mafuta (cfr. Luke v. 4); songea kinani mkati niavu zenu, mkavú.

SONGEA, v. n.; ku songea káribu, to approach one, to draw (or press) near him (= ku-m. karibu); nadaka mafuta ya ku songea nuelle = nadaka kuenda songewa nuelle kua mafuta;

SONGEA, v. c. (= ku karibisha or ku-m-simisa, Kimima), to cause one to come near, to bring nigh; ku songea kitu.

SONGA (vid. above) means also: to narrow, to contract, to straiten, to limit; e.g., mtungi una songa, the water-jar is too much crowded by standing too close to a box.

SONGA (rectius SONGA) means: to wind round; e.g., nioka ana-m-songa miga, the serpent wound round his legs; nioka buya ana songa songa mapindi = ana piga mapindi, to wind itself round.

SONGO, s. (la, pl. ma—); songo is small, slight, curl.

SONGÓA, v. a., to wrest, contend, contend; e.g., shingo, neck, hence to strangle, suffocate; ku songoa kuku kua mukono or nguo. The Suahili put a piece of rope across the throat under the chin and tie it on the top of the head. They then pass a stick under the rope at the top of the head and twist it till the man is strangled. Then by compressing the windpipe and throat they cause the man's death. Ku songoa pamoja (cfr. mabeta) ji-songoa muegniewe, to strangle oneself by hanging oneself, as irritated natives or discontented slaves sometimes do.

SONGOLÉWA, v., to be strangled; mtuma aine-songoléwa ni banawakwe.

SONGOMANA (or SONGAMANA), to contract itself, to be entangled, complicated, to be curbed; nguo imesongomana kua pepe.

SONGOMERESA (or SONGOMERA), v. a.; ku songomeressa mukono kua nguo, to wind or wrap up one's hand with a cloth; ku songomeressa nguo, to coil up a rope, to wind round.

SONONÉA, v.; sogonéa jumba or kimba? (R.)?

SONGONÍÁ, v. a.; ku songoníá na ku kamia nguo iliofuliwa, to wring and squeeze a washed piece of cloth, (1) ku songa; (2) ku songoníá; (3) ku songoméa nguo; ku songa, to commence to wring; ku songoníá, to wring with all the might and both hands; ku songoméa, to conclude the whole business by putting both ends of the wringed cloth together and at each end a person pulls quickly and mightily, until every drop of water comes out; matumbo ya-ni-songoníá, the belly gripes me, to feel pain in the stomach; rokho-yangu ya-ni-songoníá, or rokho-yangu ya-ni-sonona, or rokho-yangu ya-ni-sononeka = si-m-daki, I have an aversion, I have an aversion to him.

SONGONIOLEWA, v. p., to be turned round.

SÓNÍ, s.; na-mu-onéa soni, aiwazi ku sama naye, abuse, contempt.

SONIA, v.; vid. meonia.

SONIASOMIA, v. obs. ? vid. mionionsa and mionisa, and kesa-kesa (to tease).

SONIONTESHA, ku soniontesha moyo, to have a strong burning or desire in the heart.

SONJOA, v. a., to wring.

SONJÓWA, v.

SONÓWA, v. n.; sima yasonona, the skin is dry; wali wasonona; wali uate wasonona; moyo wasonona, the heart trembles (with anxiety), the teeth ache from cold water; niama loto wasonona, the meat get dry.

Wakwaka, v. n. (= ku ji-unia kua majonai), to be grieved or troubled greatly, to be vexed, to feel pain; *mtu huyu wakwaka*; cfr. kasirani.

Wakwaka, v. a., to trouble, to grieve, vex one = *kupumukia*, *ku-m-kwama*, *maahaka*, *ku-m-sumbua*.

Wakwaka, a. = *kidada* (an abusive word).

Wakwaka.

Wakwaka, v. n., to clash or collide with; *ku somana katika maneno*.

Wakwaka (or *swakwaka*), trousers.

Soma (soma), v. a. (= ku fika or wasilili mpakani), to reach the end, to bring to a close; *mtu alime ngusyakwa, akisoma aondoko, let the slave till his portion of ground, when he reaches it, let him depart*; *tuende tukate, tutakuenda soma ndia mbelle, to cut across and make for the way further on (R.)*; *dau limesoma = limefika ufufuni, to strike upon, to run aground in the water*; *ku soma ndia, to strike on a path*.

Soma, v. rec., to clash or collide with; *ku somana katika maneno*.

Sosobiani, n. p., is a settlement of Dahalo (subjects of the Galla) residing at the western end of the bay Uambo which is to the north of Takaingo and runs about twenty miles inland.

Sota, v. n. (ku sota na matoko), to slide, to slide; cfr. ku pulia.

Sote (rectus sote), all; *tu sote, we all together*; *tuende sote, let us go all together*; *niumba sote, all houses*.

Spahola, s., a Spaniard.

Stamani, v. n., to have confidence, to remain trustfully.

Stadi, s. a., wa-m-stadi ku nena (kiza).

Stahani, v. a., ku stahani, to bear, suffer, endure anything (= *fumilia*).

Stahani (or *stahimili*), to hold out, to persevere, to endure, to persist, to be patient of; *ku stahamiliana*.

Stani, v. a., to reverence, regard, respect one; *mtu huyu yuwa-ni-stahi, yuwa-ni-heshinu, this man respects me*.

Stani, v. rec., to respect each other = *ku kujana*.

Stahika, v. n., to be worthy; *amestahika kua ku stahika ni wain, hai matahiki, astahikwai, aliheshimwa, aliepata ustahiki kua ku stahika ni watu; (Heb. xi. 38)*; *alimengu hanku-stahiki nao*.

Stahika, v. n., to be revered, honoured.

Stahika, v. n., to be necessary, to be under obligation, to deserve; *jambo hili lastahiki nami = la-ni pata ku tonda, I must do this thing; yastahiki ku-m-fika wama; ku hataku nafanyakwa isiostahi kiwa (Aotukili. 46) ku pata usima wa milele*.

Stahika, v. n., to deserve, to be worthy of; = *stahika, ya-m-pakia, ya-m-jumia, yajumu nai*,

mtu huyu yastahiki ku pigeon, this man must be beaten; wastahiki ku-m-penda sana, you ought to love him very much.

Ku jastahili, to render oneself worth, or to consider oneself worthy.

Stakarathi, earnest, fastening penny (St.); earnest money.

Stakhabu, v. n., to like, prefer a thing, e.g., *mimi nastakhabu ku kka kua Wanika = mimi naradhiwa, napenda ku keti kua Wanika, ni hori ku keti; I like to dwell with the Wanika*.

Stakha, s. (or *staham*) (ya, pl.—sa), *stakha ya jahazi, the deck of a vessel*; (cfr. *staha*).

Staki (or *staki*), v. a., to accuse, impeach one; *Gabiri ame-staki Rashidi kua wali, Gabiri accused Rashidi with the governor*.

Stakia, v. to bring an accusation or complaint before one, *Gabiri ana-stakia wali, a-mu-la Rashidi*.

Stakiana, v. rec.; *waja stakiana, they came to accuse each other (without ku)*.

Stakiwa, v. p., to be accused.

Stakimu, v. n., fulani sasa anastakimu, N.N. got up, threw, came up (= *thabidi, to stand by*).

Stalimu, v. a., *hakustalimu*

Stambuli, n. p., Constantinople.

Stara, s., a place in a cottage partitioned off by mats or clothes for sleeping in

Starehe (or *starehe*), v. n., to be or remain quiet or at ease; = *ku keti na ku tulia*; cfr. *starehe*, *starehe* sivit, *starehe!* don't get up, don't disturb yourself. By saying "starehe!" the visitor wishes to make the people present easy and undisturbed.

Starehe (or *starehe*), v. n., to cause one to sit or be at ease, to give rest to, to refresh; *ku-m-weka wama, to make one comfortable, to accommodate him well and honourably*.

Stare (or *stare*, *stare*), v. n., to do well, to conduce, to become, to be of use; = *ku la, jambo hili lastuo or lastui, this matter answers well, is of use*; *kitu hiki kinastui hapa niipo-ki-woka = kinaka vizuri*.

Stauli, v. c. = *ku-saniza kazi wama or uxuri (ku tanga)*, to embellish a work which is finished, but which must still be improved by embellishments, e. g., of colours, &c.

Stawahi, v. a ? (R).

Stawi, to be of use; *hastawi katika ufalme wa Mungu (Luk ix. 42)*.

Stiraji, v (cfr. *ondoleana*) = *hishima*; *gini gani wata hawaondoleani stiraji*.

Stiraji, to extricate one from distress or trouble; *stiraji maji kidogo, ni stiraji rokoyangu. Thus says one who is ku tokua ni rokhe. Mungu a-ni-*

stiri na thambi, a-ni-peleka peponi a-ni-dute thambizangu.

STIRIKA, (1) to be extricated from; (2) to be covered, to be concealed; n'enda nika stiriko sokoni, I go to buy food in the market (R.), probably corrupted from the Arabic "nistüre," I buy.

STIRIWA, v. p.

STUSHA, v. a., to sprain, to startle, to put out of joint (St.).

SUA, v. a. (J), to bore, to bore a hole with the borer, ku sua tundu kua kekée; ku sua meno kua msuaki, to clean the teeth with the tooth-brush (msuaki, vid.); ku sua - subua (rectius sua and subúa), ku sua chungu, to season pots; vid. sirua in *Kiniassa*; ku sulíwa, v. p., to be bored

SUA, v. a. (J), to search, to invent, devise, bring forth something new by means of one's own mechanical or mental skill, to speak a lie; mnasua-ni, what have you made, devised? Msúa nanga amesúa akasúa nanga, akasúa nayo, the anchor-searcher dived, found the anchor and came up with it; mtu huyu amesúa maneno haya = ameton kitoanimuakwe; amesúa kitu kipia; amesua juo = amebunni juo; ku sua or ku kokóta dau kua nguvu likipueléwa.

SULIA, v., ame-ni-sulia nanga = ame-ni-tafutia tini ya báhari, ame-ni-sulia dau lililoláma, lina suka sasa, to set a boat afloat for one or in his absence; mtu ame-m-sulia (Gabiri neno asilo-linena; ku-m-sulia = binnia or bunnia, or ku-m-tolea kitoanimuakwe, to say something of one's own mind, but in the name of another, as if he were the author. The man pretended to speak the words of Gabiri, but Gabiri had not said these words, the man invented and gave them lyingly as coming from Gabiri's mouth—he deceived the people. Prov. watu wakoméshé urongo, na usúsi wa-u-ate. The verb *sulia* must not be confounded with "ku sulia," he has refused me, he has not given me; vid. *suia* or *sua*, v. a.

SUSUANA, v. rec., to deceive each other.

SUAFI (or SAFI), adj., (Arab. *صافي*), clean, genuine, correct; (suafi ya kuelli) maneno suafi = yasiokúa na madang'ano, v. a. to clean; *efr.* *صاف*, clarus, purus, sincerus fuit.

SUAFIA, v. = ku-m-pa maneno suafi, yasio danganio, he gave him correct words; amóm-suafia juo, he corrected the book for him, he freed it from mistakes.

SUAFINI, v. a., to clean, e.g., ku suafini gombo or utuli, mtu wa tohára yuwa suafidi m... akwe.

SUAFINIKI, v. a., maneno yanasuaifika = hayana urongo, yanatakata.

SUAFINISHA, v. c., to cause one to clean (e. g., mulli), to cleanse.

SUAFILIA, v. obj., ku-suafia nta; vid. *mesúa*.

SUAFIWA.

SUÁHEL, s. (Arab. *ساحل*, pl. *سواحل*), Arabic term for "Suahili land or coast." An Arab says on the question: *Where do you come from?* I am coming (or going) from or to Suahel; *efr.*

سواحل, ablit in terram planam; سواحل, planities, terra aequalis; سواحل, canopus stella.

SUÁLI, s. (la. pl. *ma-*) (Arab. *سؤال*), question; *efr.* سأل, interrogavit; سأل, questio; pl. masuali (or súla, pl. masála), questions of strife (1 *Tin.* i. 4, and *Col.* vi. 4).

SUÁLI, s., tardiness; ku fania suáli, to be slow or lazy.

SUÁLIHI = sualikhi, suaho, sahibi, suafi, adj., pure, clean.

SUBANA, s., a thimble; (*efr.* *مصحح*) inteadit digitum in aliquem.

SUBANA, small pieces of meat roasted on two parallel sticks.

SUBAYA, s. (?)

SUBBU, v. a., ku subbu kua kalibu = ku mimina rusási ilioyaika katika kalibu, to pour into a mould the lead which has been melted; hence to cast, e.g., balls or bullets of lead, &c.

SUBIRA (SÚBIRI), s., (1) (*vid.* suburi, saburi), patience; (2) subiri, aloes, Arab. *صبر*, succus plantae amarae; (3) v. n., subiri, to wait, suisui tulikua na subira or sáburu (patience).

SÚBŪ, v. n., to happen, to be fulfilled, to fall out, not to fall short of; nenoláko liná-s-súbū or linanpata sana sana, or linan sáfifu, thy word has been fulfilled in me = *afikama ulilopoma, nimepata wile wile, as thou hast told me, so it happened to me.*

SUSTA (or SUBÚA, also SUBÚA), s. a., to make a hole or way through, e.g., ku subúa tundu kua pili kua kekée; ku subúa ndia ya (ku subúa ku sua kua kekée, to bore in general, but in subúa, to bore through); ku subúa or subúa tundu, to open the hole, *opp.*, ku subúa tundu, to close the hole.

SUSÚKA, v. a., to clean, e.g., ku susúka kitóma kinasubúka tundu; ku susúka ku tokóa kua pili.

SÚBUDU, v. n., rectius thubutu (*efr.* Arab. *ثابت*), sterner tenut (rather *efr.* Arab. *ثابت*), to be firm, to have courage, to stand, to persist; mtu huyu ahsabutu ku... *efr.* Arab. *ثابت*.

man dance to do it, he is fearless; hathubutu = yuwu, he does not dare, he is afraid.

Suturu, adj., firm (vid. thabithi).

SUTURUMA (or SUTURUMA), v. c., to cause to be firm, to confirm; ku subuthisha maneno = ku tinisha.

SUTUKU, s. (ya), morning, in the morning; wenende subukhi, go in the morning; subukhi mbitimbiti (vid. miana), or kunapamba sika, or kueupe, etc. at twilight; cfr. ^{٢٠٠}مطلع, matutinum propinavit potum; ^{٢٠٠}مطلع, initium diei, vel aurorae prima lux (Arab. sabakhi bilkhur, may thy morning be in felicity or happiness = good morning).

SUTURI, s. (vid. saburi), patience.

SUDA, v. a., ku-m-suda? mtu wa-m-suda kua maneno; m'ahidi ywasuda (vid. suta) or ywasuduku, the witness declares that he has seen.

SUDI (or SUDI), s. (ya, pl. —a) = bakhti, luck; sudi ngema, good-luck, felicity; sudi mbaya, ill. luck; sudi yakwe ni kali, he is very successful, he succeeds in everything; cfr. ^{٢٠٠}سوء, folix fuit; ^{٢٠٠}سوء, pl. ^{٢٠٠}سوء, felicitas.

SUDUKU, v. a. = ku suta (vid.), to ascertain from one the truth or falsehood of a statement which has been given to others regarding one's character; cfr. ^{٢٠٠}سوء, verax fuit.

SUDUMA (or SUDUMA), v. n.; tokā inasūdumā or sūdumā, the lime in water sinks or settles (to the bottom).

SUEKA, v. n.; mbo inasueka ndani kua b'redi = imekimbia, imengia ndani, mikōjo inakimbia na mbi, hekupa jū, inapotiā (obscure).

SUESI, ohuma eha suesi, soft iron (perhaps Swedish iron or coming by way of Suez).

SUFA, s.; bān la sifa; cfr. Heb. ix 19 for hyssop-stalk? (Sp.).

SUFU, s. (wa, pl. masufi), a hermit, a devotee = mtu alai Mungu, asifania usini, d.c., a Sufi, a person much revered by the Mohammedans on account of his God-fearing, chaste, prayerful and benevolent conduct. The Sufi is thought to devote himself entirely to the reading of the Koran, to praying, to doing good in the world; suli hana, ni tohara, yuwashinda mengidini; ^{٢٠٠}سوفي, m'ahidi wa Mungu, God-fearing; cfr. ^{٢٠٠}سوفي, sūfian, sūfian et religio, pō. qui rei divinae, et quae ad spem Dei pertinent, viciatissimum rerum signis adhibet.

SUFURIA, s. (1) copper; (2) (pl. masufuria), a metal pot; sufuria ya chuma, an iron pot; cfr. ^{٢٠٠}سوفور, masufurum, sufurum.

SUGA, v. n. (nuelle) R.?

SUGANIKI, v. n.; manni yasuganiki?

SUGU, s. (ya); sugu ni mahali pa gumu; mtu huyu ni sugu, muliwa kwa sugu (ku fania sugu kwa kazi nongi), callosity, callousness, a callous place; this man is callous, his body is callous (to become callous by much working); naota motio hatta nafania sugu, I sat at the fire until I scorched myself (until I burnt a sugu = a callosity); (2) beaten path of rats only (R.)? cfr. diro in Kina-asa.

SUGU, v. a., to clean by rubbing, to rub a thing hard to clean it, to scour, to brush; mke ame-m-sugua mulli (= ku singa, vid.) ku ondola taka, having done the business of sugua, she does futa or pangusia mulli kua kitāmbā; ku sugua, rents in a new wall.

SUGULIA, v.; jiwo la ku suguliā vissu, a stone with which to rub knives = a stone for cleaning knives.

SUGULIKA, v. n.

SUGULIWA, to be rubbed.

SUGULUA, v. a., to rinse the mouth, to gargle, to clean, e.g., the teeth.

SUHAL, s. = uovu wa tabia (cfr. sana hili); cfr. kiraka.

SUHILI, s. (cfr. ^{٢٠٠}ساحل, pl. ^{٢٠٠}سواحل, litus maris, sea-coast; ^{٢٠٠}سوء, canopus stella; ^{٢٠٠}سهل, facilia, lenia), (1) south (= shangani); (2) mtu huyu ni suhili mno, this man is very slow; cfr. w'heli and shala, or sahala, kātuba suhili na kobila, goal direct south and north.

SUIA (KUIA) v. a., (1) to seize and hold fast to prevent escape; (2) to keep back, to withhold from e.g., ame sua luthayakwe, ame-m sua asinondo = ame-m-katāka, he prevented him from going.

SULIA, v. obj.; ame-m-sulifa kothayakwe = haku-m-pa maliyakwe, he retained his property.

SULIKA.

SULIWA, to be kept back; muana amesuliwa maliyakwe.

SUSA, v. c.; wame-ni suisa ndiani = wame-ni rudisha nisipato ndia

SUWA, v. n., to be seized.

SUTO (or SIO or ZUTO or ZIO) = ngāzo.

SUSUI (or SUI) (1st pers. pl. of the pronoun personal), we; suisui tnapenda, we love; suisui wote, all of us; suisui wote, both of us; Dr. St. writes sisi.

SUSU, a brave man, a hero; vid. shajja or shijja.

SUTU, v. n., to bow down, to fall down, to pray with the face upon the ground as the Mohammedans.

dans do. Some have on their foreheads a mark made by constantly touching the ground in prayer; ku sujudu = ku fania sigida; ku sájudu Mungu, to say prayers and bow seven times to the ground with the forehead; سجدة, humilia

luit, adoravit; مسجد, mesgid, templum Muhammedis asseclaram.

SUJUDIA, v. obj., to prostrate oneself to, to adore; sulia la ku sujudia Mungu, a carpet on which they pray or adore God. Mesgidi ya ku sujudia = ku tumikia Mungu manenoyakwe.

SUKA, v. a., (1) to shake; e.g., masiwa or nazi; (2) to twist, to plait; e.g., ku suka ukamba wa kitanda; ku suka usitu wa mkéka na ku shona jamfi; ku suka and ku songa kamba; ku suka katika nti; ku sukasuka muana = ku-muongolea muana.

SUKA SUKA, v. intens., to shake often and strongly (cfr. tunga, v. a.), to continue shaking; ku suka suka mkiawake, to flourish his tail.

SUKIWA, v. p.

SUKUA, v. p.

SUKU (SUKA), v. n., to rise above water, to appear suddenly (ku sama or piga mbisi na ku suka), but ku sika, to twine; ku sua meno, to rub the teeth up and down.

SUHNA, v. c., to cause to rise or appear above water = to raise up (e.g., pearls) above water.

SUKANI, s. (ya, pl. ma), ya chombo (= shikio), a rudder, helm (of a vessel); cfr. سنان, anchora, ashikani sukani, a steersman; sukuni (pl. ma), steersman.

SUKARI, s. (ya), sugar; سكر, saccharum.

SUKE, s. (lu, pl. ma—), an ear of corn; vid. shuke.

SUKIA, v. = ku-m-tokéa ghasila; e.g., che babá-we, utoká-pi wé, siku-ku-ona sika nengi, leo wa-n-sukia = wa-ni-tokéa ghasila; hence, msuka, ki-suka, a ghost, devil.

SUKÚA, v. a.; ku-nazi or dafu kua kisu, to scratch out the flesh of a cocoa-nut; niama ya dafu imesukuliwa.

SUKÚMA, v. a., to push away or forward, to drive; e.g., ku sukúma dau; to move, push off, to urge.

SUKUMIA, v. obj.; e.g., Mungu ame-m-sukumia, God impelled him to that act.

SUKUMIA, v. a., to put upon another man, to throw off from oneself, to say it is his affair = furúmia, v. a., to fling away, to dart; e.g., ku sukúmia kikongo or rungu; ku-m-sukumia pepo, nganga (vid. makafara); ku sukúmia mārathi or mafu kua makafara, to avert sickness or evils by sacrifices; vid. káfara.

SUKUMIA, v. obj.; vid. kumba.

SUKU, s.; vid. nbo, sugáo = kúko.

SUKUTÚA (or SUGUTÚA), v. a., ku sukutúa kúko kua maji, ku osha kúko, to rinse, to wash out one's mouth with water.

SULI, s. (Sp.).

SULIA (ZULIA), s. (la, pl. ma—), a carpet; sulia la ku salia, i.e., la ku sulia mullu usipate mtanga, mtu aki-sujudu Mungu.

SULIA, a. obj. (vid. sua), to suggest or ascribe to one words which he has not spoken; ku-m-sulia maneno asio-ya-nana, to slander without foundation.

SULIBI, SÁLIBU, v. a., to crucify; sulibisha, v. c. (cfr. sálaba), pass. sulubiwa.

SULIHI, v. n., to become fit for.

SULIKA, v. a., to be giddy or dizzy; kitoo oha-m-sulika or cha-m-zungúka, akióna shimo, he gets giddy at the sight of an abyss; amesulikoa ni kitoo.

SULIHA, v. c.; e.g., kiléo kime-m-suliha kitoo = kina-m-sungusha (tekeleka) kitoo.

SULIWA, v. p.

SULIWA, s. c., to be bored.

SULTANI, s. (wa, pl. ma—), king, sultan, ruler, chief, a great man; the head of a town or village; Sultan Errúm, the Sultan of Turkey; cfr. سلطان, dominium obtinuit; سلطان, potestas, princeps, rex.

SULTANIA, s., the sultan's head wife; sultana mjanne, queen dowager?

SULU, s., ku piga sula upanga, to polish a sword.

SULUBIKA, v. n., to be diligent, strong.

SULUBIWA, v. p.

SULUBU, s. (ya) (= dérúbu or hárbu or nguvu), strength, diligence, power, vigour, energy; mtu huyu anasóka sulubu ya kasi, yuwejitama mano kua kasi, hafanili uifu kabisa, this man is a strong labourer; kasi ya sulubu, hard labour; maigni kasi ngámu ni mu-igni sulubu, a hard labourer is strong or sturdy; سلب, durus; سلب, durities, robur.

SULUKHI (or SULUKHI), s. (ya), concord, peace, conciliation (= mapatano); سلكى roots as habuit, integer bonus fuit, pacem fecit, composuit.

SULUKHIA (or SULUKHIA), v. obj., to agree, to compose differences, to reconcile; kasi kasi to be trustworthy in a word? سلكى.

SULUKHIANA, v. rec. = ku patana, to be reconciled to each other, to agree.

SULUKHIA (or SULUKHIA), v. a., to agree to agree, to reconcile, to make peace or concord (= ku patanisha); dars., musallaha (cfr.).

SULU, v. a., *salute*; vid. salamu.

SULU, s., *corneo* (St.).

SUMIKU, s., *magnet, loadstone*?

SUMAI (sumai), s., *psalm*? *qfr.* زمر, oecinit organo, a musical instrument; *qfr.* nsumari.

SUMAI (or sumai), *heaviness, sorrow, grief, &c.*; *qfr.* sumai.

SUMBA, v. a. (= papatika, Kin.); (1) *to shake, stir, move, to quiver like an animal which is about to die*; kuku yuwambaba sumba = tanga tanga, hataki alipofindwa; Er., *to shrug or shrink up one's shoulders, to make a short quick motion*; (2) *ku sumba* = ku usa, *to sell*?

SUMBAKA, v. rec., *to sell each other* (It.)?

SUMFIA, v. (Kinika), *to shake*.

SUMBIKA, v. a., *to tie fast (the fishing-hook, kiti), lest it slip out kio kisiturupuko, vid. turupuka*.

SUMBICO, s.; sumbiko ya kio; sumbiko ya ku sumbika, *or fungia kio cha ku sulia samaki*; sumbiko ni uni wa ku fungia kio, *the tying fast of the fishing-hook*.

SUMBUA, v. a., *to trouble, to vex, to annoy, harass, torment, pester one, to fret, to worry*; e.g., bana ame-m-sumbua mtama kua kazi asioweza; ku-m-sumbua kua maneno, kua nda, kua kazi, &c. = ku-m-tia mashaka, ku-mu-adiibu; ku-m-sumbua kua maneno, *to fill one's ears with talk*.

SUMBUKA, v. rec., *to trouble or annoy one another*.

SUMBUKA, v. a., *to be vexed, harassed, tormented, troubled* = ku kuta mashaka.

SUMBUSHA, v. c., *to vex, to annoy, to trouble*.

SUMBUKIA, v. a., *to cause trouble to one*; watoto wam-sumbukia baba kua nda, nai yuwasigiti, lakeu hawasi ku-wa-pa jakula, *the children trouble their father from want of food, and he sighs, but can give them none*.

SUMBUKIWA, v. n.; baba amesumbukiwa kua nda ya watoto.

SUMBULIA, v. a., *to vex or upbraid one about a matter which has before been refused*; mtu huyu wa-ni-sumbulia jakula kilijo katasa kwana.

SUMBUWA, v. p., *to be vexed*.

SUMBUWIA, v., *to fight until they fall to the ground, succumb*?

SUMBA, v. a. (Kin.) = ku-m-simisa, *to invite one to sit down*; ku simisa mke = ku sema smilla (bimilla), *the woman responds: ndio mlla (an expression used in caution)*; ku simisha mtango = ku hika mtango; *in Kimrwa*.

SUMBAK (or sumokho), s., *scaling, gum-arabic, used for sealing letters*; ku kunga wamba kua sumbaki, *to seal a letter with gum*; g... sudor footen? g... liyavil.

SUMMU (or shummu, pl. mashummu); s. (ya), *poison*; ku-mu-ia, or ku-m-liaha, *venum*.

SUMMU, *to poison one*; سُم, venenum propinavit alicui; سُم, venenum.

SUMULIA (or ku-ji-sumulika) (R.)?

SUNA, s.; vid. sunna, s.

SUNGA (or shunga), v. a., *to press one very much by entreaty, prayer or supplication*; to solicit earnestly, to ingite, to urge one, to obtrude on, to force on.

SUNGIA (or shungia), v.; ame-ni-sungia safari, amenona sana, ninende nawo, *he entreated me very much to allow him to go with me*; Mungu ame-m-shunga or sunga mauti (= futia mauti), *God urged or drove him to death, i.e., the man was warned of the danger, but he would not be cautioned, therefore he was killed*.

SUNGA, s. (la, pl. ma—), *foreskin, prepuce, uncircumcision*; mtu huyu ana sunga = hakutahi-riwa, *this man has not been circumcised*.

SUNGUA (zungua), v. a., *to make dawa (medicine) for a sick person by giving him 7 pieces of bread (mikaha) and 7 lights, and bisi ya mtama, and by reading to him from the Koran (kua ku-m-somea juo)*.

SUNGUA, v. a. = ku kusania pamoja zile taka uki pepeta, *to gather the dirt in winnowing*; ji-sungua, *to turn the heel round to look behind*.

SUNGUKA, v. n., *to turn about, to surround, to walk about*.

SUNGUKA SUNGUKA, v. intens. (*qfr.* kizungu-zungu, *giddiness*), *to stroll about*; wana-tu-sunguka, *they surround us* (= zingira).

SUNGULIWA, v. p., *different from ku derewonga*.

SUNGUBHA, v. c., *to cause to turn*; e.g., ku sungusha jiruhe, *to turn the grindstone*; ku sungusha watu = ku geuka watu.

Ji-SUNGUBHA, *to turn oneself here and there, up and down*; e.g., when sitting in a chair; (2) *to walk to and fro* = ku tembea.

SUNGUSHOA, v. p.

SUNGUMZA, v. n. (or zungumza); ku ji sungumza, *to chat, talk, converse* = ku koti na ku simlia na watu, ku toa maneno ya hadizi or wasia, mtama yuwajisungumza na banawakwe, yuwanenda tuc-sha kua banawakwe, halali, shert atuche kua bana, aouekane, ndio ku-m-tii banawakwe, ndio nja or mtama mtii, *a slave talks in the evening with his master, he goes to give him the evening salutation, an obedient slave does not go to sleep before he has appeared before his master to greet him and talk with him especially on the business of the day*.

SUNGURA, s., a rabbit or hare? (St.).

SUNNA, s. (ya), custom (ada), beauty (huiba, usuri), becomingness, suitableness; sunna is to be distinguished from fārādī, which implies necessity (kitu ja lāsima); e.g., ku salli, ku funga tomamu, &c., is a matter of necessity (fārādī), but ku vā koffia ngēma or jambia, or ku tinda ndofu ya muḥmo, ni sunna, ni neno la urembo, ni ada to, mtu yuwafāuin, asipodāka, bassi, to wear a nice cape or dagger, to cut the moustache, &c., this is a matter of custom (not of necessity or divine prescription) and beauty—if a man does not like it, he may omit it, it does not signify. Sunna, something meritorious done by Muhammedans which is not by law required; sadaka ya sunna, e.g., thabihu; salli ya sunna, prayers said in addition to those 5 times a day (Sp.); sunna is a matter of choice or ornament; cfr. سُنَّ, formavit, سُنَّة, facies, forma natura, lex Dei, mos vivendi; Dicta factaque Muhammedis, quae sectatoribus ejus a Coraao secundaria lex est.

SUNOHARI, s., deal wood (St.); cfr. سَوْنَرِي, pinus.

SUNNA, v. a; ku sunsa gu = ku tezāma kua gu, na kumiba ahimo or jiwo ndiāni katika kina, to search with the foot at night or in a dark place, whether there is or is no hole or stone, &c., in the road; ku sunsa mukono, to swing the hand in the air, to fetch a thing in the dark; ku sunsa teo, to sling a stone.

SUPĀ (or MUPĀ), v. n., to be hard (kua manono), ni muḥongo adāka ku ji fūniza kuelli kua ku mhiḥpā, kua manono makāfu, he is a liar, but wishes to show his truthfulness by hard words and noise in denying.

SUPĀNA (or SHUPĀNA), v. n., to be hard or hardened, to be hardy, obdurate; niāma ya kuku in-shupāna, the flesh of the fowl is hard, not tender; mtu huyu amosupāna sasa kua ku sāfiri, amokūa hotāri katika muili, muiliwakwo umesupana; kwanea alikūa mlegēfu wa viungu, sasa malupāfa, mgāmu, this man is now hardened by travelling, he is strong in body, formerly he was tender, but now he is become hardy.

SUNA, s. (ya, pl. za), form, beauty, likeness, resemblance, the face; sura ngenia, a pretty figure; sura ya uso, the form of the face; sura mbaya, an ugly shape, manner = gisi; (1) سُوْر and سُوْرَة, forma, imago, species; (2) سُوْرَة, a chapter of the Koran.

SURĀTA, s., the road to Paradise according to the Muhammedan notion; ndia ya pepōni niambamba kana makāli ya kisu surāta, the road to Paradise, which is as thin as the edge of a knife—on both sides are pits of fire into which the

wicked will fall, whilst the righteous pass on to Paradise (vid. urāta); cfr. سُوْرَة, via patens, pons extensus super medium gehennae.

SUNDADO (or SHADADO) (wa mtā), s., a kind of insect which chirps in the wood.

SURI (SUKI), adj., pretty, beautiful.

SURIA, s., (wa, pl. ma—), a concubine, a female slave; سُرِي, clanculum habuit; سُرِيَة, ancilla quam quis fore clanculum habet, pellex.

SURIKA, v. n.; vid. thurika.

SURIYAMA, adj., born of a concubine, female slave used as a concubine.

SURUĀLI (or SHURUĀLI), s. (ya, pl. za—), breeches; cfr. سُرُوْر, induit aliquem femoralibus, hence سُرُوْرِي, femoralia interiora ad pedes dimissa quibus tibialia juncta sunt.

SURUKHUNGI (or SHURUKHUNGI), s. = muskāni, or mtu ashikai shikio la chombo, steersman or steersmate.

SURURU, s., a crab?

SURU, s., liquorice (St.).

SUSA (or SUNHA from SUKA), v. a; ku susa māgū or muili, (1) to pour some water over the legs or body, after they have been washed previously, to perform the last act of washing, to carry off sand, &c., which may still rest on the washed body. Ku muāya maji muilini ku terēmsha fumbi lililogandamāna, ku ji-susa kua maji, to make the dust to float down, which sticks still to the body, to cleanse by shaking; (2) ku susa uji or wino, to stir up a soup or wine, to brew uji; ku susa jiwe kua teo, to sling; mganga una susa mvūa.

SUSIA, v. obj.; ku-m-susia, e.g., magū susia, to wash or cleanse for one; ku-m-susia kinga cha motto (cfr. punga); ku susia makia, to soap the tail.

SŪNI, s. (ya), copper of a blood-red colour; uoka, brass-wire; sifuri is copper mixed with other metals.

SUSO, s., a kind of hanging shelf (St.) (probably = susu).

SUSU, s. (ya); susu ya kamba ya ku angikia viḥuho, a hook which is made of ropes or mbūga, to hang up vessels, e.g., a calabash, &c., a little board on which vessels are suspended.

SUSULANA, v. red. = ku pūshumana, to be curved, crooked, peralitical; vid. mpindani.

SUSUĀ, v. a., to shoot or impose upon a person, especially a stranger who is not yet acquainted with the ways of a country (vid. mawu) cfr. ku kunga (watu wana-m-susua) (cfr. upindani).

SUSUKA, v. n., to be disturbed, bewildered, not to know what to do in a new situation or rest-dance-places; e.g., kuku ywasusuka, hajui nimba ya kung'u, the hen is bewildered, does not know where to rest, she goes here and there to find a resting-place, because she is still a stranger; mtu ywasusuka katika mji asiofika mibale, hajui ndia na watu, ywataba yari.

SUSULIA, v. a., to deceive for (another).

SUSULIKA, v. n.

SUSULIWA, v. n.; mgoni ywasusuliwa ni watu, a stranger is deceived by the people, e.g., they show him a false road, demand high prices for food, &c.

SUSURIKA (and **SUSURISHA**?) R.

SUTA, v. a., to charge one publicly with; — ku sūdūku, to ask a person publicly, whether it be

true what he has spoken against oneself; e.g., Gabiri amom-suta Rashidi, amom-mlia mibale za watu, maneno haya ali-ku-ambia lini kaidi ku-m-komesha Rashidi urongo, na unai sate, Gabiri confronted Rashidi, he asked him before the people (publicly), When did I say these words to you? He did so for the purpose of compelling Rashidi to cease speaking lies; to ascertain from one the truth or falsehood of a statement which he has given to others regarding one's character.

SUTĀ, v. a; vid. mteuni.

SUTMI (or **STUDI** **STEMA**), salvation, felicity; cfr سَوْدٌ, sulx sult dior, beneficium aidus, سَوْدٌ, juvit, opem tulit

STUV for **NI VU**, this (old language)

T

TĀ (or **TĀA**), s. (ya, pl za), a lamp, especially the small open earthen lamp made by the natives, light; ku waaha tā, to light a lamp, to make a light; ku xima taa, to put out a light

TĀ, v. n.; kũ t'a i, to lay an egg and carle, the act of laying an egg; kuka amefania kiŋto akātā = akaduka ku viaa i, akapāta mahali pa ku viaha i, or pa ku atamia or otamia or kalia mui, the fowl has prepared a place where to lay her egg, and she got a place to lay her egg, and to sit upon her eggs; mkāta ha i ti mui, wala ha i angūi, akiangūa, hāilei; cfr. mkata

TĀA, s. (ya) Arab. تَعَالَى, obedience, allegiance, ku-ngia katika tāa, to become obedient, to do homage (to a king); ku-m-tāa katika tāa, or ku-m-tāa tāni, to cause one to become obedient or submissive, to bring to obedience, to subdue one; ku toka katika tāa (ya), or muunga^(v) wa sultani, to revolt from the king (cfr. maasi, rebellion; muasi, a rebel; ku asi, to rebel); cfr. تَعَالَى, obsequens fuit, obediuit; تَعَالَى, obedientia.

TĀA, s., a kind of fish, large and fat.

TĀA, s. (Arab.) = tawa, lause; vid.

TĀABU, s. (ya), trouble, fatigue; cfr. تَعَبٌ laas, delatigatus fuit.

TĀABKA, v. n., to be fatigued, troubled, weary.

TĀABSHĀ, v. c., to cause one to be weary, to fatigue, trouble, harass one.

TĀIDAVU, v. n. (Arab. تَدَبُّبٌ), to learn good manners; cfr. تَدَبُّبٌ. bonos mores et litteras elegantius dicitur.

TĀJĀMI, v. n. (Arab. تَجَامَى), to wonder at; ku tujabu nino, to be astonished very much; cfr. تَجَامَى, admiratus fuit

TĀJĀBU, s. (ya, pl matajabu), wonder.

TĀJĀJĀMI, v. obj, to admire

TĀJĀJĀMIHA, v. c., to astonish, to amaze one, kitu hiki kina-n tājajibisha, this matter astonishes me, to make to wonder.

TĀJĀJĀMI, v. a. (Arab. تَجَاوَزَ), to tire, to weaken; cfr. تَجَاوَزَ, infirmus, debilis fuit, impotentem redidit.

TĀAKHIRI (or **TĀAKHARI**, v. n. (Arab. تَأَخَّرَ), to be slow or late, to tarry, to stay; cfr. تَأَخَّرَ, distulit, postposuit, tardavit, retrorahavit. **TĀAKHIRIHA**, v. c., to cause one to tarry, put off, prolong one.

TĀALI, v. n., to be exalted (تَعَالَى, altus, excelsus fuit), **أَلَدَ تَعَالَى** Deus qui exaltatur (post nomen Dei) Dr St takes tā'ali in the sense "to study," which is in Arab. تَعَلَّمَ (supervenit, study, learn), but to leu n is in Arab. تَعَلَّمَ.

TĀAMU (or **TĀMI**, s. (vid. tāmu), sweetness; cfr. تَعَامٌ, edii, gustavit, gustum percipit; تَعَامٌ, sapor (cfr. mātāmu); ku tia taamu, to sweeten.

TĀAMU (vid. t'andu), a centipede.

TĀASHIRA; ni bundeki ningi nilico pigua, pamoja (Kp.).

TAATÁA, v. n. (= tapatapa), to throw about one's hands, to beat one's hands about from heat and uneasiness in a state of dying, e.g., a man who cannot swim, or one who is shot and about to die; ku taatáa jasho, to beat one's hands about from heat and uneasiness; ku tapa tapa kua homma, to tremble from fever. If the derivation from the Arabic **تَدَا**, cucurrit, coleriter ivit, commovit, volutatus fuit, is correct, we ought to have *teritten* daadaa.

TAATHAMISHA, v. a. = ku kuua, furahisha, to comfort; cfr. **عَظِم**, magnus fuit; **عَظِيم**, magnum fecit, to respect, honour, reverence (Sp.).

TÁHAKA, s. (Arab. **طَبْعَة**), lining, fold; ngúo ya tábaka munoja, mbili, tatu, a cloth of one, two, three linings; tábaka ya ndáni na ya ndo; **طَبَق**, texuit, operuit, **طَبَق** tegumentum.

TARAKÁ (or **TARAPÁ**) = muigni ku ká kulla pahali, omnipresent ?? vid. **enúo**, v. n.

TABAKERO (or as Dr. St. writes, **TABAKÉLO**), s., a snuff-box.

TÁBAKI, s. = tábaka.

TABANGA TABANGA, v. n.; ku tabanga tabanga kua topo = ku háribu kua tópo, to spoil with mud, to mix with something that is bad = ku tanguia na kitu kibaya.

TABANJA, s. (Turk. **طَبَاجَة**), a pistol; cfr. ki-moti.

TABASRAM, v. n. (or **TABASRAMA**) (Arab. **تَبَسَّمَ**, to smile (St.); subrisit, leviter risit = ku téka.

TABÁULU (or **TABAUALI**), v. n. (Arab. **تَبَوَّلَ**) (vid. **kojoa**); cfr. **بَال**, urinam reddidit, minxit, to urinate, to piss.

TÁBE TÁBE, s., the name of a fish (as large as the ngú, and very pretty).

TABIA, s. (ya) (= háli, gissi, maúmibile) (Arab. **طَبِيعَة**), disposition, nature, character, temper, propensity, climate; tabiáyakwo ni ngéma, his character is not good; cfr. **طَبْع**, sigillum impressit, natura insitus fuit; **طَبَاع**, natura hominis et indoles insita.

TANIBU, s. (wa, pl. matabibu) (= mganga) (Arab. **طَبِيب**), physician, doctor; tabibu hazúli ájili, rokho ikihaa lingánika (ku itúu) bassi, a physician cannot prevent fate (the hour of dying), when the spirit is called it is finished.

TABIRIA, v. a., to treat one medically; **تَبَّ**, medions fuit, medicatus fuit; **طَبِيبٌ**, medicus.

TÁBIKI, v. n. (= ku nika, gundama), to cleave, to stick to, to be adhesive; cfr. **تَبَّ**, operuit, oppacta lateri fuit manus, **تَبَّ** tábaka, frater cohesit, in Amharic, to lay close to, to preserve.

TABIKÁNA, v. n., to stick to; vid. **enúo**, v. n.

TABIKIÁNA, to be one, to agree, to be friends.

TAMIKISHA, v. c., to cause to stick to, to glue or paste on or upon; ametabikisha tábakimmoja,

TABIKIWA, v. p.

TÁBIRI, v. a. (Arab. **تَبَيَّرَ**), to soothsay, to tell fortune; ku tábiri muaka kua júo, to prognosticate the coming events of the year from the book (e.g., rain, dearth, war, sickness, etc.). The prognosticator appoints also the sadaka (sacrifice) which is to be made by the people in order to avert the impending calamities.

TABU, s., a certain fruit of the mgasija tree (Er.)? katika tabolakwo asili tabia, timbuko lamau judi? (Sp.).

TÁBU, s.; vid. táabu.

TABU, s. (sing. utábu, pl. tabu), (1) tabu tabu za múú = upande wa múú or ukúndu; (2) tabu or tapu (?), scarcity, famine, dearth? (Er.).

TABÚA, v. a. (= ku kuaniúa), (1) to tear off, to pluck in pieces, pluck off, break off; e.g., ku tabúa makuti; (2) to rend, tear, e. g., ku tabúa keritáni (= papúa); (cfr. kikujia), ku tabua ukujia; ku tabua ngúo.

TABÚKA, v. n., rent, worn out, e.g., ngúo ime-tabúka (= rarúka), the cloth is rent.

TÁBÚNI, v. a., (vid. támini, v. a.), cfr. **تَبَّنَ** intelligens fuit.

TABÚRUDU, v. a. (Arab. **تَبَرَّدَ**), to refresh, to cool; cfr. **تَبَّدَ**, frigidus fuit, refrigeravit.

TADA, anda tada (R.).

TADÁMIKI, v. n. (Arab. **تَدَامَكِيَ**), to become responsible for, to guarantee a matter, i. e., the result of it; cfr. **تَدَامَكِيَ**, persecutus fuit, **تَدَامَكِيَ**, asscutus fuit, participem fecit aliquem alicujus rei, **تَدَامَكِيَ**, fructus quae nascitur ex aliqua re, &c.

TADÍA, v. obj., ku-m-tadíá, to despise one first without provocation (= ku-m-takania mbelle).

TAPÁKANI, v. n. (Arab. **تَفَكَّرَ**), to think, to meditate, to ponder = ku aza, ku fánia ákili, tabakia, v. obj. (cfr. fikiri), **تَفَكَّرَ**, cogitavi.

TAPÁRUJI, s. (Arab. **تَفْرِجَة**), recreation of body and mind; cfr. **تَفْرِجَة**, latus fuit.

TAPATHAM, v. n. (Arab. **تَفَاطَمَ**) (vid. **amhili**), to please, to have the kindness; cfr. **تَفَاطَمَ**, se

procedanturum aliquo judicavit, benefecit alicui.
TAFATIA, *please, I beg of you, lit., show me the kindness.*

TAFAUTI (or TAFUATI), *s.* (Arab. *شك* ?), *doubt, fear*; (= *khôfu*) yuna tafauti, *he is doubtful, to be doubted, not trustworthy*; na-m-tia or na-m-tia tafauti or *khôfu*, *I doubt of him, I do not quite trust him* (nafânia teshwishi); kiti hiki kina tafauti nâmi or nîna tafauti nâjo, *I have doubts about this matter.*

TAFI, *s.*, *a kind of fish* (haina mamba).

TAFIRI, *v. a.* (vid. tafûta), *to seek out matters, to be very inquisitive.*

TAFIRI (or TAFIRI), *v. a.* (Arab. *تفسير*), *vid. tefsiri, to explain, s., interpretation*; *cf.* *فسر*, *detoxit, expulit.*

TAFIRIA, *v. obj.*, *to explain to one.*

TAFU, *s.* (Kiung. *chafu*) (ya, *pl. za* or *la*, *pl. ma*—), *cheek*; tafu ya gû, *calf of the leg*, *pl. tafu za magu, calves*; tafu (or jafu) ya (la) miomo, *pl. matâfu* (or majafu), *cheek, cheeks*; (jafi cha ku fulia kamba kana kikapu, kina tundu tuudu), *tafu is not to be confounded with dafu, vid., the cocoa-nut when ripe for drinking*; tafu ya mkono, *the biceps muscle* (St.).

TAFUNA, *v. a.*, *to chew, to eat, to nibble, to eat in general*; ku tafuna chakula cha mdado.

TAFUNIA, *v. obj.*

TAFUTA, *v. a.*, *to search, seek, to look for, examine*; (*cf.* *teftita, v. a.*).

TAFUTIA, *v. obj.*; uenêndo u-ni-tafutia mtelle, *go and look for rice for me.*

TAFUTA TAFUTA, *v. int.*, *to search all about.*

TAGI, *s.* (*sing.* utâgâ, *pl. za*), *ni magôgo ya tanzu, the thick part of large branches* (vid. utanzu, utâgâ).

TAGI (la, *pl. ma*—); kitâgâ, *a small stem of a small branch.*

TAGIA, *v. n.*, *to walk with one's legs far apart, to straddle* (St.).

TAGI TAKA, *v. n.*; (?) ametaga mno nami, *i. e.*, *a-ni-tâga* (dâka) sana, *katiri ni-mu-ambia-lo hasikil, he took every liberty with me* (R.), *to make oneself too familiar with one*; perhaps tâka taka or dâka dâka.

TAGANIA, *v.* (R.) ?

TAGHAFIA, *v. n.*, *تاهل*, *to be unmindful, to be off one's guard*; *cf.* *جاهل*, *neglexit rem, per socordiam non curavit.*

TAGHI, *v. n.*, *to rebel* (St.) = *hâlfu*, *to transgress.*

TAGHI, *v. n.*, *to be rich, wealthy*; ku-m-fania tâgiri, *to enrich*; ku tagirika = *naâkaika*, *تاجر*, *mercaturum exaravit.*

TAGOGOA, *ku ji tagôga, to verge* (R.) ?

TAGUA, *v. a.* (= *taâa*), *to choose*; (chagûa), *ndo, nologûa katiri udakâche utôa.*

TAGURISHA, *v. c.*, *to remove from a place*; (*cf.* *gûrisha*).

TAGURA (or KU LUMBA), *v. n.*, *to make a speech.*

TAGUTA, *v. a.*; *kelôle* (Sp.) ?

TAHADARI (or TAHADIRI), *v. n.* (= *tansa wema*), *to beware, take care* (Arab. *حذر*) (= *kûa na hathari, to be on one's guard.*)

TAHATHARISHA, *v. c.*, *to warn.*

TAHAFIPU, *adj.*; *cf.* *takhîfsu, light, gentle*; *تخف*, *levis, agilis fuit.*

TAHALI; *cf.* *shebuka, perhaps rather* *تلف*, *vitium, dolus.*

TAHAMAKA, *v. n.*, *to look up to see what is going on* (St.).

TAHARA (Arab. *تحرق*), *vid. tohara, s.* (*تحرأ*), *praeputium extirpavit.*

TAHARISI, *s. vid. kanen.*

TAHARUKI, *v. n.*, (Arab. *اشتد*), *to grow hot, angry, to fly into a passion, to become indignant, or anxious, to be troubled*; moyo umo-m-tahûrûki = moyo umekia harraka, *the heart became rash, precipitate, ac., to anger, to give way to fears or impatience*; *حرق*, *collisit, fricuitque inter se dentes cum stridore prae ira*; *unxit igno aliquem*; *ustus fuit, accensus fuit ira.*

TAHARUKIA, *v. obj.*, *to be angry with one* (ku ona vibâya juiyâkwe).

TAHARUKINHA (or TAHARAKISHA), *v. c.*, *to lose, to make one indignant or angry, to excite one, to stimulate, to put one in a state of anxiety, deriv. matahûrûki ya moyo, passion* ?

TAHANNA, *v. n.*, *to go on board a ship with a view to sailing* (St.).

TAHAYARI, *v. n.* (= *ku ona hâya*), *to feel or become ashamed (of)*, *to blush*; *cf.* *حش*, *et*

حبي, *vixit, pudorem concepit*; *حياء*, *pudor, verecundia vel animi conditio, quae ab aliqua re peragenda ob timorem vituperationis retinetur.*

TAHAYARISHA, *v. c.*, *to put one to the blush, to confound, to make ashamed.*

TAHFMILI, *v. a.* (Arab. *تحمّل*), *to bear quietly*; *cf.* *حمل*, *portavit.*

TAHIDI, *v. a.*, *to bend* ?

JE-TAHIDI = *ku fânia bidii, to exert oneself, to strain, to try hard.*

TAHIRI, *v. a.*, *to circumcise*; (*cf.* Arab. *طهر*), *praeputium extirpavit.*

TAHIRIWA, *to be circumcised. The circumcisor* (ngârîba), (1) *draws the foreskin backwards* (yuwafûda sunga); (2) *then he bends it forwards in order to measure and mark it*

with his finger-nail. (Mringa wa mbó wafania mpáka). (3) After measuring and marking he draws it out, and holding it fast cuts it off with a razor; (4) the skin is buried. The pain is intense, and several people hold the boy fast, so that he cannot move; (5) after the operation the boy is made to drink the water of a cocoa-nut to promote the flow of urine, which is considered very important; (6) then the penis is anointed with the yolk of an egg; (7) on the third day the kionda (wound) is formed, which is washed with warm water, to carry off the crust of blood. The food of the circumcised consists of a thin soup of rice or mtama-flour, mixed with fowl or goat's flesh, but without salt or nazi. The act of circumcision takes place very early at daylight; most of the relations are present, who anxiously wait for the issue—for it happens frequently death follows the operation, which is performed upon 10 and 20 boys at once. Many describe the pain as being so intense, that they would not undergo it a second time.

TAI, s.; cfr. taki za nazi, or jija za nazi, or masitta ya nazi.

TĀI, s., a kind of large culture; a large bird of prey.

TAI, s., (1) a certain animal in Kiamu; (2) a piece of wood laid under the branch, or thorn, etc., which a person wishes to cut off; ku káta miba kua ku weka ju ya tai.

TĀINU, v. n. (Arab. طاب), to be good, to be well; cfr. طاب , bonus, purus, suavis, delicatus fuit.

TĀNIKA, v. n. = ku furahi.

TAIFA, (ya, pl. mataifa), a tribe, nation; cfr. طائفة , turba hominum.

TĀILI (or šāili), v. a., to inquire into, to question; cfr. سأل , interrogavit.

TAJA, v. a., to hire.

TĀJA, v. a., ku taja jina, to name, to call one by his name; wadāka ku-m-taja māna jina gani? what name will you give the child? natājua, I am spoken of; they speak of me (vid. gnoka); (Luke vi. 26), ku-m-taja kua wema, to speak to mention well.

TĀJIA, v. obj.

TĀJI, s., a crown; تاج , coronatus, et re aliqua, tanquam corona, cinctus fuit; تاج corona.

TĀJIRI, s. (wa, pl. ma—), a merchant, a rich man; cfr. تاجر , is qui vendit et emit تاجر , mercaturam exercuit.

TĀKA, s. (ya, pl. za), dirt, filth, sweeping, rubbish, refuse (e.g., fumbi, niassi, etc.), takataka za mafuta, the sediment of boiled cocoa-nut oil; mamba hizi zina taka, these houses are not clean.

TĀKA, s. (la, pl. matāka), taka taka (pl. matataka) = vitu vidogo via shamba (e.g., kunde, pojo, mboga, fiwi, mbumbu) vifanikio gisi ya mita taka, all herbs or plants or vegetables of a small size (ndio matakataka), small articles, rubbish.

TĀKA, v. a., to desire, to want, to ask, e.g., shauri, I ask for advice, to be wishful of; cfr. تأسى , desideravit, propensus fuit, vcnavit rem apud animum; the verb should be written ku taka, not ku daka, if the Arabic derivation is correct.

TĀKĀNĀDI (better TAKĀBATHI), v. a., to take or receive with the hand, to carry on freight (St.); cfr. قبض , contraxit, non expandens, cepit manu.

TAKĀBATHISHA, v. n., to cause one to receive (mbello za mashāhidi), to pay freight for, to cause another to give, to entrust for delivery (St.).

TĀKĀBALI, v. a., to accept; cfr. قبل , acceptavit.

TAKĀBARI, v. n. (Arab. تكبر) (cfr. gnetes); vid. magnus fuit, magnificet, magnum dixit, superbe egit, censuit esse magnum; ku-ji-takā-bari, to behave proudly.

TAKĀFT, adj., pro takatifu, clean, e.g., nia takāfu, a clear conscience.

TAKĀLIKA, v. n., to be very tired, weary = ku joka sana (e.g., from a long and fatiguing journey) nimotakalika, sina tēriifu or ng'vu or pumzi tena; cfr. قلق , commotus, inquietus fuit?

TĀKĀMALI (or TAKĀMILI), v. n. (Arab. تكامل , to be complete; takamalisha, v. a., to accomplish; كمل , integer, perfectus fuit, absolvit.

TĀKĀNA (ku) buriani, to ask mutual pardon, and to take a last farewell (St.); vid. buriani.

TĀKĀNIMU, s. (Arab. تكريم), gift, generosity; كرم , generositate superavit, generosus, benedixit fuit, honoravit.

TĀKĀRISHA (or THAKARISHA); vid. tuaka.

TĀKĀTA, v. n. to be clean, clear, or white by washing (muli unetakāta), but ku unāni, or ku nignia kua mafuta, to be bright or shine by greasing the body with oil; winga unetakāta, the sky is clear.

TĀKĀTIA, v. obj.

TĀKĀSA, v. a., to clean, clear, to make white; mama ame-m-takasa muna mui.

TĀKĀTIKA, v. n.; mui unetakāta (or taka) = tuaka mui; mui, unetakāta.

TAKASIA, v. obj.; nime-m-takasia shamba, nai hapo.

TAKASIA, v. n., to become cleansed.

TAKATIFU, adj., clean, cleansed, holy; hence roho takatifu, the Holy Ghost; utakatifu, purity, holiness.

TAKATO, s. (= ukuti) (la); takato la muili or la roho or moyo, cleanliness, pureness of body or of spirit.

TAKANI (or **TANI**, or **TORANI**), mill; cfr. طاحون, circumvit mola, moluit; طاحون, mola.

TAKHARI, v. c., to stay (St.), probably for taakhari; vid. آخر, distulit, postposuit, tardavit, to stay or delay.

TAKAUNGU, s., a large village near Kilelesh bay, whither the Maasai dynasty fled after the capture of Mombas by the Imam of Muscat. Takungu ni maji ya utungu. The village had brackish water formerly, but it became drinkable in course of time.

TAKHIFU, adj. (Arab. خفيف), light; e.g., kazi kidogo, si bora; خفيف, levis fuit; خفيف, levis pondere.

TAKI, s. (ya, pl. za) (or jiji ya, pl. za), in Kijumvu, masitta ya or tai za nazi, or tãpu la nazi, taki ya nazi, the nazi ground and strained, which is thrown away and left to the fowls, &c. Taki is to be distinguished from ufu wa nazi, which signifies a rasped nazi, not yet pressed and strained; taki is the matter which remains after the tpi has been squeezed out.

TAKIA, s. (ya, pl. matakia) (Arab. كعكة), a large cushion; cfr. كعكة, qui multum recumbit alto-rique rei innititur.

TAKIFU? (R.).

TAKO, s. (la, pl. ma—), (1) buttock, fundament, the bottom part of anything; tako matãko (ya) wajakazi, lit., the buttocks of female slaves. This obscene expression (which shows the unchaste imagination of the Swahilis) signifies a kind of (wild) grapes; (2) tako ya wãno, the notch end of arrows; tako la bandaki, the butt-end of a gun.

TAKOROBO, s., seems to be an obscene nickname; cfr. ahoga and hanithi.

TAKRU, s. (Arab. جريمة), a crime?

TAKUKA, v. c., (1) to scrape, scratch; kuku atakura taka; (2) — papira or rukia, e.g., kuku mugal wana shagapira, or anarukia wata, a fowl which has chickens and flies at men, &c.

TALADANI, s.; ku taladani na mkãwa.

TALANA; kagana lahã (Pers. لاه), there is no more

talk about it; cfr. عاب, contrarium sine controversia.

TALANEKI, s. (or **TALANIKI**) (ya), a small powder-horn which contains fine powder for the touchpan; pembe ndogo ya ku tãla barudi ya kifa.

TALAKA, s., divorce.

TALALESHI, s. (= mtalaleshi), adulterer or adulteress; mtu huyu ni talaleshi mno.

TALAHIMU (or **TALASIM**) (pl. ma—), a talisman or charm; cfr. تالسم, or تالسم, in terram oculos defixit, imago magica, talisman.

TALI (or **TALI**), cfr. taali, v. a., to read (not aloud) (cfr. taali, to study); cfr. تالغ, vidit, legit librum scivit, cognovit; cfr. also تال, secutus fuit, legit, meditatus fuit.

TALIKI (or **TULUKU**, or **TALAKA**), v. a. (Arab. تلى, dimisit uxorem vel captivum, to dismiss; تلى, repudium.

TALINA, v. a. (= ku paka udongo, toka vizuri yasiwe mashimo na milima katika ukufa, &c.), to smooth the clay and lime spread upon a wall, to cover the unevenness; cfr. تاليت, delavit.

TALINIA, v. obj., to smoothen well; ku paka udongo.

TALINIA, s.; ya dau, ni jamri (palm-twig), ku fungua katika chombo kitakapokua sheheua ku sia maji ya wimbi yasingio ndani (Sp.).

TAMA (or **JAMA**), s. (ya, pl. za), sweepings, filth, rubbish, sediment, slime; ku pika tama, to cook poultry stuff (tama tama); tama za viuniba, sweepings of a house; maji yana tama, the water is muddy; tama la (pl. wa) maji, muddiness of water; cfr. تام, corrupta fuit, scopis verrit, expurgavit (domum, &c.); ماسمة, soap.

TAMA, v. n., to remove, to emigrate; ku ondoka mahali pamoja, ku ka pangine; cfr. تام, sustulit, ingressus fuit tabernaculum et constitit conseditque aliquo loco; tabernaculum fixit aliquo loco; cfr. ku hama, v. n. = ku gara.

TAMIA, v. obj., mahali pa tamia, a colony.

TAMISIA, v. c., to cause to emigrate, to banish.

TAMIA, v. a., to covet, desire, crave; mtu huyu adãka kitu kikuba, kituchakwe ni kidãgo; yuna tamãa or chãyo mno; alie tamãa; ku fũnia tama, to desire; ku piga tamãa; cfr. تاليع

concupivit, or تاليع, cupiditate plenus fuit.

TAMIA, s. (= miãzo or mãzo ya ku tama kitu, ku pata mali mengi), longing, desire, covetous.

ness, lust; yuna t'amāa sana, he is very covetous (cfr. *شامع*, cupiditas); ku-m-weka kua tamāa, to make him wait for; tamāa ya mali = ohoyo ku kātā tamaa, to despair; muigni tamaa, greedily.

TAMĀ (or TAMMA), v. n., to be whole, entire (cfr.

تم, totus, integer, perfectus, absolutum fuit); v. a., absolvit, perfecit, completum reddidit; (cfr. maji -yametāmā kizimani; manenoyangu ni tamū si rudi tena; ku misa kua ku piga tamma kuba, to quaff; to drink at one draught.

TAMĀLAKI, v. n. (ku mīliki), to govern, rule (ku mīliki nti iote, to rule the whole country or earth), to be master of; ku-ji-tamālaki muignowe, to rule oneself, to be one's own master; cfr. *ملك*, possedit, dominio tenuit rem, regem creavit.

T'AMĀNI, v. a., to long for, to lust after, to covet, to like = ku fania jūhudi, kúa na t'amān, ku daka kua roho; ku t'amāni mali yegni t'amāni kū, to long for very precious property.

TAMANIKA, v. n., to be an object of longing or liking, to be longed for, liked.

TAMANISHA, v. c., to cause to lust, James iv. 5.

TAMĀNI, s. (ya), price, amount = kina, bei, c.g., ile tāmāni mtu hu ji-patania, the man got the price but not the money instantly; cfr. *تمن*, pretium.

TAMANI, v. a. (= tábuni = ku tīa kima), to put a price on, to charge.

TAMANIA, v. obj.

TAMANIA, v. a., to want, to be capricious (R.) (?)

TAMASHA, s. (Arab. *شاهة*), aller voir quelque chose; s., spectacle; (1) = kitu kizuri sana = tunu; c.g., mērkūbu ikija, ni tamasha, tunu, hakika hamna, it is a rare thing, curiosity (rare-show), when a ship comes; (2) ku-m-pa kitu cha ku tamasha or chu ku onda, to give him a recompense?

TAMĀUKA, v. n. (= tamāa imeūka = ku ondōka tamāa), the desire or lust is passed away, is satisfied; e.g., mimi ninetamāuka sasa, kitu kilijo agisaa hakikija, na mtu anakuja, t'amāa ikisha ondōka, now my desire is passed away, because the thing which I ordered to be brought did not come, and the man (who was commissioned) came, when my desire was gone, e.g., when I order a man to bring sugar, &c., from town, and I am in hope of his speedy arrival, to satisfy my desire, but when he comes, and I am disappointed, my desire passes off (from disappointment or satisfaction).

TAMBA, s. (la, pl. matamba)?

TAMBĀ, v. n., (1) tāmā, v. n. = tembea, to walk,

to travel (Kin. ku hamba), hence *matambaji* (vid.), a traveller; (2) to swagger (St.)? to boast.

TAMBĀ, v. obj.

TAMBĀA, v. n., to creep, to crawl.

TAMBĀSA, v. c.; vid. infra, tambāsa.

TAMBĀFU (pl. ma—) (R.)? the strings of a mason upon a wall?

TAMBĀLIA, v. n. (cfr. tambāa) (= ku-m-niatia, ku niāta kua magū, ku nenda polepole), to creep up to one, to approach one very servilely or softly, to catch or kill one.

TAMBARĀRE, s., level; nti tambarāre, level country, plain; ku simika tambarāre, to place firmly; cfr. kasika in Kiniasa.

TAMBARISHA; vid. kititi.

TAMBĀZA, v. c. (vid. tūmbāa, v. n.), (1) ku tambāza nti na usagio = ku flagia sana, batta sumbi la mtauga lilipoondōka, to sweep thoroughly; (2) ku tambāza (or kokōta, or futia mbelle) maneno ya polepole si ku kātā, to speak slowly and protract the words or syllables.

TAMBĀZI, s. (= ugūjōa utambāo mulli oto), a kind of disease which spreads over the whole body, rheumatism (kiga or jiga?) (cfr. mūdudu), lit., creeping, hence a sickness which causes a swelling in the tafa (check), mbafu (side), matumbo (bowels); fusi, kuapa, mukono, &c.; tambāzi ni ugūjōa wa niama (R.).

TAMBI, s. (pl. —za (sing. utāmbi), (1) tāmbi za ku washia tā, wicks of a lamp; (2) tāmbi (za ma-andūsi), vermicelli, prepared by the Suahili from rice-flour; (3) tāmbi ya ku tēza ngōma, ku piga vikopokopo na magu ku piga mshindo, a kind of play with a drum, the sound of which the natives accompany by beating themselves with crossed arms, and by stamping upon the ground with their feet. Tāmbi, shindoa, ki-shando, are various kinds of native plays; ku-m-pa tambi, or ku kuēza, or ku gobēa, the unchaste motions made by males towards females in dancing.

TAMBO, s. (ya, pl. —za), a kind of string (kiguo); ime-shinda ku fungua tambo = ku tatania kitu, tambo huitambulikani ni watu. Many natives know how to tie a rope or string so artfully, that another man who does not know it may put his brains upon the rack to loose it, without success, hence the expression, "ku fania tambo" = ku fania verifu, to act cleverly; (2) a play with buttons; matāzo ya tambo.

TAMBO, s., a tall man (St.).

TAMBOA, s., testicles (St.).

TAMBŪ (or TAMBU), s. (manni ya māmūti yala-funōyo), the leaf of the māmūti (bétel) tree, which the Suahili chew together with areca nut

(popo) or lime (toka); kattu, tombako (vid. uraibu, s.). The tambu is aromatic, and is mixed up with the tombako, to remove the acridity of the tombaku. The kattu is a gum brought from Arabia. The kattu and popo give a red colour, and are therefore put into the uraibu (ku pungua or sika harufu mbaya na ukali wa tombaku, isilika), to lessen the acridity of tobacco, so that it will not intoxicate.

TAMBUA, v. a., to know, to discern, to know again, to remember, to recognize.

TAMBUANA, v. Pec.

TAMBULIA (or TAMBULIKIA), v. obj.; watu wana-m-tambulia, the people knew him, knew how to treat him, to inform him, to make known to him.

TAMBULIANA, v. rec.

TAMBULIKANA (or TAMBURIKANA), v. n., to be knowable, or recognizable, and v. rec., to be known, to make known to each other, to know each other; mtu huyu ametambulikana kwa mishi or kwa na mali mengi, this man is known as a thief, or as a rich man; cfr. julikana, ku jua, v. a.

TAMBULEHA (or TAMBURISHA), v. c., to make known or recognizable (= ku fahamisha), or discernible, to explain; e.g., amonua kwa fumbo, punde ametambuliha maana ya fumbo, he spoke enigmatically, afterwards he explained the signification of the enigma or riddle; e.g., kasiki nane za siki na pipili wakini, siato ku la mukate, kakhofu kiungula; aene, the seducer says to a seduced woman, I will not leave thee, I will certainly marry thee, I do not fear thy husband.

TAMBU, s.; vid. tambu.

TAMBUSA, v. a.; ku tambusa kwa niundo, to hammer, to beat thin, to make even or smooth, to fill out, to prolong, to put a new edge or point on by hammering; e.g., ku tambusa kisu cha nta kotama = ku futa mbelle kwa ku fua, ku tonga ar tambusa nta, to lengthen out by hammering the broken point of a knife, to weld on fresh iron or steel.

MTAMBU, s., one who knows how, who is skilful.

TAMBUA, v.; ame-ni-tambusia kisuujangu.

TAMBUA (or TAMBU), s. (la, pl. ma—), the long fringe of a cloth; shuka ya matamua (shuka ya tana, or ya mandundu, is a little different), a kind of cloth with long fringes (the ends or corners of a turban, cloth, etc.) (St.), the fag-end.

TAMBA, v. obj. (vid. tama or hama); hence hitima ya ku tama or ya kungilia njumba mpya, a speech of inauguration or consecration of a new house.

TAMBAHA (cfr. hamba), to remove the tent, to

cause to emigrate; cfr. tama = ku hama; mahali pa tamifu (cfr. tama), a colony, lit., a place where to emigrate.

TAM'KA, v. a., vid. tamuka, to pronounce.

TAMIRA (or TAMIRI), s., poor food = chakula kibaya, which is eaten but under necessity; nina kula tamu na tamia, I have eaten good and bad things (Sp.).

TAMMA, s. (ya, pl. za) (cfr. تم, finis, complementum); (1) sediment, dregs; tamma na maji = taka za maji, maji yana tamma, mud in water, the water is muddy; (2) tamma (la, pl. ma—) la maji = fundu la maji, a mouthful of water, so that the cheeks are distended; ku piga tamina mmoja (funda mmoja) la maji, to take one mouthful of water; ku piga matamma mawili; to take two mouthfuls.

KU SHIKA TAMMA (pl. matamma), to hold the cheek, i.e., to put the hand on the cheek when the elbow rests on the table or on the knee, the mind being absorbed in meditation, grief or anger.

TAMMA, v. n. (vid. tama, v. n.), to be finished, e.g., maji yametamma kizimani, the water in the well is finished, exhausted, dried up.

TAMU, s. and adj. (vid. tamu), sweetness, taste, flavour; adj., sweet, pleasant; si taniu, insipid; sukari ya mia ina tamu, the cane-sugar is sweet; ku tia tamu, to make sweet, to sweeten; kitu hiki kitamu, this thing is sweet; ku busa taniu, to relish; ku-m-kalia tamu, to remain as he wishes (St.); maneno matamu, sweet words; maji matamu or maji ya pepo, sweet water.

TAMUA, v. a. (= fuma), ku tamua kanoa kwa ku enda miyo, to open the mouth wide, to gape or yawn.

TAMUKA (or TAM'KA), v. a., ku tamuka neno or kauli, = ku anza ku nena, to open the mouth in order to begin to speak, to pronounce; tuliáni, busikio matamuko ya Mzungu, keep quiet, let us listen to the speech of the European; ku tamuka barufu, to pronounce letters; ku tamuka wema; ku tamuka hotuba, to deliver an address; tamuka vizuri.

TAMUHA, v. c.

TAMUHOA (or TAMUHOA), v. n., to be sounded out, 1 Thess. i. 8.

TAMUO LA NENO, the expression, pronunciation, deliverance of a speech.

TAMUUA, s., vid. tamua, s., the long fringe of a cloth.

TANA, s. (la, pl. ma—), (1) tana la bindikuli, the steel of a flint-lock gun; (2) tana la ndizi, pl. ya matana, a cluster or bunch of bananas (different from mkungu wa ndizi); Dr. St. says: Bananas and plantains grow spirally in a large bunch,

not continuously, but in little groups; each group is a tana (cfr. kole); the whole is mkungu, but tana is a division.

TANA, v. a., to separate, never, disjoint, put asunder, to rip up (a seam); ku tana miá, to slit miá for making ropes; ku tana ukúti (= ku babúa); ku tana nuello kua kitana or shanú, to separate the hair, i.e., to comb with a comb; kunatana usiku = ku ata usiku, the night is past, light breaks in; ku-ja-tana nuello to comb oneself.

TANA SHÁTI (or MTANA SHÁTI) = mtu atunsui or atakassai muliwakwe or nguozákwe, a cleanly person (si mkú), who cleans or combs his hair every morning = shérti a-zi-táue nuellizakwe ensúbukhi.

TANA TANA, to worry? to be different.

TANIA, vi? maámzi.

TANAPANI, v. a.; ku tanabahi, to know what to do to make up one's mind; cfr. تَنْبِيْهٌ or تَنْبِيْهٌ recordatus fuit rei postquam e memoria exciderat; celebrem ex obscuro reddidit; consideravit rem commonefactus, to be clear.

TANAFUBI, v. n., to breathe, to draw breath; cfr. (Arab. تنفس), anhelando captavit, adspiravit, recreavit.

TANDÁ, s. = barra ilioteketéa motto (Kin. zansála), barra iothe ni tándá moja, imekúa taudá, ni koupe sasa, nti inakúa tándá tupu, a burnt dale, or plain; the country has become clear, light, after the grass and underwood have been burnt (which is done before the rain); mahali palipo pigoa motto, and where there will soon be (mgina) new grass.

TÁNDÁ, s. (la, pl. ma—); tánda la mtama, la wolle (= mashuko matúpu), sasa ni tanda tupu, halina kitu, shell of grain, follicle, unhusked fruit of wolle.

TÁNDÁ, v. a., (1) to spread out, to be spread out; ku tánda kámba na dágá kua ngúo, this expression refers to the custom of the women to spread out a cloth in the water to catch small fish. They take up the edges together and thus catch the fish; (2) ku tánda kitánda kua ku tia mtánde wa ukámhá, to put ropes first from end to end of a native bedstead, and then (ku tia mahindio) from side to side, to rope a native bedstead; (3) ji-tanda ngúo ku ji finika heredi, to put the cloth over the shoulders for warmth; ku-ji-tanda, to stretch oneself across.

TANDÁMA, v. a.; ku tandama, to surround (P) (St.).

TANDAMHA, v. c.

TANDAWÁ, v. n.; ku tandawá, to recline, to loll at one's ease (St.).

TANDÁZA, v. a.; (kimoite, ku anássa), e.g. mpunga, to spread out a heap of rice in the sun; (ku anka juáni na ku tawánia), but so that the lower part is turned upwards, to get the sun, to make flat.

TÁNDE, s. (wa), a small tortoise; (há mdogo, yuna bamba (la) jeussi); tande (pl. ma—), a large tortoise.

TANDIKA, v. a., to spread, to lay out, e.g., ku tandika mkéka or jamfi kitandáni, to spread a mat on the bedstead, hence in general "to make the bed;" (kundúa, to unroll).

TANDIO, s. (ya, pl. —za), carving; (majorojaro ya usso), tattooing, an incision, a cutting made in the face for beauty's sake. The Wakhia and Wagnindo people wana tando za usso, ndio urembo kuáo; the Wanika tattoo their breasts and bellies, not their faces.

TANDO, s. (sa), tando la báibúi = úzi wa báibúi, a spider's web; buibui yuwatánda = yuwajonga úzi, yuwaúnia mafiyakwe, yuwaúnia úzi kua inkunduwakwa. Prov. báibúi na wingu la mvúa usitánde poáni ku énsile wanangu, ku énsile Kabatani na nduguyo Ramathani.

TANDU, s. (sing. utandu), pl. za (= uéupe ukóko, a white membrane on the eye, resembling boiled rice; mato yana utandu, mtu haóni sana, the man is dim-sighted on account of the white membrane which covers his eyes.

T'ANDU, s. (or TAANDU) (la, pl. ma—), centipede (scolopendra or scolopendron); lina uahungu, lina úma niúma na mbolle, (n'ge (scorpion) yuwaúma niúma bassi), i.e., the centipede has a poison, and gives pain from behind and from before, whereas a scorpion gives pain only from behind. This is what the Suahili say.

TANDÚA, v. a. = ku ondóá, ku woka kando mkéka or matandiko, to remove the bedding (opp. ku tandika, to make or spread out the bedding) = ku kunda, to fold, to wrap up, to fold up, to make up, to do up.

TANDÚKA, v. n. = ku ondóka, to wear the upper-garment in folds.

TANDÚZA, v. a. ? vid., fungúza nuello.

TANGA, s. (la, pl. matanga, Kiung. majitanga), (1) sail; tanga la jombo; (2) a large sail of matting (tanga ya mkéka); e.g., of a dan or mtepe; tanga kú, the mainsail; tanga mbili, the time when the natives can sail from south to north, and vice versa between March and May, and between October and November, as the wind blows from the sea or east; (3) matanga, funeral rites, mourning; ku háa matanga, to sit around, to mourn; vid. matanga; ku háa matanga, to wrap up or fold sails.

TÁNGA, v. a., (1) = ku-mu-ita mshaka, ku-tunguza,

ku kusanika pamoja, ku fania moja, to call together, gather, assemble, especially to levy warriors. Ku tanga watu wa wita na ku andika majipayao; (2) to contribute (Kin. ku tanga), ku tanga mali ku lipa doni.

TANGA (or TANGWA), v. obj.; mali ya ku tanga, property of contribution (which has been contributed by relations); ku tangiana (Kin. sonkerana), to contribute one to another.

TANGA, v. p., to be levied as a soldier.

TANGA, v. n. = ku tembea, to wander or stroll about; ku sunguka sunguka burra, to walk idly about; apenda ku tanga, he likes to stroll, or tanga tanga; ku-m-tangisha = tembeza, to take one about the country.

TANGA, v. a. (= passua), ku tanga kuni, to split wood; Kimrima, ku shanga.

TANGA, v. n.; kua wazi, ku ena, to come out, to come to be known, to find vent; e.g., jina la Seid-Seidi limetangaa na ulimengu, liwazi, kulla mtu alijua Seidi, the name of Seid-Seid, the Imam of Meccah, is come to be known to the world, is manifest, everybody knows him; jina lililo tangaa = lililo kua wazi, a name which became manifest.

TANGA, v. a., to spread abroad, to divulge, to circulate news; e.g., ku tangaa (= eneza) habari katika nti, to divulge news in the country; ku tangaa evangolio (or ingili), to spread the Gospel; mime-wa-ambia kua sirri, nai ame-tangaa, ame-wa-ambia watu wote.

TANGA, v.; amb-m-tangaa ai buyakwe, he divulged his disgrace (to him, in his dishonour).

TANGA (or TANGAWI), s., ginger.

TANGALI; vid. msombo and tutu.

TANGAMA, v. a. ?

TANGAMANA, v. n., to be mixed up, to adjoin, to interfere; maji na tembo yametangamana - yana kua kila kimoja, water and tembo are mixed together.

TANGAMANIHA, v. a., to arrange, e.g., the words of a dictionary, to put together, to participate in; ku-ji-tangamaniha na.

TANGAMANA, v. a. (vid. tangamua) = ku-m-ta majidini, to deliver from or rid one of grief or sorrow.

TANGAMUA, v. a., to make one look cheerful; ku tangamua watu.

TANGAMUA, v. n. = ku toka na majonai, ku kila kimoja, to get rid of grief, to become or look cheerful (opp. ku-ji-kunika mahali pamoja, ku-ji-kunda), to let head and hands sink through grief or ignorance of the safety or otherwise of one's position (especially in a strange country); jina litangamua, the sun

comes forth bright; nti inatangamuka, the land (the weather) is clear.

TANGAMUHA, v. c., to make cheerful, serene, to entertain one by talk, to gladden; hence tangamuko, entertainment, play, amusement.

TANGANA, v. rec. (vid. tanga, v. a.), to call or assemble each other; ku enda witani.

TANGANIA, v. a. = ku kusanika pamoja, ku fania moja, to assemble, to bring or mix together.

TANGANIKA, v. n. = ku piganika mahali pamoja, e.g., hutambui ni tembo wala maji, to be mixed together, so that one does not know whether the stuff be tembo or water.

TANGANU = ku weka mbali, to put far away.

TANGAUA, v. a. = sumbua, v. a. (vid.), to trouble one.

TANGAUA = sumbuka, to go on a bootless errand, to be troubled for nothing.

TANGAWA, s. (ya, pl. za), gravel, sand; nauma tangawa moja (vis. in the rice) (= kokoto) pebble, peeples.

TANGU, s. (la, pl. ma-); tango = shamba mpia, a new plantation; tango la mitu lililotamoa na kisha ku tomoa mottoni, ku fania shamba mpia (opp. fite, shamba la kale), tanga signifies the wood or trees cut down and burnt in order to make a new plantation; Kigunia, ku-kokoa moja tango or k'onde = Kimuita, ku tia or toma motto tango; cfr. koka and fue.

TANGU, s. (ya, pl. za), a large wooden chest used for carrying drinkable water on board native vessels; tanki?

TANGU, s. (la, pl. ma-), (Kin. tsanzi), ku tanga in Kis. (1) contribution; e.g., tango la mtelle, kulla niumba ileto tango, watu watango mtelle, hufiano sadaka, a contribution of rice, every house or family shall bring a contribution, the people shall contribute rice, we shall make a sacrifice; (2) tango la watu watangano ku enda witani = calling and enrolling the people who assemble to go to war, a contingent of war; (3) tango la ku tangatanga or sunguka ulimengani, strolling about; mtu huyu yana tango, this man likes to walk about; (4) tango la mtango, pumpkin, a sort of gourd eaten raw, resembling in taste a cucumber (H.); s., tango la kikoko, a small kind of pumpkin, which contains much meal, and which has a hard shell (ngoti ngumu) of which the natives make kebuba (vid.). Tango dogo, a small pumpkin.

TANGU?

TANGU, prep. and adv., since, from; tangu miaka miwili, since two years; tangu alipopata, since he has got; tangu hapa hatia hapo, from this to that place; tangu lini? since when? how long ago? tangu lini hawézi? how long has he been ill? or aliku hawézi.

TANOU, *s.*, a kind of fish.

TANGÚA, *v. a.*, to abolish — ku fania ku áta, ku tosha shiriki tana, to cause a separation, to separate, dissolve, put asunder, to disunite; ku tangúa wali wa mtelle, upóe, upígóe ni ubérídi, to put the boiled rice asunder (with a spoon) to cool it; ame-m-tangúa mtu na mke, hatia wao wana tangukána, to disunite a man from his wife, so that they leave each other; ku tangúa ndóe, to annul a marriage, to divorce; ku tangúa rafiki kua ku-m-tia fitina.

TANGÚKA, *v. n.*, to grow loose, slacken (of itself), e.g., úgue umetangúka (= batilika?).

TANGUKÁNA, *v. rec.*, to be disunited, to separate from each other; kulla nmoja kúa mbalimbali, ku átana, to differ from.

TANGULIWA (tangúa) ni watu kua fitina, to be separated by people through enmity.

TANGŪLE, *s.* (pl. —za) (sing. utángúle, wa), miá, strips of palm-leaves, which have been slit and prepared for plaiting a mat or bag (cfr. nsimba); ku fufia (futilia) tángúle, to move the tangle onwards by putting in fresh ones. Ocular observation would make the reader understand this expression.

TANGULIA, *v. n.*, to go before one on the road, to precede the others, who go together, to go first.

TANGULIZA MBELLE, *v. c.*, to cause one to go before, to take the lead on the march, to cause one to march in front of the whole travelling party, to send in advance.

TANGURU, *s.*; kitoma kidógo cha Wasegua ku tia uganga, a small pumpkin of the Wasegua used by the native magic doctors.

TANI, *s.*; kua tani, on his back, backward; ku lala or tanuka kitani tani, or kitanu tanu, or wingallingalli, to lie on the back, to lie prostrate.

TANKIL, *s.* (Arab. كأس), a copy (ku nukulu, *v. a.*, to copy); cfr. نقل, transportavit, transtulit transcripts.

TANO (or TANU), *adj.*, five; watu watáno, five men; ya tano, the fifth.

TANSI (or TANEI), *s.* (ya, pl. —za, also matánsi), (1) a noose with which anything is caught; tansi ya sámaki, draught of fish; anapata tansi; resp., 1, za maji, he has caught nothing; 2, za sámaki; 3, za nima, he has caught much; (2) tansi or tanzi, *s.* (la, pl. ma—), ku fania tansi la ukúmba, to make a loop or knot in a rope; tanzi la úgue la ku togéa nima, snare.

TANZIA, *s.* (ya) (Arab. نعي), a funeral message — hábari ya mtu kufa, message or news of the death of a person (hábari ya matanga, ya mtu-aliekufa), léo nimepóleka tanzia kua ndugazangu katika Gassi, to-day I sent a message of death to

my brothers at Gassi; nimepóleka wákwa wa tanzia, i.e., I sent a letter in which I informed them that one of our family is dead, in order that they may know and come to share in the funeral ceremonies. The brothers, having received the message, say: "tuende tukapóke tanzia, tuánze ku lia!" wákwa wa tanzia, a funeral letter; tumeletéwa tanzia; cfr. tazia, فزع, consolatus fuit.

TANSU (or TANZU), *s.* (pl. za) (sing. utánu, wa), branches; tanzu (ln, pl. ma—), a large branch; cfr. tanda.

TANHUKA, *v. n.* (cfr. pambasúka), to be clear, used of the sky.

TÁNU, *s.* (pl. —za), a splinter (sing. utánu); tánu za kínu zingíázo ukujáni, the splinters of a wooden mortar, which go under the finger-nails; kigógo.

TANU (or TANCURU), *s.*, an oven, a kiln for burning lime, a heap of lime and coals on the ríffa of wali (vid. ríffa), a heap of firewood (vigógo) for burning lime? cfr. فرن, fornax, clibanus; tanu ya ku finikía wali, a cover to cover the pot of boiled rice; ku jenga tánu ya ku oja tóká, to build a kiln for burning lime.

TANÚA, *v. a.*, to open wide, to straddle, to expand, to gape open, e.g., in coitus, or in the act of giving birth; mtumke yuwatanúa magu akiviá (cfr. tanúa tatanua, fungua, omoa, tatanina; cfr. asama, in Kinyasa, ku tanúa kánoa; tanúa máshúu, to send off a boat).

TANULIWA, *v.*; mtumke ametanuliwa ni máme.

TANÚKA, *v.* — ku lala kingallingalli, or mangallingalli, to lie down backward (kua ku joka, &c.); cfr. kingallingalli.

TÁO (TAU?), *s.* (la, pl. matáo), curvity, indirect or roundabout way; ndia hi ina táo n'no, ya sungúka sana, or ndia hi inafania matáo, or agóe (sing. ugóe), or kombo, or mapindi, this road has many turnings, is circuitous; ku futa matáo ya mágú, or ku pandia magu katika ndia akinenda, to go at a great pace, to take great paces (hattúa) in going; táo la báhari, small inlet of the sea into the main land; táo, an arch, an arched opening (St.).

TAÓWA, devout (St.).

TÁPA, *s.* (la, pl. ma—); tápa la mfúmo, the leaf of the fan-palm which the natives use as an umbrella; máfúli, *s.*

TAPA, *v. n.*; ku tapa, to shiver; ku-ji-tapa, to magnify oneself, to make a great man of oneself (St.); tapatapa, to tremble, to jump about like a fish, when taken out of the water; small

wa-ni-tapa (vid. kitapo), my body trembles from cold.

TAPA TAPA, to jump about.

TAPA, v. obj. (cfr. niapia, tombia), to skulk after.

TAPANIA, v. a., to disperse, scatter (e.g., people), or tawania, to scatter (e.g., mtama); tapania tapania, v. int., to waste, to dissipate.

TAPANIKANA, v., to be dispersed, scattered, to disperse mutually, to run away in different directions.

TAPANIKA (or GAWANIKA), to be scattered or dispersed, or to be scatterable (mahindi yamotawanika), to overflow; e.g., maji yatapanika.

TAPANIKHA, v. c., to cause to disperse or scatter.

TAPASHI, s. (la, pl. ma—); jembū kikāli na kirifu ku fringia mbāo or wimbo, mahali palipongia tosi, ku sūfidi or fringa wema, a fine chisel, a firmer chisel.

TAPE TAPK, a fish.

TAPIKA, v. n., to take out, to vomit; ku tapisha, to make to vomit; tapisho (pl. ma—), an emetic; daua ya utapishi.

TAPIKIANA, v. rec.

TAPU, s. (la, pl. matapo) (Rb. writes dabo, ma dabo), division, a part of the whole multitude; tapo ni nusu or rubu ya kundi la mbūzi, or la watu; kundi limegawanika, limofania matapo mawili, or matātu or safu mbili, or tatu; ku kata matapo matapo, to cut small portions or divisions; tapo la watu, a division of about 100 people out of 500; tapo la kwanza, la pili, first, second division; Wamusi wamekuja matapo matatu, aa. 1857, and killed many Wanika.

TAPU, s. (la, pl. ma—); vid. jiya or taki.

TARA, s. (la, pl. ma—), trembling, shaking; taru la mulli; roho ya-m-piga matara, roho yana-ujetemeke.

TARABA, v. n.; vid. muhogo.

TARABE, s. (ya, pl. za); mlango watarāli or tarābo ya mlango = mlango wa mbāo, a door of boards or planks, in oppos. to mlango wa mbūgi or wa makūti, or wa mabua ya mtama; side-piece of a window (St.).

TARADIA, v. a., to make friendly remonstrances with anybody; e.g., amo-m-taradia muenziwe, amosema kuāni ku fania hifo, ku-mu-ambia kas neno la wema; cfr. ṭarad, repulit, compulit; cfr. ṭ, repulit refutavit, avertit.

TARAJA (or TARAJI), v.; ku taraja, to hope (St.); ku tarajiya = ku dākūa (R.); cfr. رجا, speravit.

TARAJALI, s., apprentice; vid. tarajali, v. n.

TARAJU, s. (ya, pl. za) (Pers. تاراجو), balance; ni-āguo (sing. āguo, wa) za-taraju, the ropes which

connect the balances with the mti wa misāni kitengele or kitanga cha taraju.

TARAKA, s. (Arab. تركة), pledge; the Sheikh Shiras gave a pledge to his wife, if he did not bring the muigni mkū back mikono nāme (Said Said), but as he did not get him, he was compelled to join her again in marriage (vid. durakā, s.); taraka is ku weka masharti.

TARARE, s.; ni kitu asicho panda (vid. purumukua in Kiniasan), any plant sprung up from a seed scattered by accident.

TARATHIA, v. a. (cfr. رثا), contentum, gratum reddidit, to make radi, disposed to be reconciled, &c.

TARATHIU, s.; vid. tartibu.

TARAZA, s. (ya, pl. —za), fringe; nguo ya taraza a cloth with fringes; cfr. طراز, ornamentum vestis acui pictum, a narrow silken border usually worn on the turban and loin-cloths in Zanzibar (St.).

TARI, s., a kind of drum; vid. ngōma.

TARIKI, s. (ya, pl. —za) (Arab. تاريخ), annals; jūo cha tarikhi, a book of history; (2) the date of the year or month.

TARIMBO (= mtainbo), an iron bar; cfr. mtaimbo.

TARISHI, s. (Arab. تاروش), a fleet runner, one who goes quickly; cfr. تارش, levis in agendo fuit.

TARISH-EL-BANKE, JOMBO TARISHI (kua ku enda muu), a vessel which sails quirkly, a quick cruiser.

TARIZI, v. a. (= ku fania matawāfū), to make fringes to a cloth; طرز, curam vestui adhibuit, figuris acui pictis ornavit vestem, to weave on an edging.

TARIZIA, v. obj.; nimo-m-tarizia nguoyakwo, nimo-m-tilia taraza.

TARTIBU (or TARATHIU), s. (ya), order, form, arrangement; kua tartibu, orderly (= kua polopole), carefully, orderly; cfr. ترتيب, stabilis, firmus fuit; ترتيب, dispositio; mtu (wa) taratibu, a man of regular habits.

TARTUMA, s. (téruma) (la, pl. ma—), a ledge; matāruma ya jombo = imāra za or mīšupa ya jombo, the ledges or ribs of a vessel, seawedge, border, e.g., of a door.

TANA, adj. and s., barren; (1) mtumke or gnombe alievā kabisa, a woman or cow who has never given birth; (2) alievā mara moja hana (mtumba mmoja), one who has given birth only once; gnombe huyu or mke huyu ni tana, wala hana

ni taaa; (8) *a kind of fish (vid. kassa, tortoise), which serves as a bait for turtles.*

TABA, *s., a game of touch (St.)?*

TABAUIRA (or TABAWIRA) (Arab. *تصوير*), *a picture; vid. سار*, figuravit.

TABAWARI, *v. n., to be fully able, to do with certainty (St.); cfr. سار*, efficit, ut inclinaretur formavit, effigavit, propensum reddidit; *صورة*, res anime concepta.

TABBU, *s., ascriptions of praise; cfr. tusbii, a rosary.*

TABFIDA, *s., good manners (St.).*

TABHWISHI, *s. (ya, pl. za) (Arab. تهميش*, doubt.

TASIA (or TAAZIA), *s. (vid. tazia, mourning; kua na tasia, to mourn; vid. tanzia.*

TASILA (or TASHILA, or TAKHILA, or TAHANILA), *s., bidding farewell to relations or friends previously to the sailing of the vessel; leo tasila, ni maigo or maagano, ku aga watu, kesho ni safuri, to-day people are to be bidden farewell, to-morrow the start will be made.*

TASSA, *s. (ya) (la, pl. ma—), a water basin; tassa ya bati ya ku tilia maji; tassa ya ku nuwia mikono a brass basin.*

TASSA, *conj., before, ere; vid. Gram.*

TASNI, *s.; tasni ya ku pigia uzi, a native spindle.*

TASUA MANENO; *opp. to fumba fumba maneno.*

TATA, *v. n., to be complicated, entangled; maneno haya yatata tata.*

TATIA, *v. obj., to entangle; maneno ya-ni-tatia = sungasa, the words entangle me; ku tatia sana, to wind round (with ropes); uziwangu una-u-tatia wapi? round what have you wound my thread??*

TATA (R. DATA), *v. n., to be quick in returning (R.); fulani akenda mahali, hakawi ni ku tata akarudi; muta in Kir.*

TATA, *s. (la, pl. matata, or ya, pl. za), complication, entangling; tata la or ya maneno, a complicated matter; i.e., maanayakwo hayatamburikani; uzi unaingia tata.*

TATA (pl. za) (sing. utata); *ni kuti za mnazi zilizo sukoka kana uzio wa ku fulia samaki; utata ni mtogo wa samaki (wa kamba), cocoa-nut leaves twisted like an uzio (vid.) for catching fish.*

TATIGA, *v. a.; ku tatiga mti mtani (ku fania matatigo), to lay a tree over a river, to make a kind of bridge (ku fania madaraji); vid. mtago.*

TATAI, *s. (wa) (= mtu muerifu na mrongo, muigwi ku itia maneno, a clever, cunning, but deceiving fellow; yana shili nengi, laken yuwafania maneno mangi na kelile, na punde yuwageuza maneno. There was such a person at Mombasa*

(named Rashidi, or Bana iki taiti), who had the nickname of tatai.

TATAI, *s.; cfr. mjanja (or mohancha), a rogue, a rogue.*

TATANA, *v. n. (vid. tata, v. n.), to be entangled, complicated, to be in a tangle or puzzle, to be close together, compact; maneno haya yametatana, yana matata, sitawaza ku-yatambua, these matters are complicated, I shall not be able to understand them; viombo (majahazi) vinatatana katika bendari ya U'nguja, the ships are close together (like a thick forest) in the harbour of Zanzibar; watu wanatana (= ni wangi).*

TATANIA, *v. obj.; e.g., maneno.*

TATANISHA, *v. c., to entangle, to involve.*

TATAKANA, *v. rec., to be entangled.*

TATIZA, *v. c.*

TATANIUA (or TATANUA), *v. a., to disentangle, extricate; ku tataniua uzi, to unravel thread; ku tataniua maneno = ku weka mballimbali, to unfold, explain, solve matters.*

TATANIUKIA, *v. obj., to disentangle.*

TATAUA, *v. a., to tear up, to burst, rip (e.g., ku fania uffa), e.g. ku tatua kuma kua ku-m-toma manamuali kishinda = ku tangua kuma, ku fania uffa wa kuma.*

TATAUKA, *v., to get a rent, a cleft which enlarges of itself, e.g., a tree or stone, &c.*

TATAUSHA, *v. c., to cause to enlarge a rent or cleft; ku kuendelea uffa wa kwanza; mtu ametatausha mti, the man enlarged the cleft in the tree; ku fania uffa bora.*

TATHAMIKA, *v. n. (= ku tezamika kua sehaba ya uzuri), to be pleasant to the eyes, to look or appear pleasant.*

TATHAMISHA, *v. c. (= ku tezamisha), to cause to look upon, to attract the sight of people; 'ki-kombe hiki kisuri sana, chatathamisha watu, this cup is very nice, it attracts the attention of the people; ku tathamisha = ku fania uzuri or wema, to embellish a thing so that it attracts the attention, especially in trading shops.*

TATHIRI? *s., a merchant (St.); cfr. tagiri or tajiri.*

TATIA, *v. a. (vid. tata, v. n.); ku tatia vai kijitini (opp. tatanua), to wind up, wind thread on a piece of wood (= ku songa songe).*

TATISA, *v. c., to cause to be sprung up, to entangle; ku itia maneno, to complicate matters.*

TATU, *s. (ya), acidity, ferment; ni unga wa mti, ma uliofundishwa leo, uliotwa kiasi ku mti, lwa pamoja kua kiki ya pili, unotoa shahidi, or ujaji (ku jajiha, kiki kiki). Tatu ya mti na ujaji ya mti adio dawa ya mti mti mti*

(*vid.*); na tatu ni wisha wa mtama; mtama flour gahiki, having been pounded a little, and moistened, is left in the mortar all night, in order to ferment and become acid. This kind of food is used by people who suffer from a swelling of the whole body (*vid. safura*). *Erh.* writes: "tadu," sourness, aridity, ferment; unga hu uba tatu or tadu sana, this flour is very sour.

TATU, *adj.*, three; watu watatu, three men; maneno matatu, three words.

TATUA, *v. a.*, to rend, tear off, wear out; ku tatua tata, extricate; ku tatua, to accomplish quickly.

TATUKA, *v. n.*; nguo imetatika, the cloth is rent, worn out; kikapu kinatatuka — kinaruka.

TATUKANA, *v. rec.*

TATUKIA; ku-m-mtu (R.)?

TAU (or TAO), *s. (ya)*; tau ya ku tom'a muili (= uma wa ku tom'a), branding iron, cautery; tau ya ku taulia, oolander?

TAU, *v. a.* (= tagua or teia), to choose, select; e.g., kitu jema (= tagua).

TAULIA, *v. obj.*

TACLIKA, *v. n.*

TAULIWA, *v. n.*, to be chosen, selected; matenzi or mataao, mataguzi, selection, choice.

TAUKA, *v. a.*, select; ame-ni-tauza viombo, ame-ni-hilarisa viombo.

TAULIRWA, *v. a.*, to lengthen; *cf.* طويل, longus.

TAUMKA (or TA'MKA), *v. n.*, to pronounce; *vid.* ta mka

TAFU, *s. (la, pl. ma—)* = shiku la mnazi or kipande kikiki cha mnazi cha ku gndimia (*vid.* gadiu, *v. a.*), jombo, kisianguko katika nti kafa. Letta matamu (mashiku ya mnazi) ya ku togemiza jahasi, a shore (kana gadi or gogu) to support a vessel on the stocks or at low water. The tatau is often made of the trunk of a cocoa nut tree, which is light and yet strong enough to keep the vessel erect on dry ground.

TAUNI, *s.*, cholera, plague; *cf.* طاعون, pestilential; قَعَن, confodit hasta.

TAUR, *s. a.* (طَائِر), a peacock; gwece tau's, pavo.

TAUWA, *v. a.*, to split with wedges; ku panua kawa kabari (Sp.).

TAVU, *s.*, the shark; tafa.

TAWABU, *s. (shawabu)*; tawabu ya Mungu, i.e., weima via Mungu = Mungu yuwapendezeva watu wakimteremsha mgeni. It is the pleasure of God, when people treat a stranger well; *cf.* تَوَاب, remuneratio, praeium; كَاتَب, reversus fuit, rependit mutuum, convalemit.

TAWA, *v. n.* (ku keti nimbani), to stay in the house, not to go out of the house; watuwako

-wanatwa kulia kipindi, hawatiki nimbani; mta huyu yuwatwa nimbani kwa sababu ya ugonjoa or ya deni; *cf.* تَوَى, substitit diver-titque aliquo in loco.

TAWISHA, *v. c.*, to rouse to stay at home = ku waka nimbani; mume yuwa-m-tawisha mkewe; ugonjoa wa-m-tawisha nimbani.

TAWA, *s. (pl. matawa)* (Turk. تَوَا), a frying-pan (St.).

TAWA, *s. (or OHWA)* (wa, *pl. za*), a louse; *Erh.* has also ta fur tawa (utawatawa, louse of fowls) (R.); nit, nite?

TAWA and WAKAHAN (Arab. تَوَا وَكَهَ), willingly and unwillingly; suu libitu vel inivisus (ingratus) fecit, kwa nguvu, by force (Sp.)?

TAWADA, *v. n.*; ku tawada (Sp.)?

TAWALA, *s. (ya, pl. —a)*, candle wick; fânuni ya Baniani ina tawala n'no au sabaa, the lamp of the Banian has four or seven little wicks.

TAWANI?

TAWAKALI, *v. n.* (Arab. تَوَكَّل), to confide, he gnt confidence, trust, to depend upon (= ku amini); ku tawakali kwa Mungu, to trust in God; ku ata khofu ya moyo, ku toa ghaahi; *cf.* وَكَّل, commisit, commendavit fletus, fletus fuit Ido.

TAWAKAWAKAHA, many (St) (rectius kutha wa kutha), in Arabic "thus and thus more"

TAWAIA, *v. n.* (Arab. تَوَلَّى), to be installed or instituted as governor; wali wa Mwita leo am-tawala — amungia uenzini, katika enzi, amoka kiti la enzi leo, amezina ku niliki ati, the governor of Mombasa was installed, he ascended the judgment-seat, he began to rule the land

TAWALISHA (or TAWALEA), *v. c.*, to cause one to sit on the governor's chair, to install one into office; Sidi amo-m tawalisha Muhammed Ben-Sof, kua wali wa Mwita.

TAWANIA, *v. a.* (*vid.* tapania), to scatter, disperse, e.g., corn.

TAWANIKA, *v. n.*, to be dispersed, to become scattered.

TAWANA, *v. a.*; *vid.* tawala.

TAWASHI, *s.*, a eunuch; (*cf.* makasi).

TAWAMU, *s.*, temperance (Mt.); probably taww-wuf; تَوَاب n, مَاء, se gessit sophorum, more.

TAWATHA, *v.*, to make one's ablutions.

TAWI, *s. (pl. of utawi)* (or shawi, *pl. of uhashwi*), a branch, a bough, bunch, the switch on which the cocoa-nuts hang, in whatever state of development they may be; i.e., whether vidaka or vishaka or madafu, &c.; tawi or shawi la nasi; but tawaga

la mrazi signifies the switch without fruits (mbungu tupu); tawi, la, pl. ma (shāwi, la, pl. ma—), large switches; tāwi la mtēnde, a bunch of dates.

TAYA, s. (pl. —za) (sing. utāya, wa), jaw, jawbone; taya za meno; taya za kuma, nymphs, lips of the vagina; ku tia hatāmu tayāni mua punda, to put the bridle into the mouth of a donkey.

TAYA, v. a., to beat upon.

TĀYA (or FURA), v. a., (1) (= ku puaya); ku tāya ngūo mawēni, to wash a cloth by beating on a stone (opp. ku jajāga, vid.); (2) to impute to one, to charge one with, to accuse one of, to blame; ku-m-shitumu kua viōfu, to blame, reproach, 1 Tim. vi. 14.

TAYARI (or TEĀRI), adj., ready; ku weka teāri, to prepare, to get ready.

TAYI, adj., obedient; cfr. tas.

T'AYO (pl. matāyo), a reproach.

TAZAMA, v. a., to look; tazamia, v. obj., to look out for; cfr. tezāma.

TAZIA, s. (pl. matazia?) condolence; taazia, to condole in mourning; cfr. عزى, consolatus fuit.

TĀA, v. a. (Kijangāmo) ku lea mtāmba = (Kimwita) ku tega mtambo = (Kimwita) ku tega mtēgo, to lay a trap or snare, to entrap.

TEBEKERO YA KU NUKIA TOMBAKO, a snuff-box; vid. tabekero.

TEDE, s.; rectius tete ya kuanga or ku wanga, small-pox; rubecula (St.).

TEENDE LA NGŪU, Barbadoes leg; elephantiasis? (St.).

TEFEKURI = simāzi or hāmu, grief.

TEFSIRI (or TAFSIRI), s. (ya) (Arab. تفسير), meaning, interpretation, explanation; ku tōa tefsiri, to comment (= pambanūn, ku fūsiri); cfr. تفسير, detexit, explicuit.

TEFSIRI, v. a., to explain.

TEFSIRIA, v. obj., to explain or interpret to one.

TEFU, adj. (cfr. utefu); niama tefu, fine, thin meat.

TEFUA, v. a., (1) (Kilindini) = (Kimwita) jafua, ku tia fumbi, to make dusty, to make muddy; sāmaki ametefua maji or amesonga maji, the fish troubled the water, made it muddy; mtu huyu ametefua niumbayangu = ametia taka (Kimwita, amejafua), or amepatia taka, amefania ujāfu; (2) kuku yuwatēfua or tifua fumbi, or mtanga, yuwafukusa fumbi, yuwatinba mtanga; (3) to reason, search, to throw about (St.), to make known the faults of others (Er.)?

TEFUKA, v. n.

TEFULIA, TEPULIWA.

TEFUSA, v. c.

TEFUTA, v. a. (Mrima) = tafuta (Kiwita) = ku ūliza, tozāma, to search, seek or look for.

TEPUTIA; nimeknōnda ku-m-tefutia Masingu madāfu, I went to seek ripening cocoa-nuts for the European.

TEGA, v. a., to entrap (vid. ku tōa, v. a.); ku tega kua tansi, to decoy, to set a trap or snare.

TEGEKA, v. n.; tegōwa.

TEGE, s. (la, pl. matēge) (cfr. kuata), bandy-legs; yuna tege la magu, or yuwanēnda kua matēge ya magu, he goes with crooked legs, bandy-legged ku piga tege.

TEGEA, v. n., to be lame (St.).

TEGEMEA, v. n., to recline, to lean upon, rely, confide in (nategemēa kua Mungu) = tawākali.

TEGENEZA (or TEGEMESHA), v. c., to cause to lean, to support; ku tegemēza jombo kua matāumu; ku tegemēza katika kiambāsa; ku tegemēza magū, to put the legs one over another.

TEGO, s. (ya), a charm, spell, using witchcraft, bewitching; tego ya jiboa or za maekenēko, apāte sekenēka une, a charm which is supposed to produce a disease of the penis, if a man commits adultery with another's wife; tego ya punda, a spell which is thought to produce an enlargement of the penis, so that it becomes like the member of an ass; tego ya mkēka, a spell which is considered to attach a mat to the buttocks of an adulterer, which mat will remain sticking to him, until the legitimate husband arrives, and punishes him. There is a tego for almost everything—of course, only in the imagination of deceiving charmers, and of people deceivable like the East Africans. A virulent kind of syphilis supposed to be the effect of a charm, says Dr. St. about tego.

TEGUA (or TENGUA), v. a., (1) to remove (= ku ondōa); e.g., ku tegua uganga, or tego = ku ondōa uganga or tego, to remove a charm or spell (opp. ku tega or weka uganga or tego); ka tegua kua barudi, to explode; ku tegua intambo, to make go off a trap; ku tegua jungu mottoni = ku weka kando, ku ondōsha mottoni, to remove a pot from the fire (opp. ku tēleka or weka jungu mottoni); (2) ku tegua, or ku piga pia ya (or pl. —za) goti, to strike the knee-cap (pia ya gū, ankle-bone), which is very painful.

TEGUKA, v. n.; gū kimetoguka, or gū kinatoguka pia (to be sprained), the leg is out of joint; jungu kimetoguka, or uganga imetoguka, the pot or spell is removed; niamba imetoguka kua barudi.

TEGULIA, v. obj.

TEGULIWA, v. p

TEHAKI, v. a., to mock; *cf.* تَهَكَّى, rimit de aligwa re.

TEHAWIKA, v. p.

TEHIRE, quickly!

TEKA, v. a., to draw, catch, to plunder; ku teka maji, to draw water from a well; ku teka watu or mlii witani, to catch, take up, capture people or property in war; ku teka nti, to plunder a land or country; ku teka kundi, to carry off a sheep.

TEKWA, v. p.; ku tekwa kua tanzu, to be caught in a snare or trap; *cf.* tega, v. a.

TEKOA, v. p.; ku tekoa witani, to be captured in war; alietekoa witani, a prisoner in war.

TEKA, s. (la, pl. matéka, ya), captive, prisoner in war; Mgalla huyu ni téka la Msushili, or Wagalla hawa ni matéka ya Wasuahili, this Galla is a prisoner of the Suahili; or these Galla have been captured by the Suahili; Wagalla wamepigana, wakashindoa wakaguiwa ni Wasuahili.

TEKA, v. n., to laugh; ku sema na ku teka, to talk and to laugh; *Kiung.*, ku cheka; (*cf.* tehaki) wacheka (or watéka) nini? *lit.*, you laugh at what?

TEKEA, v. obj.

TEKESHA, v. c., to cause one to laugh, to make laugh; ku tekéshe watu, to make people laugh; ku-m-fania ku teka.

TEKWA, v. p., to be amazed? = sangá.

TEKANIA, v. a.; tekánisha mágu; to put one's legs across, one over another?

TEKE, s. (pl. matéke), a kick; ku piga teke, to kick (*St.*); *cf.* toge, kunta and kota.

TEKELEA, v. n. (= ku fika), to arrive; majirayangu ya ku enenda ujumbe yamotokolea or yanafikilia or yanajiri or yanakuja, my time for going on an errand has arrived; ndotoyakwe imetokolea, his dream arrived, was fulfilled.

TEKELEA, v. c., to fulfil.

TEKEZA, v. c., to cause to arrive, to come to an end; ku tekéza jombo muambani — ku kuéza jombo muambani, to let a vessel run against a rock, to run a vessel ashore, to die.

TEKENIA, v. a., to tickle, titillate; ku-m-tekéshe kua ku-m-tekénia, to make one laugh by tickling him, to tickle the ribs; *cf.* washa, to cause itching.

TEKENIYA, v. rec.

TEKENIWA, v. p.

TEKEREA (or JEKEREA, or TERENEA), v. a., to cheer, gladden one; e.g., Gabiri ame-m-tekeréa mgóni kua karamu na maneno mema, Gabiri gladdened the stranger by kind entertainment (food) and kind words (kua ku jeka or teka nai, kua ku-m-karibia kua ota). Watoto wana-tekeréa jombo = wanafurahi kua kaja jombo

(*vid.* haríse), the children hail a vessel, they rejoice at its arrival.

TEKESHAJI (or OHKESHAJI), merry-maker or making

TEKETEA, v. n., to be burnt or consumed by fire; toketéza, v. c., to cause to be burnt.

TEKETEKE, s. and adj., something soft, the soft (*St.*).

TEKEWA, v. n., to become bewildered.

TEKUA, v. a.; ku tekua ngazi ya mlango, to prize up or break the door-post; muifi ametekua or amekúia mlango, ameondosha, akaweka kando.

TEKUKA, v. n.; ngazi ya mlango imetekuka (na maji).

TEKULIWA, v. n.; imetokuliwa ni muifi.

TELAHEKI, s. (ya), a small powder-horn (pembe ya kundi) which the Suahili musketeers hang over their shoulders, and in which they carry fine powder, to put in the touch pan; their coarse powder not being quickly ignited (pembe ya ku tilia burudi ya kiffa); *vid.* talaheki or talahiki.

TELEA, v. n. (*Kijumfu*) = ku jeléa, or shuka (*Kimwita*), or ku teremika, to descend, to alight; ku teléa jomboni kua goma, to descend from a vessel or disembark with drumming; this expression refers to the native custom of beating a drum on board a vessel when it arrives with a cargo of slaves (*vid.* m'ja na goma). Mana huyu teléa, laken yulé kikulia cha Mwita = mana huyu ameteléa na manau maungóni, mana ameshuka jomboni maungoni mua mamai, hakuja na magnyakwo, laken mana yule ni kikulia, amekúa or amekulia Mwita; kiwalia cha Mwita, alie-wialiwa Mwita, i.e., this child descended from the vessel on his mother's back, did not come on his own legs, but that child grew up in Mombas. Mana teléa refers to a child born abroad, but kikulia refers to a child who descended from the ship on his own legs, and grew up at Mombas; kiwalia cha Mwita, one who was born and grew up at Mombas, who is a native of Mombas from his birth. Roho ilio-m-teléea or burudi or shuka.

TELEKA, v. a. = ku weka mottoni, to put on the fire, e.g., ku téleka jangu mottoni, i.e., ku tia maji na vitu vingino ndani ya jangu, na ku wéka mottoni, to put water and other things into a cooking-pot, and put it on the fire to boil; jangu cha ku telekén maji, boiling-pot.

TELEKEZA, v. a., ku telekéza viombo, to lay or put vessels one upon another; ametéleka jangu mottoni, akatelekéza tena jangu na maji julyákwe.

TELELE, s., pl. za (*sing.* utelélé, wa), the finer part of flour (utenga, pl. tonga, being the coarser part). Telélé aa unga ni niembamba ku pita tenga (*vid.*).

TELEKUKA (or TELEKUA), v. n., to go down, slide down a steep place.

TELÉZA, *v. n.* (*fr.* *teléa*), *to slide, to slip*; mtu ameteléza kua mägü akaangüka, *the man slipped and fell*; mtu anateléza kua mvüa; nti yuteléza leo, or nti ina telézi or utelézi leo, *the ground is slippery to-day*; mana apate teleza tupa, *vid. tupa ya mvizi*; leo kuna telézi sana; mahali hapa pana utelézi, *here is a slippery place*.

TELEZISHA, *v. c.*, *to cause one to slide*.

TELIBISHI, *s.*, *a mat used as a bulwark in a dhow, a boat's guard* (Sp.). This word is evidently derived from the Arab. تلبيش, تلبس, operuit, textit, induit, *to cover a boat with mats, to prevent sea-water from entering, as the Arabs do*.

TELJI or *maji ya umándo*, *snow*.

TELLE, *plenty, and verbal adjective, to be abundant, to be much or abundantly*; watu wa telle; fetha zi telle; maji ya telle; miti itelle; vitu vi tolle; *adj.*: maji telle kizimáni.

TENA, *v. a.*; (1) *to cut down (wood), to fell, to slash as with a sword* = ku kata na ku angúsha miti; ku tema mitu mikúba ku fania shamba, *to fell a large forest, to make a plantation*; but ku kata miti mmoja. *Kin.*: ku tema kuni or mihi; (2) *ku tema mate, to expectorate = to spit out*. (Ku tema kikohozi; kohozi litemoalo; *vid.* kikohozi).

TEMÉA, *v. obj. and instr.*; kilude cha ku teméa kuni.

TEMÉKA, *to be cut*.

TEMÉKEA, *v.*, *to be cut for*; *vid.* fundikla.

TENBE, *s. and adj.* (*ya, pl. za*); (1) *a grain, e.g., témbo ya náfika, a grain of corn*; tembe ya mtelle, *a grain of rice*; tembo ya khardali, *a grain of mustard*; (2) *few, little*; (3) *a hen full grown, but which has not yet laid*.

TENUKA, *v. n.*, *to go, walk or stroll about (for pleasure or business)*, (*vid.* matembézi), *to go a short distance*; e.g., ku ondoka hapa, ku enda Kisulutini; fania tayári upate kuenda ku tembéa, *get ready for a walk*.

TEMBELEA, *v.*; ku-m-tembeléa, *to come to one, to visit one, to call upon one*; kesho naja ku tembeléa kuako, *to-morrow I shall come to visit you*.

TEMBELEANA, *v. rec.*, *to call upon each other, to visit each other*.

TEMBÉZA, *v. c.*, *to hawk about*; *lit.*, *to cause to go about or to lead about*; ku-m-tembéza mtuma ku uza kuku kua ndo = ku-m-zungúsha mtama, *etc.*, *to cause a slave to go about to sell for sale*; amem-tembéza, ku-mu-(a)ña onia nti, *to lead one about, to show him the country*.

TEMBO, *s.*; (1) *a kind of red fish (sámaki kándu)*;

(2) *an elephant* (*la, pl. ma—*) (*in Kiswahili and Kiamu*) (= ndófu), (*R.*).

TEMBO, *s.*, *la* (*pl. matembo, ya*) (*la mshu*), *palme-wine, toddy from the cocoa-tree, a favourite beverage of the natives obtained from the cocoa-tree* (*vid.* goma); *when fresh it is very agreeable, but in a state of fermentation it intoxicates. The natives like it fermented. The greater part of the Muhammedans consider it haráma (forbidden), yet they sell their tembo to the Pagans or to those Muhammedans who like it* (*fr.* ndisi), *toddy of the bananas, tembo la tembo*.

TEMEGA, *v. n.* (*is bad Kiswahili*), *pro ku tegeméa to lean upon or against, to trust, rely in*.

TEMEGEA, *v. c.*, *pro tegeméza* (*vid.*).

TEMEKEA (*or* KATIKIA), *vid.* fundikla, *v. obj.*

TEMERISHA (*or* THEMERISHA), *v. a.*, *to confirm, e.g., marano ya mtu mungine* (*fr.* قمر); *fructus habuit tulitque, auxit, multiplicavit*.

TEMET, *s.*, *filigree work*.

TENA; (*fr.* تني, secundus, conj., *again, also, further*; amefania tena, *sc.*, mara ya pili, *he did it again, i.e., the second time*; ame-m-pa ngúo, *na tena fetha, he gave him a cloth, and also money* (*Arab.* تمر); bassi tena (*vid.* eléa).

TENDA, *v. a.*, *to make, to act*; ku tenda kazi sana, *to work hard*; ku káza mbio, *to run hard*; tenda viláya or viema or zéma (*fr.* kítendo), *to behave oneself, to do or show evil or good, to bear, e.g., fiwi zatende giasi ya kundo*; ku tenda ngúo, *to stretch the threads for weaving*, *Deriv.*, mtendo, *the making of something, utenzi, a poem*.

TENDÉA, *to behave to, to treat one*; ku-m-tendéa utáwi, *to make or use witchcraft for or against one*.

TENDEKA, *to be practicable, to be possible to be done or made*; kiti hiki hakitendeki, *this matter is not practicable, cannot be done*; neno hili linakwisha tendéka, *this matter has already been done*.

TENDEKESA, *v. c.*; ku-ji-tendekesa, *to accustom oneself to by imitation, especially to a matter which is improper*; a-ji-tendekesa tu hata ya-mu-é (R.).

TENDENI *go on! do the work in which you are employed*.

TENDAWALA, *a kind of bird* (R.).

TENDE, *s.* (*ya, pl. —za*), *dates*; *tende* (*pl. tendé hizi*) imotéka Mankati (*pl. timenté*), *this date (or these dates) came from Mankati*. Tenda hálua, *dates and something with which slaves from the Persian Gulf were brought to their houses and made slaves of them*.

TENGA, s. (la, pl. ma—); (1) mtu huyu ana tende la gũ, *this man has a thick or swollen leg (but feels no pain)*; pl. matende ya mǎgũ = mǎgũ maandũ, yaliotũra; in cold and damp places this disease is very common, e.g., on the Island of Pemba; (2) tende gũ la kitanda, *the foot of a kitanda* (pl. matende gũ ya kitanda), *the posts of a native bedstead, which are turned a little on a lathe for the sake of ornament.*

TENDĒRI, s. (ya, pl. —za); vi maandási, ni mifiringo ya mukĩte, *small round pieces of bread (like a finger) carried by the natives on a journey*; ku andũ tendeti.

TENGA, v. a. = ku ondósha, ku weka kando, *to separate, to remove, put aside, but not to a distant place, e.g., ku tenga viombo via jakũla*; ku tenga or tunga mimba, ni muanzo wa ku fania mimba, *to begin to be pregnant.*

TENGANA, v. rec.; ku tengana na, *Thess. iv. 3, to abstain from, to avoid*; aka-ji-tenga barani, *Luke v. 16*; ku-ji-tenga, *to get out of the way*; tenga tenga.

TENGA, v. n.; niuni ametonga mĩni, *the bird roosted on a tree*; niuni anatenga or anátũa katika mĩti (anakunda mbawazákwe ku keti mĩni); mĩti va ku tonga niuni ku lala, *roost, s.*

TENGA, s., pl. za (sing. utenga wa mtelle), *coarse sugar*; tenga neno za mtelle, *the coarse parts of rice-flour, which on being shaken (ku tunga unga, to shake so that the flour leaps up) are removed to the edge of the sieve.* Ukitunga unga wa mtelle, tengazákwe zaruka rukũ, *zanzenda kando or za ji-tenga kando* (cfr. teléle, s.). *The tenga za unga are to be ground a second time, to become fine flour* (ku pata unga muembamba). *That part of the flour which is still very coarse is called mashina* (mashina ya mtelle yanasalia, na unga ametiá); (2) mke ana shimba tenga tenga, *tenga tenga inakúa pĩfu, káriba na ku via, the woman is far advanced in pregnancy, she will shortly give birth.*

TENGA, s. (wa); tenga wa báhari, ni tã mkũba, *a large sea-mussel with a long tail, which has dangerous miba* (cfr. mapongizi). *The sailors frighten it away by drumming.*

TENGA BORA, s., a great stir or alarm (yalikúa tẽnge bõra).

TENGA (or TENGELA), v. n., to sit conveniently without being pressed for space; ku tengea wema = ku kũ wema.

TENGELA (pl. of utengela), small intestines?

TENGELA, v. a., to do or make a thing nicely, properly, symmetrically, to finish off, to rectify; ku tengelaa kazi; ku tengelaa chakũla = ku waka wema or viahi.

TENGELA, v. p.

TENGELA, v. n. = ku tulia, kũa mwa, *to be quite steady, proper, as it should be*; kaskási hejama ku tongena, *pepo sũkoli mbishi, or sũkoli pi-gania katika fuli, the north wind is not yet steady, the wind being still contrary, which is the case at the time of the fuli* (vid.), *when the south wind is not yet fully over, and consequently the north wind cannot set in fully*; jombo sana kimetengena or kimetongelaa, *the vessel is now nicely or properly done, it looks pretty, and is therefore, as it were, at rest*; jombo kinatulia, kinakũa kizũri.

TENGELA, v. a. (= tengelaa), *to make a thing proper, pretty, to set at rest*; semalla ametengelaa (or ametongelaa) jombo, *the carpenter has made the vessel nice, proper, he finished it off.*

TENGELA, v. a., to make ready or proper for; e.g., utengezapo ni pangu, *the place which you are preparing (for sleeping) is my place.*

TENGELAA, v. n., to be made right, or established as it should be, to scoop up water from a small pit (R.).

TENGELA (vid. ulimengu), *ku tongaa kua randa, to plane*; ku tongaa sana sana.

TENGELA, v. p.

TENGELA, v. n. (= tengelaa), *to be done nicely, or properly*; kaskási-hui-ja tengelaa nti ilio tengelaa = nti tanburare, *low and level country*; cfr. siwa.

TENGUA, v. a., to turn aside; amotengua meko, na jungu kimetengika kua sababu mtu ku kaniaga ukini, *to make the stones of the fireside go aside, and therefore the pot went aside, because the man trod upon a piece of wood (which moved the stones and turned the pot aside).*

TENGUA, v. n. (cfr. siũku, vid. pia); vid. tegua.

TENGUUA, sikutongelika? (R.).

TENZA, v. a.; ku tensa mbelle? *ku-m-tenza nguvu*; *Hebr. xi. 83.*

TEO, s. (pl. za) (sing. uteo), *fan*; teo za mkindu, ni makumbi ya mkindu-watu wanafania uteo kua mkindu; (2) a sling (Kin. tero), *too ya ku susia jiwe.*

TERR, s. (za, pl. of utupe) (cfr. also mtepe), *a fillet, a band, a strip.*

TEPETA, v. n., to be careless?

TEPETEA, v. (vid. logaa), *to be exceedingly slack, to relax entirely*; e.g., muili unatepetaa, *the body relaxed.*

TEPETEVA, adj., languid = chova (cfr. choka).

TEPUA, v. n. to bud again = ku tũa mĩti mingine = tepukũza, *to begin to grow, to rise out of the ground, to spring up.*

TEPUKA, v. s. = ku kũta matepukũzi shĩnkũ kua mĩtũka, *laken yanatepũza tana, yatũa mĩtũki*

mangine mvúa ilipokúnia, to cut the large shoots of a tree near the root, but they will shoot again after the rain; *cfr.* matepúzi and matepukúzi.

TEPUKULIWA KUA KIRÓKA = ku kátoa.

TEPUKÚZI, s. (la, pl. ma—), large sprig of a tree which has been cut off but which shoots again.

TEPÚZA, v. n. = tepúa = ku múa tena, to bud again; ku toa mbe mti wa ku tepúza, a tree which grew up from the stumps or roots of a former one.

TEPÚZI, s. (la, pl. ma—, mti), the shoot of a tree the trunk of which has been cut down.

TEHA, s. (ya), desire (thirst) for tembo (R) (Kin.)

TERABBE, s.; *vid.* tarabbe.

TERATU, s. (*vid.* takalika); *cfr.* تَرْتَبُ, com-moditas fortunæ ac vitæ, voluptas.

TERAJALI (or TARAJALI), s., an apprentice; *cfr.*

تَرَجَالِي, opem tulit.

TERAJALI, v. n.

TERAJALISHA, v. c., to apprentice one.

TERAZA, s.; *vid.* taraza.

TEREMÉA, v. n. (= tekeréa or jekeréa), to be cheerful, serene, said of a person, especially a stranger who looks troubled or discomposed from unacquaintance with a new country's customs and conditions. To be cheered up with food and kind talk, &c. *Deriv.* nteremo, delight, pleasure, rapture, bliss; ku-m-tereméa muana, mgeni; usitife shúhuli (do not cure); nteromúsi.

TEREMÉHIA, v. c.; e.g., mgeni = ku-m-tóa majónzi or malúmú, to cheer up a stranger, to rid him of grief or melancholy by counselling him, by talking with him, by feeding him well, &c. By these means mgeni atatereméa, atagandamána na mtu a-m-teremeshai, atangíwa nterúmo or súraha ya mýo, the stranger will be gladdened or cheered up, and he will join (become a friend) to him who gladdens him, he will assume a cheerful frame of mind; thuwábu ya Mungu kua ku-m-teremésha mgeni.

TEREMÉKA, v. n.

TEREMEKIA, v. obj.

TEREMÚA, v. a.; ku teremúa ngúo kifuáni, to put off, to take off the cloth from the breast or bosom.

TEREMÚKA (or TEREMKA), v. n., to descend, e.g., from a mountain: ku teremúka mlimáni, but ku shuka or teléa ju ya mti, &c., ku shuka kua ku shika, but ku teremúka kua mágú; ana-teremúka Kapernaum; *Luke* iv. 81.

TEREMÚSHA, v. c., to cause one to descend.

TEREMÚKO, s. (la, pl. ma—), declivity, descent; (*cfr.* boromóko), upande hu ni mlíma, na huko ni mlíma, na katikati ni teremúko, descent, depression between two hills or mountains, the

interjacent deep or low country, through which a river or brook may run; mti ilio na vijáto, ndílo ilio na teremuko; teremuko la mto eg. vijáto; karibu na teremúko ya mlíma wa seiti, *Luke* x. 39.

TEREWÉNGA (or TERERENGÁ), v. c.; *cfr.* dorewenga.

TESA (or TEZA), v. n., to play, to sport.

TESHA, v. a., to make another to laugh (ku fánisa neno la watu ku-m-teka).

TEZEA, v. obj.; kidúde cha ku tezéa watóto, toys of children; ku-m-tezéa mtu, to make sport with a person, to play or mock at.

TEZÉSHA, v.; ku-m-tezésha mana mukonóni = ku-m-winia or ku-m-rusha rusha mana, to move, shake, or rock a child in one's arms.

T'EBA, v. a., to afflict one (= ku-m-dófisha), to bring or send pain, harm or affliction upon one; mtu huyu amet'éswa ni Mungu, this man has been afflicted by God.

KU T'SUA, to be afflicted.

T'ESÉKA, v. n., to be in affliction, to suffer; Mungu ame-m-tosa mtu, na mtu ameteséka sasa.

TESÉWA, v. n.; mtu ameteséwa, laken Mungu ame-mu-áfu sasa; e.g., makóngo yali-m-shika sana, laken sasa amepúa.

TESO (la, pl. matéso), distress, adversity.

TESÁMA (or TEZÁMA or TAZÁMA), v. a., to look after a thing, to try it.

TEZAMIA (or TAZAMIA), v. obj.

Ji-TEZAMIA, kíó ni kidude cha ku ji-tezamia or jiangalia, a looking-glass, mirror is the instrument by which a man can see himself.

TEZAMIKA, v. (nzúri ku angaliwa ni watu, ni nzuri kua mato), pleasant to be looked on, pleasant to the eyes; e.g., numba ya Mzungu wa Kisulutini inatezamika; *cfr.* tathamika.

TEZAMISHA, v. c. (numba ilio na urembo, msaukato, &c., inatezamisha watu), to attract one's eyes by the beauty of a thing.

TESAMIWA, mtu muelle ametezamiwa ni manajúni, ku tambúa marathiyakwe na dawa za marathi alio nayo, the sick man was examined by the learned man, to learn his disease and the medicines to be used. The Swahilis have medical books obtained from the Arabs, who, as is well known, translated from the Greek or composed themselves medical works. Ku tezamiwa roho = ku oléwa roho, ku-m-paka mtu ku toka roho, na maji kua toka kikombéni, ku-m-paka na ku siba mato na mýmo.

TESANIA, v. a., to set one at variance with another; Rashidi ame-ni-tesania na ndugu yake kua fitina = ame-ni-sáliti na ndugu yake, to quarrel one from another.

TASHIRI, s. (ya, pl. za) (Arab. *تسريح*), a chaplet or rosary of the Mohammedans; *ushanga wa ku hesabu sala*; cfr. *تسريح*, globuli rosarii ad quos repetantur preces; cfr. *تسريح*, laudavit, precatus fuit.

TASHIRI, v. a. (cfr. *salata*, *teteléa*, *tongesa*, *tonga*), to go round, to be prolix (R.).

TASHIRI, s. (ya, pl. za), doubt, suspicion; *ku fania tashirishi*, to doubt, suspect (*teshawisi*, or *taahirisi*) = *ku fania shakka*.

TASHI (or **TASHI**), s. (ya), (1) *teshi* ya jahisi, the hinder part of a vessel (*niúma ya jombo*); (2) glandulous excrescence; *mtu huyu yuna teshi shingoni* or *magulini*. It gives no pain, but it must be cut off early, and not allowed to grow; *goitre*, a fibrous tumour (St.); *teshi* ya mulli.

TASHILI (or **TASHILI**), s. (ya), quickness, velocity, rapidity; *ufanio kazi kua teshili*, ai kua usogofu, do the business quickly, not slowly.

TASHI, s. adv., quickly, readily (*Kiung*), cfr. *tashila*.

TASHO, s. (ya, pl. za), (1) *teso* (pl. *matéso*), afflictions, adversities; (2) *teso* ya ku tongea miti, a native carpenter's adze or hatchet to cut or carve wood. The iron is fixed into the short handle obliquely, not horizontally.

TETA, v. n. (= *ku sama kua hasira*), to litigate, dispute, quarrel with one; *ame-teta nami*, he quarrelled with me, spoke with me in anger and animosity, to oppose, to be adverse, to be at enmity, to hate.

TETEA, v. obj., to be hostile to him

TETEA (P), v. (= *ku-mu ombéa*), to intercede for one in time of trouble; e.g., *mimi nime-m-tetáa mtu huyu nimesema, atáni, ni mosikini msi-m-sumbúe*, I spoke or interceded for this man, saying: Let him alone, he is poor, do not trouble him.

TETEA, v. n.

TETESHA, v. a., to disincline.

TETEWA.

TETEA, v. n. (*Kiung*, *checha*), to walk lame; *detéa*?

TESHA, v. a.; *ku fania fitina*.

TESHANIA (or **TESHANIA**), v. a., to oppose, to gain-say one's words.

TESHANA, v. rec., to be at enmity with each other, to hate each other.

TESHANA, v. n.; *kuku yuwatetáa*, the hen begins to cockle, to lay her egg (*kuku yuwanza ku kú, kúhú na pande ku búga*!).

TETE, s. (ya, pl. za), or *jeje* ya motto, a spark, spark of fire; *tete za motto harika*.

TETE, s. (ya, pl. za), the Guinea-corn full grown, but still soft or milky; *tete ya mtama mbiti* (or *mawele* or *mahindi* or *ajugu*) = *mtama myanga*

or *mdogo*, young *mtama*, unripe grain, the grain of which is still small and milky (*safania ta jeúpe*; cfr. *mtama*).

TETE (ku wanga or *kuanga* or *gogota viungo*, *ndizo ndii*); *máráthi* ya *tete*, *small-pox*, which is properly called *ndii* ya (pl. za) *mulli*, but the natives give the disease a more honourable name by calling it *tete*, because it comes on like the *tete* za *mtama*, little grains of corn; *ndii* ni *kana shébihi* ya *mtama mdogo*, *kana tete za mtama*, *sikija mullini*, ni *nengi*. The natives also avoid the hated term "*ndii*" from a superstitious belief, that, if they call this disease by its real name, it will break out in reality; hence they substitute the word *tete* for the term "*ndii*" (*wanatenga jina la ndii*). The term "*tete za-wanga* or *zagogota viungo*," refers to the fact, that this disease begins with striking, as it were, i.e., with paining all the joints of the body in such a manner that many people appear to become mad from intense pain. After three or four days, the *tete*, or grain-like points, appear (ku wanga in *Kimrima*) (= *ku gogota in Kimwita*) to strike, beat, effect, to eat; *tete ya kwanga*, *rubeola* (St.); *tete* means little room (*Kin Mungu*); *toto kuanga*, s.c., *tete* which give pain = grains of pain; *kitoma kina tete*, the calabash has worms (R), *tete za maji*, *small-pox* (R)

TETEFU, s.; *ku fania tetéfu*, to hiccup

TETELFA (or **TOTFA**), e.g., motto; cfr. *tota*

TETELEKA, v. n. (= *ku koshia ndia kana mléfi alie na gú moja ndiáni*, ni *gú moja mitáni totéleka*, to stagger and tumble and miss the road like a tipsy person; *Er deteleka*).

TETEMA, v. n., to tremble, to quiver, to shudder.

TETEMÉKA, v. n., to tremble, to shiver, to quake; e.g., *kua bírodi*, *kua mvúa*, *kua úga wa witu*, &c.; *nti inatetemeka*, the earth quaked

TETEMESHA, v. c., to cause to tremble, shake, shiver, to quake (like earthquake).

TETEMÉA, v., to go on tiptoe.

TETEMÚA, v. a.

TETEMÚKA (or **JEJEMÚKA**, v. n.), v. a., to boil, to seethe like (tembo) palm-wine when exposed to the sun.

TETEMUSHA, v. c.

TETESHA, v.; *ku-m-ugonjoa*, to treat a sick person softly or caressingly.

TETESA, v. a. (= *ku-mu-udésha*, to make go; e.g., *ku-m-shika mgonjoa mikononi na ku-mu-udésha polepole*, to take a sick person by the hand and lead him gently.

TÉU, s. (ya, pl. za) (*Kimrima*) (= *Kimwita*) *jūgū*, ya, pl. za; *téu ya udongo m'ka ajungupei* a hill of clay (kilima cha udongo) in which the

termite or white ants build their nest (vid. mtoe); nti ya Mwita ni téu heimei mgomba.

TÉU, s. (ya, pl. za); mtu huyu ana téu ya (or za) ku téuka, he has rising of the stomach, eructation; cfr. mtoe.

TEÚA, v. a. (= Kiung. chagúa), to select, to choose; téule; choice, chosen; cfr. tagua, taúa.

TEÚKA, v. n., to rise in the stomach; natéuka, my stomach is uneasy, to dislocate, to sprain (St.).

TEWA, s., name of a fish.

THABITU, s., an offering, a sacrifice; تَبَح , mac-tatus fuit; تَبَح , destinatus sacrificio.

THABITI, v. n. (shoka lina thabidi), to be firm, certain, steadfast, brave (Arab. تَبَت , stabilis fixus fuit, constans.

THABUNI; vid. thámini.

THAHABU, s., gold; cfr. ذَهَب , aurum

THAHARABISHA, v. c.

THAHARRAKISHA, v. c., stimulate.

THAHIRI, adj., evident, plain; ظَاهِر , apparens, conspicuus.

THAHIRI, v. n., to be evident, manifest; cfr. ظَهَرَ , apparuit, manifesta fuit res.

THAHIRISHA, v. a., to make plain, to reveal.

THAHIRIA, v. obj.

THAIFU, adj., weak; cfr. فَعَف , debilis, infirmus fuit.

THALATHA, num., three; ثَلَاث , tortiavit; ثَلَاث , tres.

THALATHASHARA, thirteen.

THALATHINI, thirty; ثَلَاثُونَ , triginta.

THALIL, adj. (ذَلِيل), very low or poor; cfr.

ذَلَّ , abjectus vilisque fuit, submissus, humilis fuit.

THALIMU, v. n., to be unjust, to wrong, to offend, to defraud; ظَلَم , injustus fuit, injuria affecit.

THALIMU, adj., a violent, swindling, and defrauding person; ظَالِم , injustus.

THAMAKA, s., one who is surety for the good treatment of a wife.

THAMANA, s. (ضَامِن), a surety; ضَمِن , cavet, opopondit; ضَامِن , praes, sponsor.

THAMANI s. prices; ya thamani, of price, valued, valuable ثَمَن , pretium.

THAMU, s., sin, crime; ذَنْب , nocutus fuit; ذَنْب , crimen, culpa.

THÁMINI, v. n., to become surety; vid. thámana.

THÁMIRI, s. (ضَمِير), thought, conscience; cfr. ضَمِير , concepit, cogitavit; ضَمِير , conceptus animi, mens, arcanum mentis.

THANGA, s.; waze wanána: kitáko hakina thanga (danga) (R.)?

THANNA, s. (ظَن), thought, suspicion; cfr. ظَن , putavit, opinatus fuit (cum quadam dubitatione); ظَن , suspicio.

THANNI, v. n., to think, to suppose.

THANNIA, v. obj ; ku-m-thannia muifi, laken hajú, to think of, to suppose one a thief, but not to know it for certain.

THÁRAU, v. a., to despise, not treat well, to scorn.

THÁRAU, s., scorn.

THARAULIWA, v. p.

THÁRUBA, s. (ضَرْب), a stroke, a storm; tháruba moja, suddenly, lit., at one stroke; cfr. ضَرْب , motus fuit and ضَرْب , verberavit, percussit.

THAWÁBU, s., reward; ثَوَاب , remuneratio, praemium, reversus fuit, rependit mutuum.

THELIMU, v. a., to oppress; vid. thalimu.

THELTH, s., a donkey's canter (St.).

THELUTH (ثُلَاث), a third; ثَالِث , tertius ثُلَاث , ternus.

THEMANIA (or THAMANIA), eight.

THEMANINI (or THAMANINI), eighty.

THEMANTASHARA (or THAMANTASHARA), eighteen.

THEMUNI (or THUMUNI), the eighth part of a dollar; cfr. ثَمَن , octavam partem cepit; ثَمَن , or ثَمَن , una pars ex octo.

THENASHARA (rectius ETH(EN)ASHARA), twelve.

THENEN (rectius ETHENEN), two.

THINAKA, s., derision, ridicule; cfr. تَهَانَة , risit.

THINAKI, v. a., to ridicule; thihakta, v., obj. (= ku-m-fania misha).

THIRIRISHA, v. c.; vid. thabirisha.

THI, v. n., to be in distress.

THINI, v. n., to be put into stroke; تَهَانَة in angustiam redegit.

THILU, v. a., to abase; cfr. ذَلَّ , vilis factus, vilem reddidit, humiliavit.

THILMU, v. a. (vid. thalimu) (1) to be unjust; (2) thilimu thilimu, thilimu, thilimu.

THIMA, s., (1) arm (cfr. تَمَامَة , pars armis ab

extremo onbito neque ad extremitatem digiti medii; (2) a measure of about half a yard from the elbow to the tip of the middle finger; thiraa honde, from the point of the elbow to the knuckles of the clenched fist (St.).

THOM, s., garho?

THOOFIKA, v. n.; *vid.* thailu.

THOOFIKA, v. a., to make weak, to weaken

THUBUTU (*vid.* thabititi or thabitili), to dare, to be firm, convinced, proved; si thubutu, I dare not

THUBUTIA, v. obj.

THUBUTIMA, v. b (*cf.* thabitisha, to make firm, to convince, to prove.

THUKU, v. a, to taste (St) = ku enda

THULAMU NA MAGUBARI, darkness and clouds

THULLI, s, misery, distress; ثُلّ , villas, abjectio animi.

THULUMU, v. a.; *vid.* thailimu.

THULUTH, a third; *vid.* theluth.

THUMU, v. a., to slander; *cf.* ذَم , vituperavit, vilipendit, despectui habuit.

THUMUNI, s, the eighth part of a dollar: ثَمَن , una pars ex octo.

THURKA, s., a chandelier (St.).

THURU, v. a, to harm (*cf.* dūru), though the orthography "thurn" is better (*cf.* ضر), nocuit, laesit, nocuisse et opus habuit, coegit; haithuru, no matter, no harm.

TI (for t'it), earth; ku piga na ti, to strike one down, to overmatch = ku mshinda, angusha, ku pigoa na ti, to succumb; ndia ya nti kua ti, a subterranean passage.

TIA, v. a., to put, to put into (this verb is frequently used in various modes), to cause to one, to bring upon one, to make to go into, *fr* ; ku m tia mashaka, to put one into trouble, to trouble one; ame-wa-tia nioyo kuba kuba kua ile yao baia, he frightened them very much on account of the crime they had committed on the mura (messenger) of Muhammad; ku m-tia kasini, to employ one; ku-m-tia marathi, to bring discourse upon one; ku-ki-tia makali (e.g., kisu), to sharpen (a knife); ku tia mukononi, to take into one's head, to undertake; ku tia nanga, to anchor; ku tia nia, to contemplate, to intend (= *animus*); ku tia kashani, to put into a box, into the water, mud, &c.; ku tia katiani, to find fault with; kua ngwaa, to force; ku tia askari, to enlist; ku tia mshaka, to enslave; ku tia kima, to diffuse; to tie the mat, to entangle; ku tia kati mti, to make the night; ku tia maji, to dilute; ku tia masani, to think of; تَا , *anulus*, adjutor.

TIANA, v. rec., to put each other into.

TILIA (TILILIA), v. obj.

TILIANA SHAKA = ku gombana, to quarrel with one another, Col. iii. 12.

Ji-TIA, e g, ku ji-tia uella, to pretend sickness.

TIWA, v p.; e.g., ametiwa mashaka, he was put into trouble.

TIA, s (or TIGA), giraffe; tia buyu, pl tia hawa, these giraffes

TIABU, a game, played by throwing up sticks and watching their fall There are other kinds of games, e.g., dama, tingo, taa

TIAKO, s. (ya, pl za), tiako ya m'fi, the notch of an arrow

TIARA, s (ya, pl za), a boy's kite, a paper-toy for flying in the air, made of (mika) cocoa-nut leaves or paper The boys of Mombas are very fond of this play

TIBA, s (ya, pl za), aid, succour, assistance (subsidy), ku-m-pa tiba ya askari = ku-m-saidia nguvu kua askari, to assist one with soldiers

TIBI TIBI, s. (Kin), the seed of a plant which has a pleasant smell (for women).

TIBU, e. a (Arab طب), to heal, cure one (= ku poza), daua ina-m-tibu, the medicare cured him;

طَب , medicus fuit, curavit, also reinforces; (2) tibu, s, a kind of scent

TIBIKA, to be healed, mtu muelle ametibika kua daua

TIBUA, v a, to stir up and knock about; *cf.* tifu

TIRU, adj, leaping up, jumping, e.g., mtanga mtifu, fine sand which flies off; muhogo lu tifu tifu, unga unatifuika = ruks, ku fania tifu, to make to rise, e.g., dust by shaking.

TIFUA, v a, to make to rise, to make fly or jump, to raise high

TIFUKA, e.g., moshu inatifuika, the smoke rises high, and disappears

TIFUSHA, v. r, to make rise (= ku rusha)

TIOARA (or TIJARA), s, gain by traffic (= ku uza na kua), *vid.* تِجَارَة .

TII, v n (طاع), to obey, to submit oneself to; buyu ni m'ja mtii, this is an obedient slave; buyu ni mana mtii, this is a submissive son; yawa-m-tii babai, he obeys his father; yuwangia katika taa, he enters into obedience; *cf.* طَاعَ , paruit obsequens fuit.

TIKA, v. n. = anakua mtii, he becomes obedient.

TISHA, v. e., to cause one to obey, to submit; baba ame-m-tisha mana or ame-m-tisha, and ametika.

TIWA, v. p., he was obeyed

TIKE, adv., equally, precisely so (same, same)

(perhaps for the Arabic "kethe," thus, so, in this manner); e.g., yamekuenda tike manenoyangu = mikama nilivio sema, maneno yamekuenda vivio or vivile, as I said, so my words have been fulfilled precisely.

TIKIA, v. obj (cfr. ita, itika, itikia), to answer a person when called to.

TIKIBA, v. a., (1) = ku-m-gojéa, kú-m-pa sáburu, ku-m-tíkisa mtu, to wait for a man, e.g., one wishes to start on a journey to-morrow, and I wish to accompany him, but when the morning comes, I am not yet ready on account of some business which detains me for a few hours. I therefore tell my fellow traveller, u-ni-tíkise kariyangu, wait for me till I have settled my business, then I shall join you; (2) to shake (St.).

TIKINANA, v. rec = ku ngojeana, to wait for each other.

TIKITI, s. (la, pl. ma—), a water-melon; majira ya kuskási watu wála, wana kiu.

TIKITIKA, to be shaken (St.).

TIKITIKI, s., adv., utterly and entirely; kábisa pia ióte, to the last mite; ku oza tikitiki, to be perfectly putrid; ku ponda tikitiki, pulverize

TIKO, s. (la); ku fania tiko, to squash? (R)

TILIA, v. a. (cfr. tia, v. a), to put to, to deliver up to; ku-m-tilia motto nimbani, to set one's house on fire; ku-m-tilia nguoyakwe tope, to put dirt into his cloth for one, to make one's cloth dirty; ku-m-tilia fitina moyóni, to put enmity into one's heart, to set one at variance with; ku m-tili, khofu, to be anxious about one; nduguzangu wa-ni-tilia khofu kua kúa pekeyangu, my brothers are anxious about me, because I am alone; ku-m-tilia nguvu = to help, but ku-m-tia nguvu, to strengthen; muana huyu enenda nai, uka m-tilie mkononimuakwe, mfiko wa ku tilia fetha

TILIFIKA, v. n, to grow less, to waste; ku tilifisha, to diminish; ج, vilis, abjectus, humilis fuit, vilem reddidit.

TILIFU, v. a., to waste, to ruin

TILILIA, v. obj, to place or put right, to set or put in order; to tililia ngáo or jamvi.

TILISIKA, v. n. = tiririka, tirisika, jiririka, jururika, jurusika, turusika, e.g., maji yatilisika, the water runs down a tree or gutter, or kuti lililofungoa mtini (cfr. mtilini wa maji). The various forms of these verbs arise from the sound which the running water, etc., causes.

TIMAMU (cfr. تَمَامٌ), e.g., siku sabaa timamu taacini, full seven days of mourning.

TIMANI (R.), a stone hung by a line, used as a plummet by masons (St.).

TIMBA (pl. ma); timba ya uahanga, a string of beads; kiguo.

TIMBA, v. a., to dig; e.g., ku timba kaburi, to dig a grave; ku timba shimo, to dig a pit.

TIMBIKA, v. n.

TIMBLA, v. obj., to dig about it; Laka xili.

TIMBI, s., bracelets (St.); timbi ya tháhabu, bracelets of gold.

TIMBO, s. (la, pl. ma—); timbo la ndéfu, a pit for catching elephants; (2) a mine (cfr. ku timba, to dig); timbo la ndéngo, a clay pit.

TIMBÚA, v. a. (Kiung. chimbúa), to dig up, to open; e.g., ku timbúa ndágo, to dig up the root of ndágo, a kind of weed noxious to the plantation; ku timbúa unga, to dig up flour which has become very compact in the barrel; ku timbua ndéngo.

TIMBÚKA, v. n.; mawingu yatimbúka, clouds break through the horizon, and gather thickly for heavy rain; jáa latimbúka (or lajimbúka) = laanza ku pasúa uwingu, ku toka nde, the sun begins to break through the sky, to go forth; ku fugúka na ku timbúka?

TIMBÚZA, v. c; jáa latimbúza, the sun causes his disk to break through the clouds, i.e., he has one side within, and the other without (upande wa jua ndani, na upande nde ya uwingu), he begins to rise; m'esi watimbúza = watóka katika uwingu, the moon rises, goes forth from the dark sky. Timbúza signifies the beginning of its coming forth.

TIMBÚKO (= usili?), (la, pl. ma—), mature; Gal. iv. 6.

TIMFI, s. (ku timba, v. a), a child, who from various evil signs is supposed to be the precursor of a calamity to the family; mana huyu ni timfi (pl. wana hawa ni timfi), i.e., yuwa-m-timba babai or mambai or akrabazakwe neno ofa la ku úa (kua mārathi); ku timba roho; (1) mana kijego (i.e., alievialiwa na meno ya mbelle ya ju) ni timfi, yuwa-m-timba babai na mambai, etc. kuffa, a child who is born with the upper front-teeth is thought by the superstitious Swahili to kill his father or mother, etc., by violence. Many Swahilis (like the Pagans) kill such unfortunate children, whilst others spare them. In their superstitious fear they suppose that this child (yuwaja na malaika mafú ku úa babai, etc.) has entered the world with bad angels to destroy his family. Timfi, a villain, profligate (cfr. kijego timbi = timfi = kijego, a villain); kipimbi, pl. vitimbi (vid. fitine); kijana wewe, u timfi, wadaka ku-ni-timba rohoangu; (2) mana apigai pladu, a child fond of tumbling (with the head on the ground, and the feet in the air) is also considered to be an evil sign to the family. Such a child is a mana timfi; (3) lastly, mana mufina wakikunda akia paipo saba, i.e., anapigwa, is a mana timfi; a child (about 6 years-old) of red colour,

who weeps without cause, i.e., without having been beaten, persists likewise an evil impending over the family.

TINDIA (or **TINDU**), *v. n.*, to be complete; tetha zime-timbia, zimalkipo zote, kimali, all the money was paid; *qfr.* ٢٢٢, totus, integer, perfectus fuit.

TINDILIA, *v. n.*, to become full, complete, plenary; kha kamilii.

TINDILIA, *v. a.*, to accomplish, fulfil, effectuate, e.g., maneno, uahadi.

TINDILA, *v. a.*, to complete, consummate, e.g., m'ez wa utumishi, to serve out one's time.

TINDILU, complete, perfect; utimili6, perfection.

TINDA, *v. a.* (*Kinirima*), to circumcise (ku tãhiri in *Kinirima*).

TINDA (*Kiung. chinja*), *v. a.*, to slaughter, to butcher, to cut; ku tinda gnombe, to slaughter a bullock; ku tinda mimba, to cut the womb — ku t6a viãa tena, not to give birth any more; hence: mana huyu ni kitinda mimba, this is the last child whom his mother bears, mamai haviãa tens; (2) maji yanatinda, hayapiti tena (*qfr.* dukana in *Kiniasaa*), the water has been cut off, it flows no more, is only found in pools; madai anadukana, the water is detached; *vid. Reb.'s Kiniasaa Dict.*, pag. 81; ku tinda or tupa dini to renounce religion.

TINDIA, *v.*; nime-m-tindia gnombe, I slaughtered a bullock for him, in honour of him.

TINDIKA, *v. n.*, to be finished, to be cut off, to be all over, to fall short of; neno hili linatindika, mimba imetindika; maji yametindika; isio-tindika, endless.

TINDIKIANA, *v. rec.*, to be separated, as friends or relations at a distance from one another.

TINDIKIA, *v.*; kitu hiki kina-n-tindikia, sinãjo tena, kina-n-isha, I am out of this thing, I have no more of it, it is finished with me; watu hawa hawatindikii kuja, t'ey are not prevented or discouraged from coming; mal6u yali-tu-tindikia, we are out of provisions.

TINDANGO (or **JINIANO**, or **TINIYANGO YA NIAMA**), a piece of slaughtered meat (*qfr.* ku tinda) tindango is larger than tiniyango; pieces of meat like those which are pickled (= pande).

TINDU (or **TINDI**) (*R.*), the love-apple.

TINDI (or **TINDA**), (*ya, pl. aa*), *s.*, the love-apple, tomato.

TINDILKA = pajika.

TINDO, *s.*, t. indoni.

TINDO, *s.* (*ya*); tindo ya ku tinda jãma, a cold chisel, a chisel of steel or hard iron; ku kata jãma, kha ku pigga na upaa ku tinda motioni.

TINDA, *s.* (*ya*) = kitaa cha m'66, the gland of the penis which has the (manga) prapros which is

cut off and buried by the circumciser under a water-jar; tina inakwisha tina, inakia nda, the tip (i.e., its skin) is cut off, and itself is visible, because the tina itself cannot be cut off without destroying the substance of the mb6. Tineyãko ni nãiri, wewe umep6a, mimi nina kionda, sitasaa p6a.

TINEKE, *s.* = nti nene, the main land.

TINGE, *s.*, a game consisting in imitating all the motions of a leader (*St.*).

TINI (*Kiung. chini*), *prep.*; tini ya, down, below, beneath, under; tini ya nti, underground.

TINI, *s.*, a fig, figs; ٢٢٢, focus (fructus).

TINNE, *s.* (*wa*), (*pl. matinne*), a red ant, which is found on trees, especially on mango-trees.

TIRIMIKA, *v. n.*, to start, slide, to trickle; nioka yuwatiririka (makes tir); maji yanatiririka, the water flows down slowly, gently (ku fania safu) (ku tirikana), to steal away, to withdraw privily; ti-nti, e.g., uziangalie jũ, piga na ti, do not look upwards, but downwards to the ground.

TISI (or **TISIA**), nine; *qfr.* ٢٢٢ novem.

TISHANI (or **TISHINI**), ninety; tisatashara nineteen.

TISHA, *v. c.* (*qfr.* kujã, to be afraid), to frighten, intimidate one, to alarm; manisai ya (nisi, la) nioka yame-m-tisha mtu ku fania kinia, na ku pata pepo kua oga, the colour and stripes of the serpent frightened the man so much, that he went to stool, and got an evil spirit (sickness) through fear. Othmani alikua akitisha, laken asaa askari wanena nni (*viz.* Tangai) saua saua; muatishua nuinui Beni Adam, laken hamtishiki **TISHIKA**, *v. n.* to be frightened.

TITA, *v. a.*, to tie up together (in bundles).

TITA, *s.* (*la, pl. ma*) — a bundle of firewood, a faggot

TITI (or **TITTI**), *s.* (*la, pl. ma*) — the nipple, breast, teat; mana yuwaãmua matitti ya mamai, the child sucks the breasts of his mother.

TITIKA, *v. n.*, to carry a bundle of sticks; *qfr.* tita, *v. a.*

TITIKA, *v. n.*, to be shaken, if one beats a block on which a man is sitting.

TITIA, *v. a.* = tukutika; ame ji titika kua punda "si-ni-titike," is said to one who beats a tree, on which a man is sitting; fulani anatitikua, matumbo ya-mu-uma, ku nenda leo, ndiko ku ji-titika, jua lina kutia (*R.*).

TITIMA, *v. n.*; mgãrũmo watitima Mwita, the thunder rolls at Mombas (it makes du, du, du, du —); ku piga mititimo.

TITIMA (**TITIMIA**, **TITIMISHA**) (ku topeza kua tope), *vid. diũma*, to sink into, to submerge; *qfr.* topeza.

TITIMUA (or DIDIMUA), v. a.

TITIMUA, v. n.; titim = kaku toka ku enda mbiok na TITIMUA, v. o., to make (water) flow.

ku sikhiza hábari kuba, to start in haste on hearing some important news.

TIWO, s., paralysis? (St.).

TJUA (pl. víúa) (Ung. chála or ohála), a frog.

TÓ, a suffix or particle denoting propriety, energy, goodness; e.g., manuka, smells; manuka to, scent; ku weka to, to put a thing properly; Dr. St. says, that this particle is rarely used in Kiung.

TÓA, v. a. (Kinika, ku lála), to give or bring out, to issue, take away, bring forth (e.g., ku toa maúa, to bring forth flowers), to expend, to spend, to dismiss, to put out of; ku tóa hádithi, to tell a tale, wali ametóá gháráma nengi, lit., the governor gave out many expenses, expended much (efr. ku tóa with the verb ku tossa, to omit); bána ame-ni-tóa, sina ndia ya ku enda ame-ni-tóa kazini, or kutika kázi, the master put me out of work, he dismissed me; ku tóa meno, to show the teeth.

TOLÉWA, pass. (Kin. ku lafiroa), to be brought out or forth, to be expended; vitu vingi vime-toléwa ni wali.

TOLÉA (Kin. lafira), wali ame-ni-toléa fetha aka-n-lipia, i.e., ametón fetha aka-m-pa mdeni-wangu, the governor spent money for me, in my behalf, he paid for me, he spent money and paid my creditor; ku-m-tolea mtu kitu, to expend, spend a thing for one; na kuimba nalikúa na fetha, ningetóá nafsiyangu.

TÓKA, v. n., to die, to be no more.

TOEZA, v. c.

TÓKA, v. n., to come out, to go out; e.g., ametoka niumbani jua linatoka sana leo, or kutatoka jua leo, there will be a great heat to-day; natoka ku-mu-uzia pembe, I come from selling ivory for him.

TÓKOA, v. n.; ku tokoa ni harri, to perspire, to sweat; tókoo ni matóni, to shed tears, to have tears in one's eyes, to run with tears (mana huyu yuwatókoo ni matozi = matoyakwe ya jiririka matosi feláni anaanguka atokoa ni rokho, he is, N. N. fell and is about to die (from thirst), to be dried up (with thirst), he did not die, but he nearly dies.

TOKINA, v. rec. = ku atána, to divorce; ku okana na mkéwe, to part with his wife (kulla mtu ameshika kasiyakwe); watu waliotang-amána pamaja ku simamia maneno, wameto-kána kulla mmoja amekuenda ndiyakwe.

TOKÉA, v., to come or appear to one, to make one's appearance; malaika ame-m-tókéa mtu, an angel appeared to a man; mtu ametókéa mituni, ákonekana ni watu uweóni; mana huya shatókéa na mambo maovu sana, yata-

kúja mambo maovu nána, or na mambo maovu yalio-m-tókéa. Nataka ku kuma.

TOKELÉA, v.; mgeni ame-ni-tokéa or ho nime-tokeléwa or nimetokéwa ni mgeni, to-day, a stranger visited me, or I was visited by a stranger to-day.

TOKÉA (Reb. writes DOKÉA), v. a., to show forth, look forth, portend; jipo lánsa ku tokéa nde, the tooth begins to show itself, to look forth (ku méa); sindano inatokéza ntafakwe ya ku tokéa kua pili, the needle shows its point to come out on the other side; manajubni ametokéza leo mapéno mahéya kua watu, the learned man portended to-day bad matters to come upon the people; jiwe linatokéza mpo = linafániamdómo, litaanguka, the stone projects, it will fall.

TÓZA, v. c., to cause one to give or bring out or forth, to demand a thing from one, to exact; Baniani yuwatóza watu úshuru, the Banian (in the name of Government) exacts tribute from the people, levies custom upon the goods of the people; ku tóza kitu kua ngúvu or rai (ueresu hila).

TÓA, s., name of a fish with small scales, and considered bad though it is eaten (R.).

TÓÁA, v. a., to take, to take away, off, to receive, accept, obtain (Kin. ku hála); mtumishi ametóá fethayakwe, the servant took or received his money; mimi nimetóá fetha, nai ametóá, I brought it forth, or expended it, and he took, received it; tóáa or utóá kitu hiki, take this thing; but tóá or utóá kitu hiki, bring forth this thing, do thou issue it; ngúo hi ina-m-tóáa, this cloth suits him; amenióka to, he is quite straight.

TOÁWA, v. p. (Kin. ku háloa), to be taken.

TOALIA, v. obj., to take from one, to deprive him of; wali ame-ni-toalia maliasangu, jahaniyangu, niumbayangu, watuwangu, &c., the governor took my property from me, my vessel, my house, my people, &c. = wali ame-ni-guagukúa.

TOALIWA, v. p.

TOALIKA, v. n.

TOALIWA, he was deprived of (Kin. ku hariroa).

TOÁNA, v. rec.; ku toána sura = ku shána, to take each other's shape, to resemble each other; hence mtoána alitóáa muenziwa.

TOARÁNA, v. rec.; ku toarána sura or kimo, to take the shape of the jaw or the stature (length) of the body from each other; i.e., ku fanana or kúa sura moja or kimo kimoja, to resemble, or to be of the same shape or stature (to resemble one another in countenance and stature).

TOÁA, s. (pl. ma-). (1) symbol (St.). (2) small adáka tóáa rokhooyangu; malaika iliyali (St. n.)

ni tofani atodi rukho, the angel Isra'eli is the
taker of the spirit, he wants to take away my
spirit.

Tôna, s. (Arab. *توب*), (1) repentance; cfr. Luke iii.

8; cfr. *توب*, conversus fuit a peccatis ad Deum,
penitentiam ob delictum ostendit; cfr. also

توب, bonus, purus fuit; (2) a key-ring (R.).

Tonia (or TUBIA), v.n., to repent toward God;
ku tubia Mungu.

Tôôa, v. a., to break through, to break a hole in
a wall.

Tôôôô, ohoke-fulû

Tôôo, s. (la, pl. ma—) (vid. ondokêa); todo la
manamwali = laâna ku ondokêa; todo ngema.

Tôma, v. a. (Kipemba) = ku tangânia mtusi na
wali pamoja, to mix boiled rice with mtûzi
(gravy).

Tômla, v. a. (Kimwita); ame-toelêa wali kua
mtusi or samli or borohêa; mtusi ni kitoôo or
kitoelêe cha ku toelêa or toea (Kipemba) wali;
i.e., mtusi is the mixture which is added to the
rice, and eaten with it. The natives take it out
of one pot or pan and put it into the plate in
which the rice is, and in which the mixing takes
place.

Tômlêa, v. c.; mtusi umetoelêza wali (ume-
toeha hatta ku kwisha saua).

Tômla, v. a.; rokho'yako ya-ku-toêza kâya au
Kisulutini = wâza wapi-yate maazoyako ya
âma wapi? where dost thou think or intend
to stay, in the capital or at Kisulutini?

Tôpauzi, s. dispute, difference (St.).

Tôfia, v. a. (= ku tia katika), to put into, to
touch; e.g., ku tôfia janda (kidôle) mottoni or
majini, to touch, to handle fire or water; ame-
tôfia âsali akaramba, he touched honey and
licked it; ame-m-tôfia haya mbelle za watu, he
put him to the blush before the people (by the
refusal of his request) = ame-m-tia msoo kutika
haya, asoo ku inâma kua hâya; ku tôfia kidôlo
or gongo maji (ku oâma), to put the finger or
gongo-rope into water, but ku gussa or tota
kidole, to touch slightly upon.

Tôfiêka, v. p.

Tôrio, s.; meno ya tôfi, pointed teeth, or teeth
sharpened to a point; cfr. *Kiniassa*, meno ya
vibâsi.

Tôrôa (or Tôrôa or Tôrôa), v. a., to make bad,
to hurt, mar, spoil, pervert a thing to one;
nana ame-ni-tôfia jitokua kijiti or fumo, nani
sasa natôfika, the boy hurt my eye with a
spit, or lance, and now I am disfigured
in my eye; ku harifu or pofia mbôni wa jito
jito linakôa pofu kama mbasi isiokua na kitu.
Hence kôôa, mata hayu ni kôôa, hata mato,

yuna utôfu wa this mato, mata ni blind; vid.
mbôni.

Tôrôka, v. n., to be spoiled (= *patika*); nani
ametôfika mato, mbôni or kiti cha mato
kimepôka, he is spoiled as to the eye, i.e., he
is blind, because the pupil of the eye has
perished.

Tôrôka, v. a.; ku-m-tôfika jito, i.e., ku-m-polekêa
kijiti matôni kua ku tana? (R.).

Tôhâra, s., circumcision; cfr. kumbi.

Tôhâra, s. (pl. za) (sing. utôhâra, wa), cleanliness,
purity; mtu huyu si mkô, yuna tôhâra sa muili,
sa ngûo. sa rubô, this man is not unclean, he
is clean with reference to body, the cloth, &c.
(mbooyakwe itohâra = imetahirwa), ngusôkwe
za tôhâra (yu tohara muiliwakwe); cfr. *جلب*

mundus, purus fuit, *جلب*, mundities, lotio
membrorum quorundam modo lege praescripto;
ku tôhara, to purify by ablutions, to perform the
Muhammedan ablutions (St.) (cfr. pamba, v. a.)
âme tôhara, may the angel see purity when he
comes to the graves.

Tôja, v. a., to scratch, to make small incisions in
the skin of a man or animal, to let blood in cases
of sickness, to scarify, to cup (ku toja kua
uûmbé, damu ipâte toka kua mârathi), to tattoo.

Tôjana, v. rec, to cup each other. The natives
use a goat's or sheep's horn in cupping. The
horn has at the end a small opening through
which the cupper draws the blood toward the
cup; having done this, he closes it with wax, so
that the vacuum may receive the blood.

Tojo, s. (la), incision, scarification; ku fania tojo
la uzuri, to scarify the body for ornament, as
the Wanika females do, who tattoo their breasts
and bellies.

Toi, s., a kind of wild goat (St.).

Toka, v. n., to go or come out, or away; ku toka
damu, to bleed; ku toka harri, to sweat; ku toka
moshi, to smoke, but ku tôa moshi, to spout; e.g.,
niamgâmi anatoka moshi, the whale spouts.

Tokêza, v. c., to ooze out, to project, to make
appear; ku tokêza kua pili, to break through
the other end, to present an opening at the
other end.

Tokêza (or Tonêza), v. obj.; Muignisimgu
ana-m-tokêza, God appeared to him.

Tokêa (= awia or awilia), v. obj., to come out to,
to appear to one.

Tokâna, to go forth from one another, to
divorce, to be set free, to separate.

Tôkâ, s. (ya, pl. za) (Kiung. ohokâa), lime. The
Swahili prepare a good kind of lime from the
magebêli (vid.) and shells. Tôkâ yasidi kua
tombako; tombako ikiwa mbôya wata wana

tũkũ ku sidi ukũli, tombako ipũte washa, but tambu na popo inapungusa (sisimũ) ukũli wa tombako; tũkũ yawasha mũno. *When the tobacco gets weak the natives add lime to it, to renew its acrimony, whereas tambu and popo weaken it, lime spoils the teeth.*

TÓKO (or JÓKO or RÓJO) (*Kin. potzo*), s., a kind of grain of a plant, like the vetch; mixed with rice and boiled, it affords a relishable food.

TOKÓA, v. a.; ku tokóa puésa or kũ — ku fũa kua konso or mti uliotóngoa nta, to catch the puésa, (cuttlefish) and mussel by thrusting at them with a pointed pole.

TOKOMÉSHA, v. c., to make go out of sight.

TOKOMÉA, v. n., to get out of one's sight, to see no more land, to vanish out of one's sight — ku enda mbolle or seleméa, e.g., bahari inatokomea or inakuenda upéo wa mato hatta Bukini, bahari inakuenda iendáko, mahali usipoóna tena, bahari ni nrũfu or ndéfu, the sea runs everywhere to Madagascar, here is all sea, nothing but water as far as you can see; ametokomea mbellezao; Luke xxiv. 31.

TOKÓNI, s., the pelvis (St.).

TOKÓNO, the hips.

TÓKÓRA (or ku CHOKÓRA), v. a., to make loose, to loosen, to break or moulder, stir up (or pick with a knife) anything that has become compact, solid, and hard; e.g., ku tókora (kua kijiti or janda) unga ulioganda kinũni or pipáni, to make loose (with a pointed piece of wood or with the finger) flour which has become hard in the mortar or barrel; ku tókora niassi, to remove (by tilling) the grass only superficially (jũ jũ) so that it soon grows again (cfr. soba in Kinyasa); (2) ku-m-tókora mtu, to provoke one? ku tókora tũká to scrape up lime; cfr. chokóra and chakúra.

TÓKÓSA, v. a., to taunt, scoff at, to bite, to nip and thereby provoke one and give occasion for quarrelling — ku-m-bishia mtu, ku-mu-anza mbelle kua kondó pasipo sehabu, ku tukána bulle.

TOKÓSSA, v. a., (1) to cause a thing to boil well (until it says ko, ko, ko), to make seething hot; ametokossa maji, to let the water boil thoroughly; ku tokossa mukate kua samli, ku pata ku iwa sana — ku kanga mukate sana kua samli, to boil, to cook by boiling; (2) ku tokossa manéno, to understand or know a language thoroughly; mtu huyu yuwatokossa manéno ya Kigalla — yuwajúa Kigalla kama Mgalla, yuwajúa iote pia kama ku vialiwa kuko (Ugallani), he has a profound or thorough knowledge of the Galla language like a Galla himself; he knows it all, as if he were born there (in the Galla country).

TOKOMÉKA, v. n., to be well boiled, to be done.

TORÓTA (or SHUKA), to seethe, to boil thoroughly

(kua ngũvu sa motto), to become boiled or cooked by boiling; maji yavia ni musasa wa ku pata motto, the water boils — begins to get hot to boil, but maji yatokóta = yamekúa makáli, the water has become intensely hot, so that it bubbles and is about to run over the pot; ku furika, to boil over; maji yatokóta, yatúa pũfu jũ; laken maji yavia, yalia bassi, haya-tassa-pata sana.

TOLÉA, v. (*vid. tóa, v. a.*), to put out far, to offer to.

TOLÉWA, to be put out, to be dismissed.

TOM, s., garlic? *vid. thom.*

TÓMA, v. a. (*Kiung. choma*), (1) to put into, o hit (= ku tia); e.g., ku toma motto niumba (= teketéza), to put fire into a house, to set it on fire; (2) to brand; ku-m-toma muifi mukonowakwe, to brand a thief's hand; (3) to pierce or thrust at one (= dunga); ku-m-toma fumo, or kua uma or kijiti cha nta, to stab one with a spear, to thrust at one with a fork or pointed piece of wood; (4) to prick; kifúa cha-ni-toma, the chest pricks me; cfr. shóma.

TOMÉA, v. (*Kiung. choméa*), (1) ku toméa dau kua jembéu na kalafúti; (2) to point by plastering over and putting small stones in to make work firm.

TOMELÉA, v.; ku tomeléa kánda lililolíwa ni pánia likafania tundu, ku tia tangile na ku shona hatta kúa saua, tundu isionekáni tena, to sew up the hole of a bag eaten by mice; ku tomeléa or tililia makuti, to put makúti (*vid.*) into the roof, where the water runs through, to secure the roof.

TOMÉKA, v. a.; ku toméka kiasu kiunóni, to put the knife into the girdle near the loins (after the native fashion).

TOMÉKA, v. n.; niumba imetoméka kua motto, the house has been set on fire; tange (*vid.*) imetoméka.

TOMESHA, v. c., to set on, e.g., fire (ku tomesha motto); ku tomésa mbúa, to set a dog on one.

TÓMBA, v. a. (*said of man and animal*), to cover, to cohabit or lie with; na mke ametómbóa ni muméwa; cfr. sogóa.

TOMBANA, v. rec., to cohabit or lie with each other (mume na mke); cfr. jámi, v. n., báriki, for the first time.

TÓMBAKU, s. (ya, pl. — za), tobacco, much sought for by the East Africans for snuffing and smoking. The best kind is procured from Usambara and Kikuyu. In those countries it is cultivated abundantly.

TOMBO (or TOMBOKÓNO), s., a quail.

TOMBO, s., (1) tombo sa kánda (ni tangile niunaleáso kandáni, the tangile which thou puttest into the bag); (2) ohombo cha ku toméa, a branding-iron or cautery.

Tómo, s. (la, pl. ma—); *tómo la juma* (or *mafi ya juma*), from *dress*; *ku bisha* or *ku via tómo mbili/pata*, etc., to brand one two or three times *lit.*, two or three brands or stigmas; *cf.* *toma*, *v. a.*

Tómóda, v. a.; *ku tomóda úni wa kúma ya mana*, *muáli kua nguvu*, mbo ingie or yafunde, or, in short words, *ku tomóda kishinda*, *ku-m-bikiri manamuáli*, to break the hymen of a virgin, to have the first coitus with her.

Tomóléa, v.; *mtu mungine ame-m-tomoléa kishinda manamuáli*, another man has rent the virgin's hymen at the request of the legitimate husband, who could not do it himself *sebabu ya ku toa simika mbooyakwe*.

Tomoléwa, v. n.; *mke ametomoléwa kishinda ni muméwe*.

Tomóko, s. (pl. ma—).

Tomóndo, s., a hippopotamus (St.).

Tómúe, s. (la, pl. ma—) (= *tomo*); (1) *máfi ya juma*, iron dress; (2) *tómue la*, or *túbúli* or *júbúli ya mahipi* — *jive lililo fángoa katika mahipi, upáte sama*, a small stone which is tied to the fishing-hook, to sink it.

Tona, v. n.; (1) *to drop, drip, trickle, to fall in drops*; (2) *ku tóna gógoro*, to sew through a mattress here and there, to confine the stuffing (St.); (3) *ku tona hina*, to lay and bind on a plaster of henna until the part is dyed red (St.); *tona tona*.

Tóndó (ya, pl. za), a small round fruit (*like jipé*) which yields a good kind of oil. It is pounded in a mortar, and then exposed to the sun several days, and then pressed; *vid.* *mtúndú (callophyllum inophyllum)*.

Tóndo, s., a kind of snail, the shells of which the natives drive (by beating) into a cocoa-tree from the superstitious motive of securing the tree against damage, and that the nuts will not be spoiled (*ku táliza nazi*); (2) a shell used as inkstand (R.).

Tondo ada, adv., the day before the day before yesterday, *tangu majuzini*.

Tondéa, v. a., to cause, produce sores, wounds; *uki-m-bisha sámaki* (puesa), *uta-m-tondóa muli* — *uta-m-tambúka muli*, if thou feedest him with fish, thou shalt cause him many sores (*vionda vionda*).

Tondóka, v. n.; *mulu umetondóka*, *umefania vidonda donda ametumbuka*; *vid.* *kidonda*, a sore.

Tondóda, v. a.; *cf.* *doadóda*, to pick up.

Tondómóda, v. a.; *tondómóda máfu* (R.).

Tóna, s. (la, pl. ma—), drop; *tóna la maji*, a drop of water.

Tónéa, v. obj., to drop into or upon; *maji*

yatonéa niumbáni, mena, wáraka, etc., she water drops into the house, trickles upon the table, letter, etc.

Tónéka, (TONNÉKA, TONNÉKA, TONÁKA).

Tónéka, v. c., to cause to drop, trickle, run, to strike against, to touch a sore place; *ame ni-tonésha kíonda kua ku-ni-kaniaga* (gulaugu) he has caused my wound to run by treading upon my foot.

Tónéka, v.; *ku-m-tonésha tóno la samli on mtúzi walini muakwe*, he has put a drop of ghre or broth into his boiled rice (to make it more reliable).

Tónéshéka, v.; *kíonda kina tonéshéka muigniéwe akilála*, the wound or sore dripped whilst he slept.

Tónésho, s.; *tonésho la kíonda*, kime tonésho ni mtu, dropping of a wound which was struck or touched by somebody.

Tonga, v. a. (*Kiung*, *chonga*), to cut, to hew, carve, to timber; *tuao* (*vid*) *ya ku tongéa mti*; *ku tóna n'ta*, to point.

Tóngania, s., abettor, instigator (= *saliti*), *ku tóngania*, *v. a.*

Tóngéa, v.; *ame-ni-tóngéa kua manéno mabáya kua wali* (= *ame-ni-tíla stina kua wali*), he has maligned me to the governor; *ku tóngéa, lit*, to hew or strike one with bad words, *to slander or backbite one*, to cause enmity; *tóngéa neno la muhiána lita-m-tóngéa*, *lita-m-patia babáta* (*vid* *muhiána*), to bring upon, to prove the cause of; *ndio ilio-m-tóngéa*, her gold rings have cut out for her this misfortune, or have brought it upon her; *ku tóngéa miamo* (R), to point.

Tóngéka, v.; *inti umetóngéka sana*, the tree is now square, shaped, the tree is capable of being cut into boards.

Tóngéka, v.; *ku-m-tóngéka mtu kua maneno ya uftina*; *ku tóngéka watu kua ku teta*; *ku-m-tóngéka udiriri*, to cause mischief or trouble to another.

Tóngé, s. (ya, pl. —za); *tóngé ya wali*, a morsel, bit, sop, a handful of boiled rice, taken and pressed with the hand, before it is put into the mouth, in conformity with the native dinner-rule, "ku siringa tongo za wali kua mukono na ku tin kanoani." Tonge is different from pumba, which refers to udongo, clay, etc.; *pumba ya udongo*, clod of clay; *ndó*, *uménie tonge moja*, come and form for thyself a handful of boiled rice; *cf.* *menia*.

Tóngu, s. (pl. —za) (*sing.* *utóngo*, *wa*); *tonge na jito* (*utóngo wa jito*), a white matter running from the closed eye; *muigni tongo ni muigni jito moja lililotota* or *potea*; *muigni matóngo ya mato*, one who has one eye or both eyes closed up

with running matter, who sees nothing or but little, who is dim-sighted; (2) muigni tongo, a one-eyed person; kulla neno kua tongo- (or tungo?) -sakwe, or kissachakwe, every word according to its meaning (vid. tungo) (vid. kisa or kissea, cause, reason); chamba cha jito, a white film over the eye.

TONGOA, v. a., to cut right through, but obliquely, not horizontally; ku-m-kata vipande viwili kua upanga katikati, laken ku kata kua hanamu; ku kata kua derba moja; (2) ku tongoa nta, ku fania nta, to point, to make pointed, sharp.

TONGOA, v. c., to incite, to rouse, to instigate; ku tongoa mke ndiani, to call a woman aside and promise her goods, if she will satisfy one's carnal desires; to seduce her; tongoka.

TONO, s., a kind of fish.

TONONOKA (or TOTOONOKA), v. n., to recover one's strength; mtuamepata kitu, anatononoka nafsiini muakwe.

TOOFIKA (or rather THOOFIKA), to become weak; thoofisha, v. c., to weaken; cfr. thaifu.

TÓRE, s., a custard apple (St.).

TÓRE, s. (pl., za) (the sing. utópo is not used), mud, mire, dirt; tope za nti; tope niembamba, or rójo rúo la tope lililolangamana na maji, a watery pool, marsh, fen, which is deep, and in which people will sink and perish; ewe kijana, tunza ákili wema, hapa ni máhali pa rójo rójo, tope niembamba, utasisimía ndani, utasama. The plural form, "matope," "much mud," is also used (kaskazi matópe).

TÓPEA (= boniea), v. n.; ku topéa (or boniéa) topéni, to sink into the mire or mud; ukikaniaga papo, guláko litatopéa ndani = lita sama; janda chatopéa katika muili; ufa hu unatopéa (ku ngia ndani sana); lijamu zina topéa katika shingoyako (Sp.).

TÓPEZA, v. c., to cause to sink into mud or mire; nti itatopéza (or boniéza) maguyakwe, nai atatopéa (or boniéa), the ground will make him sink into the mud; ku topéza or boniéza vianda katika muili, to make impressions with the fingers on the body, to impress it with the fingers, to cause the fingers to sink into it; (2) to be too heavy for one (St.).

TÓRI, s. (ya) (tópi ya matúruki, Turkish cap), a large red cap without tassel.

TÓROA, v. a. (cfr. tofuga, v. a.), (1) to hurt, give pain; ku-m-tota mti katika jito, ku-mu-úmisa, to give one pain by throwing a piece of wood into the eye, which is often lost by this means; kuáni ku-ni-topéa jitolangu? why dost thou hurt my eye? (2) to unloose, dissolve, take off, e.g., a charm, oath; ku topéa kiápo, to take off the power of an oath or charm; (3) to claim a plantation, &c., by

tilling the ground a little, which serves as a sign that the tiller has occupied the place for the plantation; ametopéa ku lima kidogo, amepiga jango, sasa ni alama ya kúa shambalakwe, amewoka alama kua ku anza ku lima. Having tilled a little of the ground occupied, he stops till he finds it convenient to till the whole; for the present he is content with a little tilling calculated to support his rightful claim to the piece of ground he has occupied for a plantation.

TÓPOKA, v. n., to be dissolved, taken off; kiápo kimetopéka; summu imetopéka = imetóka, mtu amepéa, the poison is gone off, or has been taken off, has lost its power, the man recovered.

TOPOLEWA, v., to be dissolved, to lose its power or virtue; summu ya nioka imetopoléwa kua daua, the serpent's poison lost its power by a medicine (given as an antidote).

TÓPOSA (pl. ma—); ku andá toposa.

TÓRA, s. (la, pl. ma—) = fúmo dogo (in Kigunia), a small spear, a lance; ku-m-piga tora, to stab one with a lance.

TORA (or JORA), v. a., (1) to carve, make incisions in the body for ornament (vid. tando za usso tora kama Wagnindo wafaniajio) (ku tora or jora usso); (2) to write (ku tora kertasi).

TORASI (Reb. dorasi); cfr. serdádo.

TÓRIA, s., fruit of the mtória tree.

TÓROKA, v. n., (1) to escape, run away from a master, from home, business, &c.; mtuana anai tóroka; (2) to slack, relax; upote wa úta unatóroka = unalegea, haukasáni tena, the bow-string slackens, gives way, does no more take or draw; mtóro (vid.), a runaway or runagate, a robber.

TÓSA, v. a., vid. ku tóa, v. a.

TÓSA, s. (la, pl. ma—), the fruit nearly ripe (káribu na ku íwa); e.g., tósá la émbé, maémbé haya n-matósá; émbé linakúa tósá, linakúa niékúnda ndani, laken halitassa ku bopa, ku boniéa, bado ngúmu; laken bada siku táno titakúa búfu, the mango is become red inside, but it is still hard, after five days it will become ripe.

TÓSA (or TÓZA), s. (ya, pl. za), a pipe for smoking; tóza ya ku futia tómbáko, the bowl of a tobacco-pipe. It is made of clay, and must be distinguished from kiko (vid. bori, s.); josa ya ku futia tombako signifies in general "tobacco-pipe," and corresponds with the Arabic shibuk, whilst the kiko is the hooka or shisha; mtu huyu yana josa kama tóza this man has a nose like the bowl of a tobacco-pipe — an expression of great contempt; cfr. kiko.

TOSHA, v. n., to suffice, to be sufficient, to be enough for; kertási hi ina-ku-tosha siku hizi, this paper will suffice thee for the period of ten days; mtu

na-m-tosha Mungu ku finia kasiyakweya, *I am sufficient for all the business of the European; tū-sha, to finish wholly = to be enough?*

TOSHA, v. obj., to be sufficient or enough for one; kartasi hi ina-m-tosha kasiyakwe.

TOSHAKA, v. n., it is enough.

TOSHAKA (or TOKHAKA), v. obj.; kuna mashika (or masika), Muiguzimaga ana-m-tokasa or toshaka.

TOSHAKA, v. obj. = toshaka.

TOSHAKA, v.

TOSHAKA, v. a., to cause to be sufficient, to satisfy; mimi pekeyangu na-m-tosheliza kasiyakwe pia = mimi na-m-tosha ku finia or isha kasiyakwe pia (ku suhika kula li-já lo); mtūzi hu watoheliza wali hu (wali hu hatta uishe) *this broth will do for this boiled rice, i.e., the quantity of broth is equal or in proportion to the quantity of rice.*

TOSHAKA, v.; watu wawili wa-ku-tosheliza shogulishiko (= wa-ku-isha kazi-siko), *two men will be able to finish thy work for thee.*

TOSHA, v. c. (vid. ku tota, to sink), to cause to sink or drown in water; jombo ni kisito, hutosse vitu or shéshéna, *the vessel is heavy, let us sink things, or the load, cargo, i.e., throw some of the cargo overboard to lighten the vessel.*

TOSHA, v. a. = ku áta or ku tóa ku káta, to omit, to fail; ametosha kuja, or ametoa, or amekita kuja = hakuja, *he omitted or failed coming, he came not; ku tosha kuja, or ku tóa kuja, shéshéna nini? resp., ku tosha kuja ni shéshéna yee hawézi, ndiposa asije; ametóka rohonimuakwe or moyonimuakwe akasema, mimi sitakuja = ametóka bidii (rohonimuakwe) ya kuja or ku enenda na kuamba ange-tóka or angeshika bidii moyonimuakwe, angakuja, laken amekita, i.e., hakushika or hakufania bidii akiliniimuakwe, ku enenda; i.e., he put out of his heart the desire or zeal to come or to go; if he had taken diligence into his heart, he would have come, but he put out, removed, an endeavour or purpose in his mind, to go (when he was called) (ku ondósha másho moyóni, to remove the thought out of one's heart or mind, not to think about, not to will, to refuse).*

TÓTA, v. n. (= ku sama majini), to sink, to perish; ku tota mato = mato yameshika ndani, yamepoa, haol tona, *the eyes sink in (from any cause), they perished; hence, the man lost his sight, he sees no more, is blind; ku tota baharini = kufa majini.*

TOMA, v. n., to blind; ku-m-toma matoyakwe = ku-m-tima kipófu; perhaps to be derived with more accuracy from ku tóa, ku tósa, to put out, to remove.

TOTÁ, v. (Kijung. chochéa) = samia mshali pa-

mája, to sink or perish in the water at a certain place; mahali alipototia or samia gani? *where did he sink? resp., ametotia bendári ya Mwita, he sank in the harbour of Mombasa; kitotio.*

TOTASHA, v. c., to cause to lose one's eyes; ku totéshe mato = to blind one.

TOTO, adj. (Kijumfu); kitóto, a little; mtóto mdógo, a little child.

TOTÓFU, s., a poisonous fish (Sp.).

TOTÓMA, v. n. (= fungúrúma, v. n.), to walk at random; tumokimbia kwa ku totóma or fungú, rúma mitáni, *we flail, running at random through the forest (ku pita mitu paipio ndia) without knowing the road, and leaping over stumps and shrubs; nu totomea mitu fungumána, to run at random through a dense forest.*

TOTONÓKA, v. n., to improve, to recover from sickness.

TÓTÓRA, v. a. (= tókúra or jókúra); totóra meno, ku ya-tóka taka kwa muákiki, to clean the teeth, to rid them of dirt by means of a tooth-brush; cfr. msuaki, to prick, to stoke; ku-ji-tótóra kwa kisau.

TOWFKA, v. n., to vanish (cfr. tuka); in Kiamu to die.

TÓZI, s. (la, pl ma—), a tear; vid tóa; (1) matózi mitólizi, *tears which run down by drops; (2) ku bubujika matózi, to burst into tears.*

TŪ (or (R) DŪ), particle, only, nothing, even, only, just; Baniani tū áta, si uze Jabiri, *the Baniani only takes it, do not sell it to Jabiri. The particle tū must always follow the word which it qualifies.*

TU (or TŪ), s. (ya, pl za), anus; tū ya kuníka = tundu ya mkundu (tu za watu); foramen ani or podicia, rectum.

TU, we are or were; vid. Gram.

TŪA, s. (= súdeha or aibu), disgrace, stain, blemish. jambo la áibu Muanguúna asio kombo na tía, a title of Muhammed; vid kombo

TŪA, v. a., to despise; hápana mtu awezai ku m-túa, nobody can put a disgrace upon him;

TŪA, s. (ya), a spell, fate, destiny; e.g., sura kuba (ya Koruani) ya ku mu-ombéa Muiguzimaga; túa ya Muiguzimaga ina-ku-pata ngema or mbáya; ku pigúna túa; túsayako (ya Muhammedi) ina taku-baliwa.

TUA, v. a. (= ku shusha tini, ku túa maigo kitóani, to put down a load from the head, to rest, to encamp, to halt; ku túa tanga mlingotini, to take down the sail from the mast; mimi aátúa maigowangu; na-m túa mzigowakwe.

TUANA, v. rec., to help each other, to settle.

TULLA, v. obj., to exonerate; e.g., ku-m-tulia maigo; talilia, tulisa, tulisis mato; cfr. tulla, v. n.

TULIWA, v. p.

TŪA, v. n. — ku shuka, ku sama, to go down, to sink, to set, to rest; m'esi wātūa (una-tūa = umekwisha tūa), the moon set; jua látūa, the sun is down, the sun sets; linakūtūa, the sun is about to set; limekwisha shuka; jua látūa, the sun sets. This explanation is better than "jua látōa," pro "la lōa" ni mtāna, the sun is abandoned by the mtana; nashinda leo kūtūa, I passed the day from sunrise till sunset; amoshinda or amekēti mtāna kūtūa, he eat the whole day long, lit., he passed the time or sat until the day took up the night or met with the night; amekūa na mātō usiku kūja, he was vigilant, watched, did not sleep the whole night, lit., till the night feared and fled before the coming day; kesho kú tūa, after to-morrow = ku pita kōsho, to pass or to take away the day of to-morrow; kesho kupite.

TŪA, s. (la, pl. ma—); tūa la mti (cfr. kitūa), the shade of a tree; cfr. mtūa, a shrub.

TŪA, v. a. (= sugūa), to rub or pound by rubbing, e.g. ku tūa daua mawēni (ku tua mafumba ya unga), to rub or grind medicine on stones (ku tūa liwa, vid.); ku tūa pilpili, to grind pepper or mandano.

TUAMA, v. n, to settle, to become pure from mud; ate, maji yatūame kwanza, yawo sukū, tākā sikēti tini, fumbi lishūke tini, yamefurūngoa ni gonombe, let the water settle, be clear, let the dirt go down, it has been stirred up by cattle.

TUANA, v. rec. — ku sugūana, ku singāna (vid. singa), to rub each other — ku shikāna muili, to seize each other's body, to wrestle, to try their mutual strength. Tuāna, to settle (St.).

TUAMADI; mtuamadi wa manono? yame tuamadi? (R.).

TUANGA, v. a, to clean corn from the husk by pounding it in a wooden mortar (cfr. ponda, v. a.) (= ku ondōa magōfi ya nde), to bruise corn in a mortar (e.g., mtama, mahindi, &c.) until the husk goes off from it, in order that it can be afterwards ground in the mill. The corn being still in its husk, is put into a wooden mortar and pounded, after having been mixed up with a little water, to soften the husk (mtama upate ku oāma na ku ondōa magōfi), to unhusk by pounding, opp. to ku ponda mtelle, unhusked and soaked; (3) when the business of ku tuānga is over, then comes the ku puāya or ku takasa fumbi la kitu kilijō tuāngoa kūa jefupe, to clean from dust that which has been pounded; (8) at last "ku fania unga," to make flour in the mill. Tuānga is different from the verb "ku ponda," which signifies "to pulverise, to pound something (e.g., bisari, pilpili, makōpa, &c.) in an iron or

wooden mortar until it be reduced to powder or flour;" cfr. ponda.

TUANGIA, v. obj., to clean corn for somebody, or with somebody.

TUATŪA, v. a.; ku tuatūa kītōa kiamājo, to rub an aching head with the hand under application of butter.

TŪBĀI (or TŪBŪ), v. n. (= ku kŭbali, ku fuata, ku kirri), to correct oneself, to mend, to grow or get better; ewe baba, uai-ni-pige nnatūbāi or nnatūbū, tāta maovu, sitafania tena, tafuata nenolako, O father, do not beat me, I will grow better, I will abandon wickedness, I will do it no more, I will follow thy word. تَبَّأ, bonus fuit, rather

TUBIA, v. obj., to repent of (ku jua), to improve off; ku tubia Mungu, to repent toward God?

TUBIWA, v. n., to be bettered.

TUBIWA, v. c.; baba ame-m-tūbisha mana, the father has caused his son to correct himself, to grow better.

TUBIKA, v. n.

TUBU, s. (cfr. Arab. تَوْبُ, later coctus), tile, brick.

TUBŪA, v. a. (= ku ambūa ngōvi ya māgū), to rub off, to peel the skin off by rubbing, e.g., kiatujangu kina-n-tubūa gulāngu, my shoe has rubbed the skin off my foot; cfr. ku kopōa.

TUBŪKA, v.; ngōvi ya maguyangu sasa ina-tūbūka.

TUBULIA, v., to rub off for one; mtu huyu ame-m-kaniāga manāngu aka-m-tubulia ngōvi ya gulakwa, this man has trodden upon my son, and has rubbed off (for him) the skin of his foot.

TŪBŪI, s. (ya, pl. —za) (cfr. tōmūe); tābūi ya rusāaj or jiwe ku funga na mahipi k' tupia mbali, upāto ku enda mbali, na ku sāma, a piece of lead or stone which is tied to the fishing-hook, so as to be able to throw it far and cause it to sink.

TUĒA, v. (vid. tūa, v. n.); jŭa lime-ni-tuāa ndiāni, the sun set to me on the road, i.e., the sun set when I was on the way.

TŪEKA, v. a. (lit., to let down, e.g., a load), to hoist, to raise; e.g., ku tūeka tanga ju ya mlingoti, to hoist the sail on the mast; ku ji-tūeka msigo, i.e., ku ināa msigo nti, ku ji-tūeka kitoani, to put a load upon one's head; niāni ametūeka mbāwa = amerūka, opp., ku kunda mbāwa ku keti.

TUKEA, v.; baba ame-m-tūeka mana msigo kitoani, the father put a load upon his son's head.

TŪKĀ, v. n., (1) *to become meagre, lean*; *matu bayu anataka* = *anakōnda muli, si mama tana, hane*.

sura kana mbelle, surayakwe heifei tena, *this man pined away, languished, his body has become meagre, his frame is not as formerly, he is miserable*; (2) *to be miserable, contemptible*; ku tuka vibaya, anatuka, hana kitu or mali tena, amekua meupe (Kin. ku zuka), *he has no strength of body or property, and is therefore miserable, despicable*; mtu huyu anatika, *this man is bad or contemptible* (anaiba in *Kiniassa*).

TUKIA, v. obj.; merkubu ule una-ni-tukia; haina firashi; tukia, *to meet with* (cfr. tekesa); tukiwa; leo nafiliwa, basasi natukiwa ni neno nisisilo-lijua, *something which happened to me unawares*; ninatukiwa or tokewa ni neno la ghafula. Hence tukio, pl., matukio, *an accident, a thing which happens*.

JITUKA (= kutika), *to startle, start back, shrink back*; e.g., akiona nioka: ku ji-tuka = ku fania kituko, *to startle*.

TUKISA, v. a., *to make startle, but tukiza or chukiza, to make angry*; kionda kina-m-tukisa (nima mbofu), *the wound made him miserable*?

KU JI-TUKA, e.g., ukuta wajituka, *the wall bends or slopes, comes down*. Prov: Muigni ku umua ni nioka akiona ugnongo ni ku ji tuka, meno ya-ji-tuka, *the teeth become bad or miserable*, e.g., *by eating rice intermixed with sand, &c.* (ku tukia = pakia?).

TUKANA, v. a. (= ku-m-taja jina baya), *to use abusive language against one, to despise, slight, to abuse, insult*; e.g., *to say*, kumanina or kumanio, *thou nakedness of thy mother* (nina, nioko, mother); anatumkua hatta akitukanika, *he was abused till he had enough of it, or until it was more than sufficient*.

TUKANIWA, v. p.: cfr. fedehewa, nasiwa, kashifiwa, tuliwa (túa, v. a.).

TUKANIKA, v. n.

TUKANISHA, v. c., *to cause to abuse, to despise*; e.g., ame-m-tukanisha babai kua kazi mbaya alio-m-fania, *to speak evil of*; cfr. 2 Pet. ii. 2.

JI-TUKANISHA KUA WATU, *to cause oneself to be despised, to render oneself contemptible with the people*, e.g., *by going naked, &c.*

TUKANIWA, v. p. (= fedehewa, nasiwa, kashifiwa).

TUKANANA, v. rec., *to abuse or despise each other*.

TUKANO, s. (la, pl. ma—), *filthy words, insulting language, contempt*.

TUKIA (Kiung. chukia), v. a., *to provoke one to anger, to put one out of humour, to offend one*; kitu hiki kina-n-tukia sana, *provoking, trying*.

TUKIWA, v. n., *to be offended, provoked, vexed* (in Kiv., tukirua, *to grow angry*); ku tukia

ni údũru, *to find sudden occasion* (ku pũta shikũa).

TUKIA, v. c., *to make one angry, to irritate* (= ku tusha), *to displease* (tukisa, *to prevent, St. ?*).

JI-TUKIA, v. ref., *to grow angry*; amekutika kua kasiyakwe ilioharibika, kula akilinda ya-haribika, *he grew angry at his work which was spoiled; whatever he makes is spoiled, fails*.

TUKIANA, v. rec., *to be angry with one another*.

TUKIZANA, v. rec. (= kasirikapa, *to grow angry with one another, to make each other angry, or one with the other*).

TUKA (Kiung. chukia), v. a., *to carry, bear*; e.g., mzigo, mimba, &c., ku-m-tukia kitu, *to carry off one's head* (= ku-mu-ia), *to bear up, to be peaceable, to be disposed to be on good terms with others*; tukia upleka kua Buana Abdalla, *take this to Mr. Abdalla*.

TUKUANA, v. rec., *to bear each other, to agree, to be compatible*; watu hawa wanatukana kua hali ngema, kua mapenzi, hawatetani, *these men agree well with each other in love, they do not quarrel, to be inclined to peace and concord*; fig., *said of the language*, e.g., a word like hadima ya tukia mambo mangi ina maana kethe wa kethe; sivio na laken hai-tukani, *not it does not agree*.

TUKUKA, v. n., *portable, bearable, to be carried*; mzigo hu hautukiki, *this load is not portable, cannot be carried*.

TUKUKA, v. n. (kua mtukufu), *to be exalted* (tukufu), *to grow great*; felani anatumkua, *he came up in point of wealth, he became great*.

TUKUZA, v. a., *to exalt, to make great*.

TUKUANA, s., *name of a fish of ordinary size* (R.).

TUKUFU, adj., *exalted, great*; sauti tukufu, *a loud voice*; vid. tukuka, v. n., *he became great*.

TUKUKA, v. n., *to be or become disgraceful, shameless*; mtu huyu ametukuka, hana haya, mtoku ya haya, ni mtoku, amekosa jia haya, ame-ji-ia or amejiharibu, amekibayazisha mbelle za watu, e.g., mlafi (alifafika roho, alie na roho ya ujoko or ya ulafi) ametukuka, habesabiwi kta mtu tena, *a drunkard to no more counted to be a man, as he has no shame before men*.

TUKULIA, v. a. (vid. tukia, v. a.), *to sorry for or to one*; e.g., mizogwakwe ku-m-tukulia or thamia maovu, *to exempt one of one's faults after, to inherit from*; cfr. tulla, mndaka.

TUKULIANA, v. rec., *to forbear one another*, &c. iv. 2.

TUKULIWA, *to be carried*; tukuliwa ni watu, &c.;

ku-m-tukulia mtu mashítumu, to suspect one; ku tukuliwa mashítumu, to be suspected.

TUKUŠKA, v.; msigowangu hautukúfikí, my load is not portable, cannot be carried.

TUKÚŠA, v. c., to cause one to carry; ame-ni-túkúša msigowákwo, ame-ni-pa mimi ku tukúša, nai amakunda na mikóno mitúpu, he gave me the load to carry and he went empty-handed; ku-m-túkúša = ku-m-pagáza mizigo, to make one carry

TUKÚŠA, v. g. (= aibísha, tahayárisha), ame-m-fania mtúku kug neno ófu alilofánia, to disgrace one, to render disgraceful by misdeemeanour; mana ame-m-tukúšha babai kua watu, baba amekúša mtuku, the son made his father disreputable with the people; cfr. tuka, v. n.

TUKÚŠA, v. c. (vid. tukúta) = ku sákasáka, to shake, move; e.g., ku tukúša mtú tundo zipáto pukutika nti, to shake a tree, in order that the fruit may fall on the ground; (2) ku tukúša nti kua fitina, to shake the land by rebellion, to rebel

TUKÚTA, v. n., to be restless, not to be quiet, not to remain at one place, to be giddy, fickle, to be petulant (like children), wanton, to bear oneself high; mana huyu yuwatukúta = yuwa zungúka, hatalii mahali pamoja, ni mtukútu, this boy is restless, runs about, is wanton; ku tukúta = tetéma, nti ya Kiloa yalitukúta. is said, that when an earthquake was felt at Kiloa, the Sultan Said Majid desired the reading of hitima; besides which he gave 90 dollars to the poor and fed them

TUKURIA (tukudia, R.); gnombe ku ni tukutia (ku funga vidáya) (R).

TUKURIA, v. obj.; kua ku-m-tukutin, in spite of (= kánisha) (lit. by being wanton to him).

KU TUKUTIA (obscene); takutisha, to shake, to wobble, Luke vi 48 (R.).

TUKUTIA, v. n.; mti umetukutia, the tree shook (or umetukúta), to stir or to be stirring, moving in sleep, or to move once more before dying; vid. gnamba yuna jina litukutikálo, he has a glorious name.

TUL, s., longitude? Arab. ^{الطول}, longitudes locorum in geographia.

TULANIA, v. a. (Xigunia) (= ku-m-bisha or fania ubishi), to befool one, to play the fool with one; ku tása watu maneno ya másha.

TULANIANA, v. rec. (= ku bihena kua másha).

TÚNG, s.; túsé wa mtangani wa poani, akingia kionda, ni masháka, yuna mágú 6; (kana n'si) agandaména na kionda dama ku toka, an insect on the coast, which is very troublesome to persons who have wounds or sores on their feet.

TÚNG, s., law; mungai déraja túla, a person of low degree, James i. 8.

TULIA, v. (vid. ku túla) (= ku séga), to grind; jiwe la ku tulia dana, a stone for grinding medicine.

TULIA, v. n., to be quiet, calm; (2) to be not petulant, not wanton, to amend from a bad life; mana huyu yuwatulia, this boy is quiet, is not petulant, but stays at home and obeys the orders of his superiors; tulia! be quiet! don't make a noise! cfr. túa, v. a., to exonerate.

TULIKA, v. n., to be tranquil or serene.

TULILIA, v. obj., to settle down for one; mansuo haya yana-n-tulilia sasa = yana-n-pondéza; ku-ji-tulilia, to console oneself, to calm oneself; yame ku tulilia? have you understood it? resp., yame ni-tulilia, yes, I have.

TULILIWA.

TULILIWA, v. rec., to come to an agreement.

TULIZA, v. c., to cause to be quiet, calm; ku tuliza moyo, to quiet, to console the heart.

TULIXIA, v. obj., to calm for one; ku-m-tulixia roho, to calm, to calm his mind for him.

TULIZANANA, v. rec., to comfort one another.

TULŪKU (or TALIKI), v. a., to repudiate; ku-m-tulūku mtumke = ku tokana na mtumke, to divorce a wife; cfr. طلق dimisit repudio uxorem.

TULUTHI (vid. thuluthi) (= fungu la tatu), the third part (stretching the fingers from the thumb to the end of the fore-finger), cfr. ثلث, una pars, vel portio ex tribus.

TUMĀ, v. a (cfr. تَمَّ, servum efficit, in servitutum redigit et obsequio anjocit) (Kin ku humā); (1) tuma, to make profit by industry (Kin ku tau-ma), (2) to employ, to send; ku túma mali, to barter one kind of property for another kind, by which profit is obtained, e.g., a native takes cloth to the Wanika or Wakamba country in order to obtain bullocks, which he then sells to advantage on the coast; ame-m-tuma mtu kazi, he used or employed him for work = ame-m-tuma ku fánia kazi; ame-m-tuma Ungúšá, he employed him to go to Zanzibar = he sent him to Zanzibar = ame-m-tumia ku nenda Ungúša, ametúmos ni sultani Mwila, he was used by the king for Mombasa = he was employed to go—he was sent to Mombasa; ku-m-tuma kazi or mahali = ku fania kazi, or ku nenda; mahali huyu yuwatúma dñia, this man cares for this world, but another yuwatúma akhéra, i.e. cares for the world to come; tumalakwe la akhéra, his care is for the other world.

TUMIA, v. obj., to make use of a person or thing; mungu mtúma ame m-tumia ku nenda Mwila; ametumia kisuujangu, he used my knife, to use, to make one's business, to make profit by; deriv., matamisi and utumia.

TUMIKA, v., to be used, to serve, to do service;

fetha inatumikia kua shógúli = inafá kua kazi, money is serviceable in business; 'Amuri za Saidi zitumikia humu Mwita (or hapa tulipo) kama zitumikavio huko Unguja, the commandments of Saidi are useful here at Mombas, as they are useful there at Zanzibar.

TUMIKANA, to be used, consumed, worked up; kilaó kina tumikana.

TUMIKIA, v. obj., to be of use or serviceable to one, to serve one; ku-m-fanizia kazi yakwe mtumishi huyu ana-ni-tumikia wema kazi-sangu.

TUMIKIWA, v. p.

TUMISHA, v. c, to employ; ku tumisha watu.

TUMILIA, v; ku ji-tumilia, to use, spend, waste.

TUMILIWA, v. n., to be ministered.

TŪMAI (or TUMAINI), v. n. (طَمِنَ, quievit, acquievit, confusus, fretus fuit), to hope, trust, rely in one (ku ámini kua), na-m-tumaini mtu huyu, I trust, I rely in this man, to be confident; iho-yangu yatumai, I hope.

TUMAIKA (or TUMAINIKA), to be trusted, reliable. TUMAINISHIA, v. c, to make confident, to make to hope.

TUMANIA, v. obj., to confide in, to hope in.

TŪMBÁ, v. n., to lie, to sit (especially without design); mtu huyu anatumbá burro = anakéti burro; nioka anatumbá or anasāngá mlangoni; kimba cha niáma or kiwimba cha mti kina-tumbá; tungu ya mahindi inatumbá, to lie round about in great number or abundance, or plenty; vid. dumbá (?)

TUMBÍKA, v. a. (ku tungu), to lay in heaps, to heap up, to pile up.

TŪMBA, s. (la, pl. ma—); tumba la juo, the case covering of a book; ku tia juo tumbáni, trunk-like plating of miá; kitumba, a little bag.

TUMBA, s.; tumba la mezi (= anga la mezi), the halo which is round the disk of the moon, which is, as it were, the case or shade of the moon (vid. muáli wa mezi); tumba la usso la-m-gnagnanika kua ku paka mafuta, the skin of his face shines with ghee.

TUMBA, s. (ya, pl. —za); tumba ya úa, the bud of a flower which is not yet open.

TUMBA MMOJA, cfr. joli.

TUMBAKO, s., tobacco; ku víta tumbako, to smoke; tumbako ya ku nuka (or ku nusa (St.)), to take snuff.

TUMBÁSI, s., an abscess (St.).

TUMBÁWE, s. (la, pl. —ma), loral-rock; matumbáwe ni mawe maoróro ya poáni ya ku oja tóká, soft stones on the coast, which are burnt for lime. The tumbawe is also used for a mill-stone (jiwe la ku-sagia unga).

TUMBI, s. (ya, pl. —ma), a basket made of miá, and

used in fishing (tumbi ya ku fulia samaki). They also plait baskets of the leaves of the cocoa tree (tumbi ya mnázi); (tanda, tumbá, shupi, paghja, various kinds of baskets).

TUMBÍKA, v. a., vid. tumbá, v. a.

TUMBIRI (or TUMBILI), s. (wa), a small kind of monkey, a baboon.

TUMBO, s. (pl. —za) (sing. utumbo), bowels, gut, belly, viscera, womb, entrails, intestines. The tumbo dogo (small belly) and tumbo kí or kúba (the large belly) constitute the matumbo ya mtu or niama. Matumbo ni tumbo pia (dogo na kuba) zilizo ndani. The small and great intestines taken together are called matumbo; tumbo kí lina máfi mapófu mangi, laken tumbo dógo lina mafi maembamba; tumbo, the belly in its external appearance; matumbo means more the inside, the intestines; gnombe hana tumbo kuba, na thanni hakushiba; tumbo la ku enénda, diarrhæa; tumbo la ku hara damu, dysentery; ndugu wa tumbo moja, born from one mother, consequently brother or sister; tumbo la taffi. Leo ufánio mukate wa tumbo la taffi = mukate ulio na shébihi ya tumbo la taffi. To-day male bread in the shape of the intestine of the fish taffi (asio na mamba). Ni maandázi ya Kisuahili; cfr maandázi.

TŪMBŪ (or TUMBŪU), s. (ya, pl. —za); (1) tumbū za mía = naimba (vid. usimba, pl. naimbo); (2) (ku fulia tumbū), the catch or staple of a lock, or for a bolt

TUMBŪA, v. a.; ku tumbúa tundu kua kissu or kigumba, to perforate, to make a hole with a knife or with an iron arrow-head (but ku súa or sulia kua kekée, to bore through with a borer); to disembowel (St.).

TUMBŪKA, v. n.; (1) to make a hole, to punch, ubáo ume tumbúka tundu; kinu kimetumbuka tundu (utúe kómoo, vid.); (2) to burst out, ipa lime tumbúka, linatóka wásaha or wásaha, the boil burst, the matter came out; akiwa anatumbúka tumbúka, Luke xvi. 20.

TUMBŪKIA, v. obj., to fall into, to get into; fig. ametumbukia kizimani, he fell into a well, i.e., he got into a scrape, difficulty (St.).

TUMBŪKIZA, v. c., to cause to fall into, to throw into; to get a person into a scrape.

TUMBŪKA, v. n.; mífasi yumatumbúka kua utángu, kua ku ugúá, inatumbo ya-mu-ama sana, a woman in labour was soothed in her pain, for her bowels pained her much.

TUMBŪKA, v. c., to soothe; watu wana-m-tumbúka mífasi kua njũbo, watu wa nde wasisikia kite cha mífasi, or kifo cha mífasi kisaisikikane nde; mífasi ametumbúka; the people soothed a woman in labour by singing

songs lest the people (who are without) hear her groaning; the wailing of a woman in labour should not be heard outside the house; cfr. utumbuiso.

TUMBUIRO (or **UTUMBUIRO**).

TUMBULIA, *v.* (*vid.* **tumbúa**); **ku-m-tumbulia máto**, to stare at one with open eyes. *Mimi nime-kumbulia, fania kaniyako, náwo wu-n-tumbulia máto bassi, I told thee, do thy business, but thou stared only at me with open eyes.*

TUMBURIZA, *v.*; **ku tumburiza mato** (*cfr.* **guúrizá**, **kodóla**), to open wide the eyes.

TUMBURIZIA (or **TUMBURISHIA**); **mtu huyu yuwa-n-tumburizia mato ku-ni-angalia bassi**; *cfr.* **tumbulia mato**.

TUMBURUJIKÁ, *v. n.*, to corrupt, rot, putrefy; **samaki bi haifei, amolegá, ameháza ndáni, amelála tangu jána**, this fish is useless, it is rotten, because it has lain since yesterday; **mtu huyu ametumburujika mato, ameká siku tatu tangu kuffa kuakwe**, this man emits water and a bad smell from the eyes, because he has lain three days since he died; **mato yana tumburujika**.

TUMBÚU, *s.*, staple; *vid.* **tumbú**.

TUMBÚZA, *v. a.*; **mtu huyu amepénia hapa mitúni, akatumbúza kua pili or nde ya pili**, this man entered the forest here (*vid.* **penia**), and came out on the other side (or at the outside of the opposite direction); **ku-tumbúza kua pili-tumbúza**, *v. a.*; *cfr.* **St.**, to disembowel.

TUME, *s.*, a messenger, but **mtámua** or **mtúma**, a slave (**utámua** or **utúma**, slavery); *vid.* **ku túma**, *v. a.*

TUMA, *v. n.*; (1) to use, (2) to send.

TUMIA, *v. a.*, to use, to employ, to spend.

TUMIKA, *v. n.*, to serve, to be employed; **tumilia, pass. tumiliwa**; **tumikia**, to serve one, to obey.

TÚME, *s.*, fear, danger; **mtu huyu ana túme or afánia túme, muigui tume sana, akisikia mti waangúka yuwatozáma sana**, this man has great fear; when he hears a tree fall, he looks about anxiously; **máhali pa tume or wíffa or hasára**, a dangerous place.

TÚMO, *s.* (**la**—) (*vid.* **tuma**, *v. n.* and *v. a.*, to use); hence **túmo**, the use of, acquisition, gain, business, industry. **Dúrúma ni túmo langu or mahali pa túmo langu**, the *Duruma* tribe is the place for my business or trade; **mtu yule, tumolakwe la akhára laken mtu huyu yawa túma dúma**, that man makes his business for the world to come, but this man cares for the present world.

TÚMÚ (**ya**), *s.* (*Arab.* **فَصْمٌ**), fast, fasting; **mezi wa túmu or Ramatháni**, the month of fast—the *Muhammedan* Lent; **ku funga t'uma** (**Kinirima**) = **ku funga Ramatháni** (**Kinwíta**); **ku funga**

sunna, to fast in general or usually, **ku sáumu**; *cfr.* **صَامَ**, abstinuit cibo, potu, sermone, coitu; **jejunavit**.

TUMU, taste, tasting (**St.**).

TUNA, *v. a.* (**Kiung.**, **chuna**), to flay, strip off the skin; **niama ya matúni** is that portion of meat which is given to the man who flayed a slaughtered animal (*cfr.* **kinamisi**); (2) to swell, to get cross (**St.**?); (3) *v. a.*, to lick out with the fingers (**Kid.**, **ku gomba**).

TUNIKA, *v. n.*, to be flayed, to lose the skin.

TUNDA, *s.* (**la**, *pl.* **ma**—), fruit in general; **tunda la mti, la nti, &c.**, fruit of the tree, of the ground, &c.; **matunda moma matáno katika ulimengu**. The *Muhammedans* say, there are five good fruits in the world, viz.: (1) **la pepóni**, (2) **la eláfiri**, (3) **la mágribi**, (4) **la ísha**, (5) **la mottoni** or **juani**, viz. **la dóhori**, and **la ol-íshári**—consequently three fruits during the cool season, and two fruits growing during the hot season. This mystical representation refers to the five prayer-times of the *Muhammedans*.

TUNDA, *v. a.* (= **ku angúa**), to pluck fruit off the tree and cast it down to the ground = to get down fruit from a tree, e. g., **ku tunda** (or **angúa**) **madáfú**, **makanja**, **mapéra**, **ritória** **maémbe**, &c.

TUNDIA, *v. obj.*; **ngúe ya ku tundia**, or **upembo wa ku tundia**, or **angulia maembe**, a hook with which to pick down fruit from; *vid.* **upembo**; *vid.* **ji-tundia**.

TUNDIKA, *v. n.*, to hang up, to be suspended.

TUNDÁMA, *v. n.* = **kúa mangi**, to be accumulated, to be much; **maji yatundáma kwanza, yawo mangi, kisha utéke**, let the water first trickle and accumulate, then draw it. Hence **tundama**, to drip slowly (**maji yalíze kwanza**) and collect at the bottom of a pit or well; (**maji yalízáyo yanatundáma**, **yanaketi pamoja katika shimo**) (*cfr.* **túama**).

TÚNDU (**ya**, *pl.* —**za**) (**Kinika**), fruit = **tunda** (**la**, *pl.* —**ma**) in **Kiswah**.

TÚNDU, *s.* (**ya**, *pl.* **za**) (or **MATUNDU**), hole, a cage, a nest; **ku súa or subúa tundu kua koké**, to bore a hole with the borer; **tundu la usso**, the moyo? **tundu ya púa**, a nostril; **tundu la níúni**, a bird's nest; *cfr.* **kitundu**.

TUNDÚA, *v. n.*; **muana huyu anatumúá** (**hatta anatumúá**), to behave silently (to lead a retired life).

TÚNDÚA, *v. n.*, to be taciturn, to be entirely silent; **mtu huyu yuwatundúá hasémi na watu—yuma maza gazi?** this man is taciturn, he does not speak with people; what thoughts has he? The natives dislike such behaviour, from a belief

that a silent fellow meditates mischief (to be crippled, stunted, not to attain maturity; *Reb. writes dundū, vid.*

TUNDUALIA, *v. obj.*; ku-ni-tundualia hapa mlan-gonipangu sipendi, *I do not like that man to stand about silent at my door.*

TUNDUIA, *v. a. (otēa), to wait for, to watch, to waylay one, to spy*; na-m-tunduia hatta ni-mu-ona; Warabai wa-ji-tunduia nazizao, *but the Wadigo put them under prohibition (R.); (vid. ku funga kata); ku-m-tunduia, fr. Luke vi. 7.*

TUNDUIKI wa maneno, *a scout, a listener, a spy.*

TUNGA, *v. a.* This verb has various modifications of meaning, but the fundamental notion seems to be "to put together, to drive together, to join, unite, to put together in order." (1) ku tunga (or junga) gnombe, *to drive the cattle together, to send them to pasture (ku péleka katika niassi or malishóni); ku tunga ku salli, to impel, to urge to prayer; ku tunga mtu; (2) ky tunga niamu ili otindoa kua gnóngo, apáte tukúa, after slaughtering to tie the pieces of meat together, in order to carry it. The natives tie their portions of meat with ropes, and carry them in the hand; ku tunga vishúsi via samaki, to put together strings of fish, to expose them for sale (five fish tied to a string are usually sold for a pishi of corn; when small fish, the kishasi contains eight for a pishi); (3) ku tūnga ushānga — ku tia katika niúgue, to put beads into strings, to string beads, ten or twelve or fifteen strings (each string containing ten smaller strings) of white beads are usually sold for ½ dollar at Mombas; ushānga hu unatungika vizúri (Kir., ku hunga); (4) ku tunga (— ku tangánia pamoja) wikuba mkadi na rehāni kua sindāno na úgue wa mkindu; (5) ku tunga wali = ku tia wali sahini ni ku weka kando ku péleka niumbani katika káramu, to put boiled rice into a plate in order to send it home (to one's family) from a feast; (6) ku tunga mai, muanzo wa ku fania mai ndani ya matumbo, to begin to form eggs in the ovary; kuku yuwa tunga mai; mtumke yuwaanza ku tunga mimba damu inatungamāna pamoja ku fāniza mana, the woman begins to become pregnant, the blood joining together, to form a child; (7) ku tunga nimbo (— ku buni nimbo), to make, to compose songs, to make verses; ku tunga jūo yadāka shehe, to compose a book requires great learning; néno lililo tūngoa ni watu, a matter composed by men; (8) ku tunga unga kua utōo, to winnow (to sift) flour with a sieve (*cf. tenga, s.*); tenga za mtelle ziwe jū, zitengāke kando, to sift the flour in order to make the coarse parts to come up and move to the side of the sieve; (9) ku tunga, to suppurate (*St.*).*

TUNGA, *s., a round open basket (St.).*

TUNGALIA, *v. obj., to look into, Rev. iii. 4.*

TUNGAMA, *v. n., to thicken, to concreate (ku tulia málali pamoja); e.g., damu inatungama (vid. tunga, No. 7), inafānia madóngo (vid.), to be steady; niúki watungama (vid. niúki), that which sits above? (R.).*

TUNGAMANA, *v. n., to agree (— kaa málali pamoja, ku lekā, ku kutāna, ku oāna) mane-noyāo or mashauriyāo yanatungamāna, yana-kwisha ku lekā, yanakūa pamoja, their words or counsels agree.*

TUNGAMANISHA, *v. c., to cause to agree; wali ametungamānisha watu mashauri mamoja, the governor united the people in adopting one plan.*

TUNGESA (P), *to adjust, dispose of?*

TUNGELESA?

TUNGIA, *v. obj.*; mama ame-ni-tungia aka-ni-tukulia mimba (*cf. tunga, v. a.*) (*vid. mimba (tumbo); niúgue ya ku tungia sāmaki (vid. Kisimbo), to string fish, to string on a line or wire.*

TUNGIKA, *v. a. (= cf. angika, v. a.), to hang up, suspend, to depend upon, to hang from; ku tungika ngāo, to hang up a shield; ku tungika bendera; muendo mukatungike bendera kuenu!*

TUNGIKIA, *v. obj.*; úgue wa ku tungikia kifumbu, *a rope with which to hang up the filtration-basket.*

TUNGIKUA, *v. p., to be suspended.*

TUNGIZA, *v. a. (vid. ku tungulia); ku tūngiza shú-baka mara moja, to look out or peep out of the window, and withdraw immediately; nioka yu-watungiza kitoa pangóni; tūngiza, not to bore entirely; maji yakitungizua ni uwāngua, when the water withdraws from the wāngua vid. wāngua.*

TUNGU (*Kiung. chungu*), *s. (wa), (1) a kind of small ants, very troublesome before the rain; (2) tungu (ya, pl. za), heap, pile; tungu mbili, two heaps (tungu ya mawe); (3) tungu ya masiwa — kitōma kikuba cha masiwa, a large calabash of milk which is sold in the market of Mombas; (4) tungu la mkia watā, a kind of fish having a saw-like tail of nothing but bones — saw-fish? (tungu la, pl. ma—) (*cf. siafu*); tungu ufundo are very large ants. The tungu la mkia is used as a rasp.*

TUNGU TUNGU, *s., a little animal.*

TUNGUA, *v. a., to cause to sink, to cast down; e.g., ku tungua (Kipemba) madafu — ku angua (Kam-wita) madafu, to cut off cocoanuts and throw them down from the tree; ame-ni-tungua kua kua habari kali, he made his spirit sink or dis-turbed by serious news (e.g., that his brother was*

dead); ku-m-tungúa mtámko matumbo kua mbō rēfu, *jitoka hatta palipo na ufazi (womb), to hurt the woman's belly, &c.*; ku tungúa, v. a., to take down = ku tōa kitu jū = ku angúa; ku-m-tungúa mtu to degrade, to disparage a person.

TUNGO (la, pl. ma—); neno hili ni tafute kua tungo gani hatta ni-li-pata; hatujāi tungozákwe neno hili (temptation) (R.)?

TUNGÚKA, v. n., to sink, to be cast down, to be perturbed, disturbed, fallen down; roho ina-m-tungúka (= ina-m-gnoka, ku fania teshwishi or hofu), his spirit is cast down, disturbed, the spirit is, as it were, plucked out by bad news; jiwe linatungúka = linapassuka, linanza ku angúka, the stone will fall.

TUNGULIA (Kiung. chungulia), v.; (1) ku-m-tungulia madáfu (Kipemba) = ku-mu-angulia (Kimwita), to throw down cocoa-nuts for one; (2) ku-m-tungulia kua mato, to throw or cast down for, or upon one the eyes = to throw down the eyes upon one, to see him, to stoop down to see a thing (ku tungulia kua ku ináma), to stoop down and peep into a thing; ametungulia ku zimu, punde amesindu-kána, akili imerúdi, amefufúka tena; fulani ana-ugúa ku tungulia ku zimu, to be moribund, to be sick unto death, to be dangerously ill; (3) to look after the labourers or workmen (vid. hessa hessa); ufa wa tungulilia, a peep-hole.

TUNGULILIA; ufa wa tungulilia; cfr. mitunduizi.

TUNGUZA, s. (la, pl. ma), the love-apple, a fruit (of a red colour) which they put into the mtúzi (vid.); cfr. kibe; cfr. tanguza in Kinika.

TUNGUMANJI, s. (= kiipu utungu kitokácho wakati wa harri) (cfr. kiwo, pl. wiwo), exanthema? heat pimple.

TUNGUMI, s. In Kisegua it means a small kind of calabash (kitóma kidogo), which the charmers use. The man who mentioned this term to me, said that he had himself heard a sound issuing from the calabash. If this be true, the charmer must have been a ventriloquist; túnguri is called kibandúo in Kimrima. At a later period I saw the calabash myself, but I did not hear any sound issuing from it.

TUNIKA, v. n., to be fayed; vid. tuna.

TUNKUA; ku kusa ni tunkua (cfr. púngua) (mtún-kua) (R.)?

TUNKUA, v. a. (= ku penda nafsinimwakwe, ku támini roho), to lust after, to long for; natúnuka mtu hayu, nadáka ku fania rafiki nai, I have an affection for this man, I wish to make friendship with him, to be fond of, to be in love with; kitánusi ametúnuka mtu hayu, na tewa amé-in-lá, the evil spirit Kitánusi had a propensity toward this man (he desired to destroy him, and there-

fore instigated the fish to devour him). The fish itself did not know it, but the evil spirit which, in the idea of the natives, resides in the deep, induced it to eat the man. Kitánusi means properly "a whirlpool."

TUNUKIA, v. obj., to present one with, to make a present to; tunu ya ku tunukia mesgidi, to make a present to a mesgus; ku-m-tunukia kitu jema; ame-ni-tunukia kofia = ame-ni-pa kofia adia, he has made me a present of a cap = ame-ni-pa tunu kofia tunu.

TUNUKIWA, v. p., to be presented.

TUNÜ (or THÜNÜ), v. n., to turn or twirl? (R.)

TUNU, s. (ya, pl. za), a rarity, a choice gift, a present; tunu ya mwa, a present of sugar-cane; tunkisi (Erh.), a rarity, a token of affection; watu wanaona tunu leo, the people have seen to-day a rarity, e.g., a female ventriloquist from Uniamézi (14 Jan. 1868, R.); tunu ya mesgidi (kitu cha pambo, kitu kizuri).

TUNULIZI, s. ? (R.).

TUNZA, s. (la, pl. ma—) care.

TUNZA, v. a. (= ku linda) (1) to guard, to keep, to take care of; ku tunza akili, to guard one's mind or understanding, to take heed, to be wary, to look upon; siku-m-tunza sana, I have not looked upon him well or aright (vid. angazia); (2) v. n.; ku tunza wásaha; wasaha watunza, wafura or wakusanika mahali pameja; wásaha wa-ni-tunza sana magáni, or ipu latunza, wásaha kúa ngi = lafuta ndani, hatta kúa telle, the boil gives much pain, from the swelling which lasts until suppuration has taken place; to fester, suppurate, draw together.

TUPA, v. a., to throw away, cast, sling, dart; ku tupoa, to be cast; fuj, to transgress; e.g., baiti; ku tupa mato or nuthari, to cast the eyes, to cast a glance; ku tupa kua kombéo, to sling.

TUPA, v. obj., to throw before or to throw at, to pelt with, to deprive one of, to defraud of; wa-ni-tupia ntiyangu kua ku penda kú lá; ku-m-tupia mukono, to nod, to make a sign; fāraai mzoofu wa ku tupia, a horse used to run quickly.

TUPILIA, v. obj.

TUPIIWA.

TUPIWA.

KU TUPA MKIA (gnombe), to wag the tail.

TUPA (or DIPA?), a file.

TUPA (Erh. túbā), s. (ya, pl. —za, or matúpa), (1) a bottle; tupa ya ku tilia mafuta or mārāhi, a bottle for oil or scents; (2) tupa ya mīdāi inapassuka or inatumbuka, inavundika, ku toka maji, ku legéza uke (kuma), mana apāte taléa, the bladder (as it were, the bottle) of a parturient woman bursts up, to carry off the water, to make way in the vagina, that the child can slip.

through; mke anavunda tupa, ataviá sasa, úke unalegóa, nji unafuáta.

TÚPU, *adj.*, *naked, bare, empty*; úrongo utúpu, *a bare lie*; Mkamba ni mtupu tupu, hana ngúo, *the Mkamba is naked, has no cloth* (asiekúu na ngúo); amekimbá na mikono mitúpu, *he fled with empty hands* (hukúu na kitu kábisa); Mkamba huyu-yu tupu; Wakamba hawa wa tupu; Wakamba wenda tupu; Wakamba ni watu wendao tupu; mtu alie tupu, *a naked man* (seldom mtu mtupu); mtúpu *is* = mesikini; chakúla hiki ni ki tupu (hakina kitowéu); waume watupu *means brothers*; watu walio tupu sidaki ku ona; tupu ya watoto hawa ya-ni-sigitisha; ku enda tupu hukú kua watoto hawa sikupeendi; kijana kitupu, *a naked boy*; túpu túpu (*intens. form*).

TURKI (wa, *pl.* Maturki), *a Turk, pl.* Turks.

TURUHÁNI, *s.* (ya); tupime kwanza samli na kitomachakwe, punde tutóe turuháni, *i.e.*, tuangalie uzito wa kitóma pekeyakwe, *let us first weigh the butter and its calabash, afterwards let us make the subtraction, i.e., afterwards let us weigh the calabash separately*; *vid.* dorokhani, *s.*, ku tóe torokhani, *to equipoise*.

TURUPÚKA (or PURUTÚKA), *v. n.* (ponióka), *to escape from a trap or noose, to slip out, to escape*; ku turupúka mukonóni = ku telóza mukononi, *to slip out of one's hand*; *e.g.*, kuku; ku turupúka nguéní or tánzi, *to slip out of the rope or of the knot of a rope* (*e.g.*, *a bird which has been caught*); *vid.* sumbika, *v. n.*

TURUPUSHA, *v. c.*

TURUPUSHIA, *v. obj.*

TUSÁBI (or TESBÍHI), *s.*, *a string of beads used by the Muhammedans for counting their prayers, a rosary*; *vid.* tesbii.

TUSHA, *v. c.* (*cfr.* tũka, *v. n.*, *to become lean, miserable, contemptible*), *to render or make contemptible*; (2) ku tusha roho, *to pick up heart so that it becomes quiet*.

JI-TUSHA, *v. refl.* (= ku jiharibu); ku ji-túkánisha, *ku ji-túkiza kua watu, to spoil oneself, to render oneself contemptible with the people, to show one's weak points, to show one's deficiencies, to commit or expose oneself*; mana huyu alikua mema, mzuri alipotóka mafiázi, laken sasa amejitusha, ameháribu surayakwe kua ku jipotóka muiliwakwe kua wanda, na mambo mangingo ya uzuri; sasa anantúkũ, hapendézi watu sana tena, *this boy was pretty when he was born, but he has ruined himself, he has spoiled his countenance by disordering his flesh with antimony and other cosmetics—now he is contemptible, miserable, and no longer pleases people*.

TUKI TUKI, *s.*; *vid.* utusitusi, *cfr.* gulari and ufuru-furu.

TUSSA (or TUZA), *v. a. and v. n.* *This verb has various meanings.* (1) tussa, *to get off*; *e.g.*, dan latussa, *the boat gets off*; (2) *to flow, to trickle down, to be thin or watery*; kionda oha tussa, *dans heishiki kábisa, the wound flows, therefore the medicine will not stick to it*; úji watussa, *the gruel* (*vid.* uji) *is watery, not thick*; unakúa maji or umefaniamaji matúpu, *it became water, became quite watery*; maji jatusse mashizi ya júngu, yapate oáma, *let the water flow into the soot of the pot, to soften it*; ku fania wino, *to make ink*; ewe mana usugúe mashizi ya jungu na maji, utusse wino, na sasa wino unatussa; mtúzi utusse or utúze, or ulegéze wali, or wali upate legéa, ndipósa ukafánia mtuzi; ndiosehabu ukafania mtuzi, or ndipo ukafania mtúzi, *the broth is to render the dry boiled rice more fluid; this is the reason for which broth is made, viz., to convey some fluid substance to the boiled rice which is not relishable without moisture. There must be ghee, or meat broth, or fish, or herbs, &c.* Mtuzi unatuzi, *after the meat has been taken off and the broth alone remains*. Mtuzi ulikúa mema, mbona unatuzi ukama (or kana) maji ya mtungini; (3) *to get well after sickness*; (4) *to give presents*; watu watenáo ni ku tussa; wa tussa tussa; tunateza ngóma hatta kuna kucha, bassi tutéze tuzoyétu tuna túza; (5) *ku tuza damu, to run down with blood, to bleed very much*; (6) *ku tuza móyo, to calm or compose oneself*; (7) *to waste, to decay, to die away, to become impoverished*; kiwanubáza kunatuzi kua mvúa kikafania vinúdu núndu.

TUSSA, TUSIKA, TURUSIKA (*vid.* matúzi); tutusika = pumsika, *to rest?*

TUTUSHA, *v. c.*, *to despise?*

TUSI, *s.* (la, *pl.* ma—) (*cfr.* jinenza or jenéza); tuss la ku tukulia meiti, *a bier on which a dead person is carried to the grave*; (2) tussi or tuzi (ya, *pl.* za), *the frame on which the bridegroom is carried at the time of ongóya* (*vid.* ongóya); tuzi ni wa watu waongóyo.

TUSO (or TUZO), *s.* (ya, *pl.* za—), (1) *a reward for play* (*vid.* tussa or tusa); (2) tuzo katika dau (*scil.* ku sáfiri kuenda Unguja), majira ya kuessi, *is the time of getting off on a dhow to Zanzibar*; watu wana tuza (*cfr.* tua), *the people get off*; si jui tuzo ya ku-mi-tusa hatta aki-furahi nafsiyakwe (H.).

TUSÚA, *v. a.* (= ku-m-tahayariha), *to put one to the blush, to disgrace one, e.g., by refusing one's petition*; *vid.* susúa.

TUSÚKA, *v. n.* (susúka) (= tahayari), *to be ashamed, confounded, disgraced*. Mungu haku-ni-pa kitu, mimi natusúka, *I am disgraced*.

(an expression which scoundrels and beggars often use in the presence of the Maungu = European).

TUSOIRA (uswira, St.), a picture.

TUTA, s. (la, pl. matuta), a heap of earth, a raised bed for planting sweet potatoes in (St.).

TUTI, s.; mti wa tuti, mulberry (St.).

KU TUTIHA v.a. kita, to give one a thing after the other.

TUTU (TUDU, R.), s. (ya, pl. —za), a wart; kitu kidogo kimeşjo muilini, kitokájo kana péle, laken ni kigumu kana sugu (callosity), pimples or pustules like pole (itch); pana lútu (dutu) hapa kama mimba, here is a jutting out like in pregnancy.

TUTU, s., vid. msombo.

TUTU! leave it alone! don't touch! used to little children meddling with what they had better leave alone (St.).

TUTÚA, v. a.; ku-m-tia tutúo, ashike taminúa, to give one a promise, to raise his desire, to make a false show, to deceive; ku-m-tia kishindo, to amuse one with a promise, e.g., to marry a female, who rejoices, but finds herself afterwards disappointed; cfr. ku-m-shaúa, dangúnia.

TUTÚKA, v. n.; mtúka ametutúka, hashúka, the woman has been deceived, the matrimonial promise not having been performed; (2) tutúka, or tutúka, tutusika, to rise in little swellings, to come out in a rash (St.).

TUTÚKA, v. n., to throb.

TUTÚSHA, v. a., to despise.

TUTUZIKA, to rest (?)

TUTÚMA, v. n. (= ku ngúúma, v. n.), to rumble, bounce, rattle, e.g., majango yatutúma matumbúni, the intestines rattle in the belly; matumbo ya-m-tutúma, his bowels rumble, to make a noise of bubbling, to boil up (St.); (2) Rádi yatutúma leo, rádi yatutúma hapa leo (vid. radi), there is rolling thunder here to-day.

TUTÚMOA (or TUTUMUA), v. n.; mana hayu amotutúmoa ni matumbo alipokúla masimbe mangi, this boy got rumbling of the bowels in consequence of having eaten too many mangoes.

TUTUMIA, v.

TUTUMIKA, v. n.; mukonowangu leo unatutumika = fura, to put into, to drive in, e.g., to thread a needle, to press in in boring.

TUTÚMKA (or TUTUMUKA), v. n., to be driven up, blown up, to swell up; matumbo yatutúmka (= yafura) kua ku shiba mno; cfr. ku wimba wimbwa.

TUTUMUKA (and TUTUMIKA) -- ku fura.

TUTÚMSHA (or TUTUMUSHA), v. c.; ku tutúmshea matumbo = ku fúriha or futúza matumbo kásidi, to cause the belly to enlarge, swell on purpose (e.g., by children at play, who enlarge the belly on purpose); matumbo yame-m-tutúmshea.

JI-TUTÚMSHA, v. ref.; ku ji-tutúmshea kua maneno, to boast, to brag (= ku jifutú, ku jisifu, ku ji-tia kibúri or usáfíhi).

TUTUMÚA (or KU DUTUMÚA; both forms are used), v. a.; usishike kua utelezi tutumúa! ki-tutumusha sana, mtu atukuaye mzigu pekeye, yuwainulia tu, hadútumúi; ku-ji-tutumúna, to gather oneself up for an effort (St.), to throú (?)

TUTUMUSHA, v. a.; leo tuna tutumushua ni watoro, hatujui kuamba ni Wasogúu — Kimw. fukúzua (R.), to chase, drive away.

TUTÚO, s.; una tutúo wewe = rokho ndogo, faint-heartedness, dissatisfaction, haste, greediness (R.).

TUTUZIKO, s. (rokhoni muangu naona tukuziko), throbbing of the heart?

TUUKA, v. n., to happen = ku angukia (Phil. 1. 12), (Sp.).

TUZA; ku tuza damu, to run down with blood, to bleed excessively.

TUZANIA, v. n. (Kiamu), to come to an agreement.

U

U, thou art; wewe ú kipumba, thou art a block-head.

U'A, s. (la, pl. maúa), (1) flower, blossom; maúa ya mitáni, flowers of the forest; úa la muimba, bloom, blossom of the mango-tree; úa la mti lito kálo tundo, laken halitasa kúa wasi (blossom), likipansaba ni wa wasi (flower); úa la mfunesi, the blossoms of the bread-tree; the natives have the superstitious idea, that if they put the blossom of this tree into a box, they will have much good luck (ku pata rehema); (2) úa (wa, pl. núa),

an enclosure around a house or yard, a fence; úa wa niassi, wa miti, wa makúti, ku siba watu (cfr. ugo); ua wa mabúa, a fence with nitama stalks; ua wa makúti, an enclosure fenced with planted cocoa-nut leaves; cfr. uga (pl. niugo), hedge.

U'A, v. a., to kill, to murder; ku úa makáhi, to blunt or dull the edge or point.

UAKA, v. rec., to kill each other (Kimw. and Kipemba ku wána = pigána).

UAWA, v. n., to be killed (rapidly uttered, ku wawa).

ULIA, v. obj.; ame-mu-ulia ndugúyo, he killed his brother for him or in his absence, in his favour or in spite of him; tu-mu-ulie mballi, let us kill him out of the way; ku-mu-ulia makali ya kissu; fimbo ulio náyo ndio uuliáyo níka.

ULIWA, v. p.

ULIANA, v. rec.; wameuliana nduguzáo (watu).

ULDUT, s., enmity, hostility; cfr. ^{عدو}عدو, hostis; ^{عدوى}عدوى, hostilitas.

ULFU, s., side (vid. ubáfu and mbafu, s.); cfr. ki-wambáza.

UAHADI, s. (cfr. áhadi) (wa), covenant, agreement; ku pana uáhadi, to make a covenant, an agreement.

Native song:

Uáhadi wa mana sai (= muungúana, free man) haáti
yakwo kálíma (= neno),
jawábu linga-m-songa, afumílíá héshíma
kaenda muendo ngisi ngisi
akienda akirúdi niúma
matikiti na matango ndio maponéa ndú (ku pona ndú)
akiangenda tési na omo atarudía ngamáni.

I.e., a free man does not forsake his word; though his circumstances may become complicated, yet he sticks to honour; he does not walk like the fish ngisi, which goes and comes back (or goes sideways); he eats poor things and pumpkins, to allay his hunger (i.e., at the time of famine he uses poor food, yielding to the circumstances—though he has sailed to a far country, yet he returns to his own land in spite of the famine, because a free man does not flee).

UAILI (UWAILI), s.; ni-ku fanie jawábu lisilo wáfiki sheria, lisilo fuata ndia ya sheria, injustice; cfr.

عَلَّ, declinavit a justo, injustus fuit, excessit justum modum, plus justo exegit in decimis.

UAJISI (= usira?).

UAMINIFU, s. (wa), fidelity, faithfulness; vid. amínifu, ámini, v. n.

UANDA, s., a court, a yard; vid. uwánda (uánda, uánja, uwánda).

UANDIKO, s. (wa), a plaster (ku andika, to apply a plaster).

UANGAVU, s. (cfr. ku angáza); uangávu wa mato, illumination of the eyes.

UAPÓ, s. (wa, pl. niapo), an oath; cfr. ápa, kiápo.

UAMABU, s. (wa), n.p., Arabia; ku nonda Uarabuni, to go to Arabia.

UASHI, s., the business of building; cfr. auashí.

UASHI, s.; uáshi wa miumba, the building or construction of a house (with stones) (cfr. ujémal) (vid. waka); cfr. uháshi (wa), masonry.

UASSI, s. (wa), a falling off, desertion, abandoning one's party, apostasy, rebellion; wali amafania uassi kua sultani = ameassi kuakwe, haendi kuakwe, ha-m-fuati tena, the governor raised a rebellion against the king, he does not follow him any longer, he has left his party (vid. ku assi); mtuma amofania uassi kua ku assi kua, the slave has deserted his home, there where he was, or where his companions are; cfr. ^{هسي}هسي, rebellis, inobediens fuit.

UATU, s.; vid. simda.

UAUPE, s. (wa), whiteness.

UAUSI, s. (wa), blackness.

UAWA; vid. úa, v. a., to kill, to be killed.

UAYO, s. (wa, pl. niayo), footsteps; vid. wayo, the sole of the foot, a footprint.

UBABI; ubabi wa ku lin (R.)?

UBABUA, s. (wa); ubábua wa mtoto, a soft food for children, a child's pap = uji mzito, thick pap (ubábua or ubábua).

UBADI, s. (wa), lean-to (a house)? *Erh.*; vid., ubáti.

UBADU, s. (*Erh.* ?), cfr. ubatu wa sífuri.

UBAFU, s. (ubávu) (pl. mbafu), rib, chest; mbavúni, at or in its side; ubafu hu nlio lalia ni mema (R.), ku keti kua ubafu or kua upande, to recline (like the Jews); nalalia ubafu gani leo?

UBAHILI, s., avarice; vid. bahili or mbahili.

UBAINIFU (or UBEINIFU), s. (wa); ubainifu wa ku beini or tambúa neno, proof, evidence, argument cfr. beini, v. a.

UBÁLE, s. (?)

UBÁLEGHI, s., puberty; cfr. bálehe and báleghi.

UNÁMBO (wa, pl. mbámbo) (sa); (1) = mfúpa mnyembamba wa kuku katika mbáwa, shina la báwa maungoni, the bone of the wing of a fowl (birds in general) (cfr. mbámbo); (2) ubámbo wa ku ambia ngoma (pl. mbámbo, za) (*Kinika*) = *Kiua-hili* ubungo (pl. mbángo, za) wa ku ambia ngoma; ku tia nima ubamboni, *vid.* bána in *Kiniasa*, to fix into or between, e.g., meat into a stick slit at one end, in order to roast it (ubambo wa nima).

UBÁNGA, s., the piece of wood with which the natives beat the threads in making *tárasa*.

UBANI, s. (galbanum, s.), frankincense, brought from India. It is different from údi (wa Baráwa, coming from Barawa) which is a tree (ubáni vibánsi via m'li); ubáni ni mafúkiso; ubani is a gum, but údi pieces of wood of an odoriferous kind.

Uba, s. (*Dr. St. writes ubaa*). (wa), board, plank, pl. mbao (mbaa) (aa); ubao una dengo (mbao); baa la ku andikia, a writing board.

UBAINDI (uburuda = upépo).

UBAISI, s.; *cf.* baaisi (baaisi) bargain? ku fania baaisi, to make a bargain (?).

UBASI, s.? n'da-u-shinda na ubasi? (R.).

UBATI, s. (wa); ubati wa niumba (*cf.* shuli and tuka), the middle, on side part of a house, a lean-to, a pent-house, a shed sloping from the main wall.

UBATILI (*cf.* Arab. *Yā*, vanus, frustra fuit; mtu wa haki haamui ubatili, a just man does not judge unrighteously).

UBATILIFU, s.

UBATU, s. (wa), pl. batu; ubatu wa sifuri, a brass plate (pl. batu, za); *cf.* utasaa (wa), pl. tasaa (za), vital, a round brass dish brought from India (R.) the ubatu is used in pungu (*vid.*) and in dancing with music.

UBAWA, s. (wa, pl. mbawa), feather of the wing, a wing feather, but mabawa ya ku rukia, wings; *vid.* bawa, s., wing.

UBAYA, s., badness (wa).

UBEBESA, s. (*Reb.*); ku sikia kua ubebesa, probably for upepesa; *cf.* pepesa.

UBEJO, s.; *vid.* beja, v. a. (bejana), R.

UBELEKO, s., a cloth worn by women, and a present given to the bride's mother on a wedding (St.) (probably from ku pèleka, to send, a sending).

UBEMBE (*cf.* mbembe = ukuäre), whoredom.

UBEMEDI, s. (wa), coldness (beridi and baridi); *cf.*

ج, frigidus fuit.

UBETI, s. (gubeti, kubeti??), the head or prow of a vessel; the ubeti makes the difference between a Bagalo and Ghanja.

UBIFU, s. (wa), ripeness; ubifu wa embe = lililo • fva

UBINDA, s. (or UWINDA) (*cf.* binda) (wa); ku jipiga ubinda kana Baniani, to tie one's cloth right over the privities behind and in front, as the Banians do, to pass the ends of the loin-cloth between the legs and tuck them in, as is done loosely by the Banians, and tightly by men at work (St.).

UBINDO, s.; ubindo wa mkéka or jamfi, selvedge, border (of a cloth).

UBINGU, s., heaven (wa), pl. mbingu, the heavens, skies (which is more in use); ubingu wa niota, the heaven of stars or starry heavens (= ubingu uousi alio na niota); when the Muhammedans speak of seven heavens, they say: "mbingu sina tábaka or tábiki sabaa," the heaven has seven stories or divisions; ubingu wa kwáza, wa pili, wa tatu, wa n'ne, wa táno, wa sita, wa saba.

UBINJA, s. (or UWINJA, *vid.*, and UBINJA), a whiskie; ku piga ubinja or mbinja (mbinda, St.) or uwinja, to whiskie.

UBISITI, s. (wa) (*cf.* bisha, bishana), a job, impertinence, refractoriness, want of good manners; ku-m-fanisia or ku-m-tesáa masha, to joke upon one.

UBITI, s., freshness, greenness (wa) (*cf.* biti), un-ripeness, rawness (uwiti).

UBONE; wambamba? (R.); *cf.* pambo in Kikisasa.

UBORU (or UBÓVU), s., rottenness, putrefaction, corruption (different from upófu and ubáya).

UBONDO, s. (R.)?

UBÓNO, s. (wa), a kind of grass (uniasai) which gay women put into their ears for ornament; *cf.* mbóndo.

UBÓNO, s.; *vid.* mbóno.

UBÓRA, s. (wa), greatness, power, strength; *vid.* bóra.

UBÚA, s. (wa) (*vid.* búu); ubúa wa mpunga or ma welle.

UBUÁNA (= ubábua) (= uji wa mtóto), pap, a soft food for children.

UBUÁNA, s., lordship, mastership; ubuána ni ungi, to play the lord or master in idleness, to come the noble lord over one.

UBUÁNI, s.; mahindi madógo madógo ya ubuani (R.).

UBÚGU, s. (wa, pl. mbúgu), a creeping plant, a creeper (uliotatia mti), a kind of willow of great use in binding loads, &c. (ubúgu wa intórin, mti muembamba wa ku fungia niumba).

UBÚIBUI, s. (wa), dumbness; *vid.* búibui, which means "a spider."

UBÚKU, s., reprobateness; *vid.* bukua, v. a.

UBÚMBO, s.? (R.).

UBÚYU, s., the inside of the calabash fruit; *vid.* mbúyu.

UCHÁCHE, s., littleness, scantiness, insignificance; uchache wa moyo, pusillanimity; *cf.* chache, adj.

UCHÁCHU, s. (wa), fear; *vid.* kú chā, to be afraid.

UCHÁFU (or UCHÁVU), s. (wa), filthiness; *cf.* nichafu.

UCHANGA (or UJANGA), s. (wa), smallness, littleness; *cf.* utámbo uchanga.

UCHAO, s. (= kulla siku, kulla ku kicha, kulla uchao kaziyaó ni hi), every morning (dawn) is this thy work, lit., as often as thou causest it to dawn (u (thou), o or yo scil. sika); kucha, to dawn (R.)?

UCHÁWI (or UTÁWI), s. (wa), witchcraft; ku falia ucháwi, to practice witchcraft.

UCHIPUKA (pl. chipúka), a shoot, a blade of grass (St.).

UCHÓFU (or UCHÓVU) (wa), tediousness; *cf.* mshu.

UOHU, s., a *longing* (St.).

UOHUKU, s., a *kind of rice*.

UOHUKUTI, s., the *leaf-stalk of the cocoa-nut leaf* (St.).

UOHUNGU, s. (= utungu), *bitterness, poison, pain*; e.g., *daus ya uchungu or merely daus uchungu* (bitter medicine).

UDADU (wa), pl. toda (za), a *hedge for catching fish* (Er.) (?)

UDAGO (wa), pl. ndago (za) (vid.), a *kind of weed*.

UDAIFU (rectius uthaifu), s. (wa), *weakness, debility*; cfr. daifu or thaifu.

UDAKU, s. (wa); (1) a *precipitate protest or opposition raised against the plaintiff before the judge has given his sentence upon the matter in question*; udaku wa ku dakuliza maneno mbelle; ku-m-dakuliza mbelle ku sema, muamzi asitassa ku kata maneno; (2) *blabbing, vain talk* (= ususi), to report to others what one has heard with or from one (mtu buyu ni mdaku, na kazyakwe ni udaku).

UDALLA, s. (pl. ndalla); ndalla = viatu via ngofi ya ku saffiria barra (tabaka moja), ndalla si kitu kogni amali, si kitu bora or joma, hakina amali, *nothing of importance*.

UDAMBI, s., vid. mgnao.

UDAMINI, s. (rectius uthamini) (wa), *bail, surety* = thamini or thumana; mtu buyu ni uthamini-wangu or thumanayangu or thamininyangu, *this man is my surety, bail*; cfr. ضَمَنَ, cavet, spondit, sponsores fecit.

UDANGANIFU, s. (vid. dangania, v. a.), *deceit, cheat, also whoredom, fornication*.

UDANU, s., *splinter*.

UDEFU (or UDEVU), s. pl. ndofu (za), *one hair of the beard*; udofu hu mmoja.

UDEHIRIFU, s. (rectius uthahirifu) (wa) (Arabic هَجَر), *manifestation, laying open, demonstration* = ku deherisha or thahirisha neno, kulla mtu a-li-jue, to show, prove, make clear, evident, in order that everybody may know a matter.

UDENGEELE, vid. utengelele.

UDENKUA, s. ? Reb. compares it with the word "usiwa," which refers to the distance of land from the sea (not in reference to depth).

UDI, s. (wa) (Arab. عود), an *odoriferous tree, small pieces of which* (vibanzi via mti) *are exported and sold. The wood is used for fumigation* (mafukiko). It is chiefly brought from the interior of Barawa in the Somali country. The udi must be distinguished from ubani and ufumba, which are gums. Udi wa Barawa, wa sheleri (a town in Arabia), wa Hindi (India);

miti ya ku fakisia ngao, muli, &c. Reb. takes udi also for wanda wa manga; ku ji-pakia wanda wa manga (stibium, antimony), this is doubtful.

UDI, v. a. (rectius uthi, vid.), to *vex, molest one*; watu wame-ni-uthi kua kufania kelele, &c., *the people vexed me with their noise*.

UDIA, s. (rectius uthia), *trouble, hardship*.

UDIKI (or UTRIKI) (wa) (pl. thiki) (Arab. عَذَاب), *affliction, distress, oppression*; muigui uthiki or thiki hana jakula, hana ngao, &c.; hawezi ku ji-inua or inulisa, watu wana-m-thiki, a distressed man has no food, no clothing, &c., he cannot lift himself up, the people oppress, afflict, vex him; cfr. عَذَّبَ, arctavit, pressit aliquem res.

UTHIKA, v. n. (vid. uthi), to be *vexed, molested*, e.g., by the noise of people.

UDILIFU, s., *imbecility, littleness, insignificance, poorness*, e.g., pembe hi udilifuakwe heikoshi roali mbili, ni thaifu mno, this piece of ivory, on account of its smallness, undoubtedly costs no more than two dollars, it is very insignificant; cfr. ذَلِيلٌ, abjectus vilisqne fuit.

UDIRIKI, s.; ku-m-tongelea, to *cause trouble or mischief to one*; cfr. utiriri.

UDOFU, s. (cfr. utofu), (pl. dofufu) (cfr. usofu), *absence of leanness*; udofu wa muli of the body; (2) *poverty, want of property*; udofu niumbani-muakwe, there is poverty in his house, hana kitu (ku toa kua na kitu); udofu dofufu, rectius utofu tofu.

UDOGO, s. (wa), *smallness, youth*; cfr. dogo.

UDOHODHO, s., little ? (R.) *littleness* ?

UDOLE, s. (wa) (pl. ndole, za), a *finger* (vid. ujanda); kidole, the little finger; mukono yuna ndole tano = ukuja or ukombe, the finger-nails.

UDOMO, s., *ninmba ya udomo*, (R.)

UDONGO, s. (wa), *clay*; udongo wa ku finanga wiombo, *potter's clay to make pottery-ware*; pl. ndongo (za) = nti ngumu (= mgnandognando) hawezi ku timba ela kua mvua, *hard soil which can only be dug in the rainy season*; udongo is also a kind of earth used to mix with lime and sand in preparing mortar.

UDU (rectius uthu), s.; kua uthu = kua polepole, kua vizuri or heshima, haku-m-tupia, *softly, gently, reverently*.

UDUI, s. (pl. ndui); ndui, *small-pox*; cfr. ndui.

UDURISHA, rather utharisha, v. c., to *excuse*.

UTHURU, v. n.; ku uthuru, to *excuse*.

U'DURU (or THURU), s., a *sudden occasion*; alio ondoka uami n'litukiwa ni fidura wa ku-kudaka, no sooner hadst thou gone than I had need of thee; cfr. عَجَلَةٌ, necessitas, indigentia.

UMKUNDU, s, reddishness; cfr nickunda, or kunda.

UULEKÉFU, s (vid lekea, lekeaa), attention, uulekésu wa ákili, clearing up or explanation of dark sayings

UULEKO (or MUNLEKO), s, pl uuleko, a cloth in which the mother carries a babe at her back, cfr mberekéro in Kikwasa

UULEKO, s (lekéa, v n), direction (to a place) (= mkábála, upánde), turn way

UULÉWA, yadala ueléwa, sél, the plaiting of mats (R)?

UULÉ (or UWELE), s (wa), pl nduelle = makongo, pains of sickness, sickness (cfr ugonjo i, ugonjo a, mnelle), uelle wa mato, ophthalmia, uelle wa viungo, rheumatism

UUMAMBA, s, thinness

UUMBE (or UUMBE), s, a razor, pl mumbé

UUMBESE (vid uumbémbé, s (m bu), an insect (like a bee) (yuwalania usali kidógo laken itamu) which yields a little but sweet honey

UUMBE, s, a certain sickness? (It) a disease in the chest, which the Wayunia know how to cure by burning or cauterizing

U'ÉVDO, s ? waondo ? going (ku enda or ku enend i, to go)

UENDILEO and UENDILEO, s, e y intama hauna uendelezo or uendeleo, the maize is soon consumed, it does not last long

UENÉ, s (= uahéha), lit, chairship i.e., dominion, authority, sway, mta alio na uenzi or miki (vid éni), a ruler, chief, cfr tawala

U'ÉFU, s (Arab Q), cleverness, cunning, contrivance, device, ueléfu wa ákili nongi, artfulness, trick, joréfu ueréfu wa ujinga, foolishness, prudence, ana ni tóá, sina ueréfu wa ku íamni (not íania), he has dismissed me, I do not know what to do

U'ÉLÉPE, s, whiteness.

U'ÉUSI, s, blackness

U'ÉA, v n, to become cracked

U'ÉA, s (wa, pl. mífá) (cfr Lule xvi 26), kuna kíña uta ukú, rent, cleft, chup, mífá ra kínu, ku tia úfa, to crack, ku toléwa úfa, to be freed from the fear of death, umé kí tia uta kíkómke híki, you have cracked this cup

UFAPANUEI, s (cfr íafánua, to reveal, to blab out to report), revealing, reporting, especially blabbing out secrets, and throwing into one's teeth the benefits which one has received from the other, a n tukia na ufapanuwakwe

U'FAU (pl íagió), a broom, a brush, cfr uíagió, s, palm-leaves used to sweep with.

UFÁHAMU, s, memory; ufáhamifu, understand ing

UFÁLME (or UFÁLUME or UFÁUME) (= wáhaba), chieftainship, kingship, kingdom, royalty.

UFÁNISI, s, ufanisi wa neno híli or wa mambo haya síkujúa.

U'ÍAHÁHA, s, the beauty of language which is ascribed to the Kuruaní (Oman) (Arab. فصاحة), cfr فصيح, fluida et vitus libera oratione disertus fuit

U'ÍÉRHÍLI (or ÍFIRHÍLI and U'ÍRTHÍLI) (vid ífíthíli) (= kí burí) (فهل), pride, arrogance, insolence, adaka mambo bora asio-ya-ííhíli, kum nona mta áwíkua kadiriwakwe (R)

U'ÍI, s (pl mufi, ya) (un wa mufi), sting

U'ÍAGIO (or U'ÍAGIO), s (ufíagio wa ku íagííia tuka) a Uloom brush, Uloom (pl íagio (ya) or íahagio, ya) (cfr uíyo), the leaves of a palm, used to sweep with

U'ÍIAZI, s, (1) (mífu ko wa tumbo híkítílo mana) womb, (2) uíhízi (uínízi wa ku vía - málókoo ya muna), the act of giving birth to the child, kum ía numa the after birth

U'ÍIMWA, or (فدية), a ransom, cfr فداء, redemit, liberavit (dato lytio)

U'ÍIMWI, s, uíhíli wa tóthi - mapungííi ya fúthi (vid ífíhíia v a), securing a man's goods for debt

U'ÍIUU (or U'ÍIVI) s (wa) lateness, slowness, indolence, sloth, tardiness

U'ÍIUU s (vid ífíli) the deducting or taking away a man's goods for the payment of debt,

cfr فليس, in pl fuit, incipit promulgavit aliquem iudex

U'ÍIUU, s sport, joke, fun, reproach

U'ÍIUUO, s, uíhíli

U'ÍIMANI, s (cfr فساد, corruptus fuit; فساد (corruption), vice

U'ÍIM s, gum

U'ÍIMMÍ, s (vid hífíhíhí) mífíhíhí háttá níkéwé a mu ambu mmo, all that he thinks or does

U'ÍIMÍ, s, fault, vice, cfr فسق, scortatus fuit, corrupti فسق improbus, nequam

U'ÍITÍ, s an idling or bunding round a uífarasha, vid mfarasha

U'ÍITINA, s (wa) (- umulata) (فتنة), sedition, abettor or instigator of enmity (asoma uííhíia)

U'ÍITÍ, s (pl íito za) uííto wa ku paufíia íímamba, ku funga pa la íímamba, a thin stick, thin pole which the natives use as laths in erecting the roof of the makuti thatch on their cottages.

UTITHULI, *vid.* ufethuli.

UFINI (pl. fiai, za), *the gums* (St.).

UFO, *s.* (Kin. lumfo).

UFILIBA, *v. a.* (= ku sanja kifupi), *to abridge* (e.g. a book).

UFU, *s.*, (1) *death, the state of being dead*; ku zimu kuesa rudi ufu, *refers to food which was left remaining, which, as it were, was about to be buried* (R.); (2) *ufu wa nazi, a rasped nazi, i.e., that substance of the cocoa-nut which has been rasped on the mbuzi, but not yet strained or filtered in the kifumbu or with ndifu* (vid); *opp.* jija.



UFUŦO (or UFUFULIO), *s.*, *revival, resurrection*; *vid.* ku fufua.

UFUGUFUGU, *s.*, *tepid, lukewarm*; maji yaliopata ufugufugu, *tepid water* (ufugutu).

UFUGUTTO (wa motto), *wa nazi, tepidity, a scraped cocoa-nut*??

UFUHA, *s.*; *mapepe ikafania maúa* (ufuha); *cfr.* mtama.

UFUJURIFU, *s.* (wa), *putrefaction* (Er.).

UFUKARA, *s.*, *utmost poverty, beggary*; mtu huyu ana ufukara vuke = *anafukarika, hana kitu kabisa, kitujakwe kimevuka kana moshi or fumbi*; amekwishia kúa ufukara, *he is already reduced to beggary (he has already taken the beggar's staff in his hand)*; *cfr.* , *pauper fuit*; , *paupertas*.

UFUKUE, *s.* (pl. fukue, za) (= mtanga mtifu mtifu wa ufukoni), *white quicksand*.

UFUKUTO (or UVUKUTO), *s.*, *lukewarm*.

UFULANA, *s.*, *the state of youth*; *cfr.* mfulana or mvalana.

UFULI (or UVULI), *s.*, *shade*; ufuli wa mti, *shadow of a tree* (*cfr.* muafili); upeponi, *under a tree*; kifuli cha mtu; mafuli, *umbrella*.

UFUMBA (or UVUMBA), *s.* (= matofi ya mti), *sweet scent, odoriferous gum* (*cfr.* ubani and udi, *s.*), *fragrancy, flavour, redolence, incense, galbanum*.

UFUMBI (or UVUMBI), *s.*, *a depression of the soil which is always moist and therefore particularly suited for the cultivation of rice*. Plural mafumbi, *nti ya mafumbi, mafumbi ya maji kama Usambani, a land of deep and moist soil such as is found in Usambára, where there are large depressions between the hills and mountains, in which there is constant moisture; hence the numerous brooks and rivers of that mountainous region*; *cfr.* fumbi (la, pl. ma—), *dust, dirt, muddiness* (of water).

UFUMFU, *s.*; *i.e.*, ufu ufumfu mfu, *hard, dead* (R). (Kin.)?

UFUMI (UVUMI)? *a great noise*.

UFUMILIFU, *s.*, *forbearance, patience*; *vid.* kumilia, or vumilia.

UFUMUALI (Sp.)?

UFUNDIFU, *s.*; — wa jahasi, *breaking up, shipwreck*.

UFUNDI UKO; *kiwanda cha ufundi ukú, a workman's shop*.

UFUNDO (or UVUNDO, *s.* (wa), *bad or offensive smell caused by putrid matter*; hárifu or hárufu mbáya za kitu cha (ku óza), *stench*; *cfr.* siafi.

UFUNDU (or UVUNDU), *s.*, *stench*; ku nuka ufundu, *to stink*.

UFUNGA, *s.* (wa, pl. funga, za) (= bárasa), *a long seat constructed of stones and lime, on which visitors are placed* (mahali pa ku bárizi watu, pl., funga za niumba za ku bárizi watu; (2) *ufunga = trap for catching birds*? *vid.* Kimasa "chumba."

UFUNGU, *s.*, *a relation, relations*; ufunguwangu wa kuukéni or kuuméni unakuja or amakuja *nyaya, my relation (male or female) is now come, pl. ufungu wangu wote wanakuja, pl. fungu, part* (la, pl. ma—); *ufungu hu ni ukólo umója*.

UFUNGUO, *s.* (wa, pl. funguo, za); ufunguo wa káfuli, *the key of a lock*; *vid.* fungúa, *open*.

UFUNZI (or UFUNDU), *ywapenda ufundi mno, he will be the master and know everything better than the master*.

UFUNSU (or UFUNUSUFUNSU), *the state of being well worn, e.g., of a reali or of a robo*.

UFUO, *s.* (wa), *sand on shore*; ufúo wa maji, maji ya báhari yakomápo, *the sand, or sandy shore of the sea, which bounds the sea-water*; (2) *ufúo* (?) *ni sehabu ya kwanza, a principle* (pl. fúo, rudiment) (*dregs*)? *cfr.* ufukue.

UFUPI, *s.* *shortness* (*vid.* fúpi, *adj.*), *brevity*.

UFURAHA, *s.*, (wa); ufúraha wa ku tafunja tóká, *a small case or box for keeping the lime which the natives use in chewing uráibu* (tobacco, popo, *vid.*). *The case is made of silver or tin or kóko ya koma or nazi, &c.*

UFURUFURU, *ufusi tussi*; *vid.* gubari.

UFURUJIFU (or UFURUJO or FURUJIFU), *s.*, (1) *corruptness, spoiling, putrefaction*; kitu kilijo furujika, *kitu óza kabisa, kana borohóo*; (2) *corruption, depravity* = ku ji-fúruja rohoyákwe, *ku ji-háribu kua uzinzi, kua ku sínga*.

UFURUNGU, *s.*; *rectius* uvurungu, *hollowness*; jiwe cha ufurungu, *a hollow stone*.

UFUTA, *s.*; ufuta wa sanja mafuta ya utó, *sesame-seed, from which the natives express oil* (*cfr.* futa, la) *called mafuta ya utó*; *vid.* úto, *s.*

UFUTHULI (or UFATHULI), *s.* (*cfr.* fathili, fathali), *officiousness*.

Uvusi, (1) (pl. mafusi, obscene) *rotinus uvusi*, (pl. mafusi), a hair of the pubes; cfr. mafusi. (2) Ufusi wa jakasi, the first stratum of little stones on the mafusi.

Uua, s. (wa), an open space in a town, where a house has been pulled down, or where a dance can be held (St) cfr. uwanda; muda space of time.

Uuale, s., the soft and white part of wood, opp. to kini.

Ugali, s., porridge (St).

Ugami, s.; cfr. ugamu (Arab. hattamu), a bridle

Uganda, s., strap, thong.

Ugando, s.; vid. Kinika, ukombe. and Kis ukuoha or kuoha.



Uganga, s., white magic, medicine (vid. ganga, v. a.) — wa ku pungu, ku tombo pepo or amili mullini mwa mtu, the ceremony by which the native physicians endeavour to cure a sick person. The healing ceremony of the sick, performed by native doctors, partly with medical treatment, partly with charms and beating of drums, which are supposed to expel the evil spirit which is thought to have caused the disease (cfr. mganga, s. and pungu, v. a.); pl maganga, ya ku ganga watu, ku fania daua katika niungu.

Uge, s. (wa), fat, grease, which has stuck to the inside of a vessel (Ei); cfr. ugolegele.

Ugema, v.a., tapping; vid. gema, v n.

Ugani, s., strangership, condition of a stranger; kua ugani, nimeketi miaka mitano katika ugani, I was a stranger for five years

Ugaliu (or uraliu), s., a mixture of tobacco, tumbu, popo, toka, kattu, vid. unibu

Ugila, s. (wa), wages, hire; ku fania kazi kua ugila (cfr. , mercedem dedit, , merces, praemium.

U'ugaro, s.; ku toza ugaro. See, on this cruel custom of the young, Baron Von Dr. Deeken's "Travels in East Africa," Vol. I p. 215

Ugunguani, taking by violence.

Ugunguani, s.

Ugunguani, s. (vid. gniegniek(a), supplication, supplicatory petition, entreaty.

Ugungu, s., tickling, itching (cfr. irkeua and gnia, v. n.; ku ona or nika ugungu, — ku gnia, to itch, v.; cfr. wambe.

Ugungu, s., arrogance, spite.

Ugungu, s., languor (?); vid. nigongea.

Ugungu, s. (pl. ma—), down feather.

Ugungu, s.; ugungu umoja (pl gnungu ku kn fungia ite, etc. (cfr. mia and mwa); vid ombu, s

Ugo, s. (wa, pl. niugo), ugo wa (ku zungusha), niumba or mji or shamba, a hedge, enclosure,

round a house, town or plantation; ugo tundaia kua miba, we make a hedge with thorn; ku tia ugo.

Ugoda, wa madafu; vid. gda.

Ugoda, s. (wa, pl. gda, za), curvature, crookedness, a curved hook; ku fania ugo or ku tia ugo wa nti ku tunda maembe, to put a hook on a pole, to hook down mangoes (or other fruits) from the tree; ugda wa ku falia mafeima; ku-ma-angusha mtu kua ugda wa gu, to throw one down with a bent foot; vid. lema

Ugoda, s., a kind of grass; ku shenga ugoda.

Ugoda (vid ukoko) the crust of paste or boiled rice in the pot; Ileb writes ugogo instead of ukoko (pl magogo).

Ugomba, s., the uzi of the mgomba; vid ndizi.

Ugomba, s.: ugomba wa upote wa uta, ulio fungwa mwa, uliugandamiswa na uta, ku piga ugomba, the bowstring tied firmly, to play on (as on a kinanda, guitar).

Ugombi (or ugombi), s., a quarrel, contention, quarrelsome; cfr. Kinika, ku gomba.

Ugungu wa mti, eating ulcers (king's evil ?).

Ugungu (or ugungu), s. (wa), sickness, disease of a chronic nature (cfr. mkungu, s and muelle, s) (pl magungu), pains, aches, caused by the disease

Ugungu, s., vid ukungu, s.

Ugungu, s., bark of the ingona tree, used for building (R.)

Ugungu, s.; ugungu wa maji, watercress (R); cfr udeio in Kiniana.

Ugungu, s. — ugungu

Ugungu, v n, to fall sick, to feel pain, to ail, ache, to wail or groan.

Ugungu, v obj, to lie sick in bed for one.

Ugungu, v p, to fall sick for one; ku ugunguwa ni watu, to have sick people.

Ugungu, v c, to nurse, to take care of a sick person by providing him with medicine, food, &c, to attend, nurse a sick person; cfr mugungu, s, a sufferer; mugungu, indisposition?

Ugungu, s. (wa, pl. niugue) (za), a string, thin rope; cfr ukamba, kamba; ugue wa tani la mkiani.

Ugungu, s. (huyu) (wa, pl. id.), nioka hawa ni ugungu (range akwe ni yakimani mawiti), vid. ukungu, which Ieb. writes ugungu, a kind of green serpent which is harmless, and takes tembo. In Kinika it is called nioka mgema.

Ugungu, s. (wa), hardness, difficulty; ugungu wa nti, hard ground, soil.

Ugungu, s. (Kinika) — Kuvahili, urambi rambi wa dafu janga lisilo tassa ku fika ku fwa, a young cocoa-nut with soft flesh and sweet water,

much liked by the Arabs residing among the Swahili; vid. kitālo, cfr. urambirambi, the fleshy mass or the bulk of a young cocoa-nut.

UŪNGO, *s.* (vid. gunga, *v. a*), *to hem at.*

UHABA, *s.*, *paucity.*

UHAFIFU, *s.*, *cheapness, illiberality, ungenerousness, cfr. خفيف, levis pondere dignitate moribus.*

UHAI, *s.*, *said of the revelation of the angel Gabriel; inaneno yatokāyo mbingūni, Muhammed ndie alienkilote-wa uhai (R.); vid hai?*

UHAJA? (R.).

UHAJIRATI (or UHAMHARATI) (cfr. masilāna), cfr. حشرات, *fac hominum, or حشرات, quadrupedes vel reptilia, in every case "an impure or beastly mind or behaviour" (savageness, petulance).*

UHÁLAFU, *s.*; *ku fania uhálafu, to overthrow, knock down, abolish something; هلك, adversatus fuit, contradictit.*

UHÁLI, *s.* (wa, *pl.* hali, *za*), *state, circumstance (= jambo) uhaliwakwa si wema, it goes ill with him, with his health, or family and other circumstances; uháli gáni niumbáni kuáko? how is your family?*

UHÁLIFU, *s.* (wa) (vid. hálifu, *v. a*), *transgression (ku funda amri, ku kossa neno) (= neno ōfu pasipo amri); cfr. خلاف, dissensio, adversati vitium.*

UHÁRABU, *s. mischief (cfr. nharibifu) (ku-mtia uharaba), used of a kind of swelling similar to "tambúzi."*

UHARARA, *s.* (wa), *warmth; cfr. inflammavit; aestus, ardor ignis, flamma; حر, caluit; حر, or آحار, calor.*

UHARIBIFU, *s.* (wa) (vid. háribu, *v. a*), *spoiling, corruption, destruction; cfr. حرب, vastavit; غراب, vastatio loci; cfr. also حرب, spoliavit, bellum gessit.*

UHÁSIDU = UHŪSŪDA, *s.*, *envy; cfr. حسد, invidit alicui aliquid; حسد, invidia; ku fania uhásidi or ku húsudu, to envy; ha-zi-li kua uhásidi, he does not eat them (the pieces) from envy or avarice.*

UHASSI, *s.*; *vid. hasi, v. a., to castrate.*

UHATARI (vid. hatari), *s.*, *danger; mahali pa uhataru = pa miáfa, hófu, dangerous place.*

UHÁNA, *s.* (cfr. mlilana) (wa, *pl.* hiana, *za*), *hardness (of wood) = ulúshi or utiriri or ugámu) ame-ni-fania uhána, fotha yunáyo, laken haku-*

ni-pa-mi, amesema hana fotha, laken yunáyo, refusal on purpose; he could help, but he will not. If you say, I have not, and yet you have a thing, this is ubhána, mlilana hana ubhána, ni mgiúnu.

UHIRAJI (or UKHTAJI or UTAHAI), *s.* (wa), *want, desire, necessity (cfr. hitaji or khtaji or uhtaji), thing wanting, necessity.*

UHODARI, *s.*, *vigorousness, vigour, energy; uhoári wa kázi, wa moyo, boldness.*

UHI NBI, *s.*, *smithery; cfr. inuhunsi.*

UHUURU, *s.*, *freedom; felani arapawa uhurri. N.N. was given his freedom from slavery; vid. hurru.*

UIRI (or UIVI), *s.*, *stealth; cfr. ku iba, to steal.*

UIFU (or UIVU), *s.* (wa), *jealousy, envy; ku fania uifu, to be jealous, to envy; ku lia uifu, to weep from envy; mke yuwafania uifu, yuwaáza, mume-wangu ha ni-pendi, atatóa wáke wangine; mtu ásiso mali yuwalia uifu kua Mungu, a poor man weeps from envy before God (in order that God may destroy the property of the rich).*

UIMBAMBA, *s.*, *thinness; cfr. niembamba.*

UIMBO, *s.* (wa, *pl.* nimbo, *za*), *a song (or uwimbo, vid. kuimba, v. n)*

UIMBOMBO, *s.*; *vid. pekáta.*

UINA (or UWIVA, or KINA), *s.* (wa), *depth; mahali palipo na shimo (baharini) (kina ja báhari palipo na shimo), deep sea; bahari or mto una uina, the sea or river is deep; ku pima uina wa bahari.*

UINDA, *s.*; *cfr. kilinge.*

UINDI, *s.*, *venison.*

UINJA, *s.*; *vid. ubinja, pl. mbinja.*

UIRARI, *s.*, *proportion, division of profits (St. cfr. worari), uitari wa mali.*

UISA UISA (wa súbukhi or jioni, *crepuscule*?) or mawiso wiso; *vid. kisa.*

UIŪTI, *s.*, *freshness, the smell of green plants; vid. biti.*

UIŪTO, *s. and adj.* (wa) (wito), *contagion, infection; contagious, infectious, catching; nimepata or nimefania uiŵto, I got the contagion, I was infected (by another man's disease); mtu muelle amb-ni-pa uiŵto, the sick man infected me; mārathi imeondoka knakwe ikangia kuángu, the sickness left him and entered into me; tumepáwa uito ni watu hawa kua ku-wa-ugúá, we were infected by these men, in consequence of attending upon or nursing them; mamáyo alifánia uito, so that, e.g., a child gets blue eyes like his mother; ndui zina uito (wito) sana, the small-pox is very contagious.*

UIZA, *v. n.* (áyize); *rokho ika n' áisa ku gita kule kule (R.)? perhaps connected with mufijim.*

UIKI, *s.*, *thief, thieving* (cfr. ku iba, v. a.) (= uifi or nivi).

UJA, *s.*, *slavery*; *vid.* mja.

UJAFU (*vid.* mohafu), *filthiness*.

UJAGA, *s.* (*vid.* jaga), *a kind of platform* (R.).

UJAHILI (or UJAHALI) *s.* (*vid.* jähili), *intrepidity, bravery, fearlessness, courage*; *Uja*, *ignoravit, nescius, qui nihil novit*; ku-m-tia ujähili or üne, *to strengthen, fortify, encourage (the mind)*.

UJAJI, *s.* = usiri? *delay, stop*; ku fania ujaji (cfr. *Uja*), *retinait impedivit*.

UJAJE, *s.* (1) *paucity, fewness* = uhüba; watu hawa wameshindoa kua sôbabu ya ujajewao = *kua kua wajaje, these men were vanquished on account of their fewness — because they were too few in number*; (2) *ujaje* wa roho or moyo, *faint-heartedness, pusillanimity*; yuna roho jaje or moyo mjaje, *he is pusillanimous in danger or distress, e.g., he thinks the quantity of food will not suffice, &c.*

UJAJI (or UCHAJI), *s.* (ku ja, *to be afraid*), *fear* = hôfu.

UJAJU, *s.* (*vid.* tatu), *sourness, acidity, ferment*.

UJAKA, *s.* (mbôga) (R)? *ujaka* udôgo, *a sub-species of mboga*; *Kin.*, *kisûgônia*?

UJALIFU, *s.*, *fulness*; ujälifu wa maji ya ku jä tolle hatta wanguâni (*pl.* nianguâni), *vid.*

UJAMU, *s.* (Arab. *جام*), *ugâmu, hattamu*; *Pers.* *تکمر*), *a bridle-bit of iron*; letta ugâmu wa punda. ? *Turk.* *کم*, *the bit of a bridle*?

UJANA, *s.*, *childhood, boyhood* (cfr. kijâna), *youth*; ujanani muako, *in thy youth*.

UJANDA, *s.*, *a finger* (*pl.* niânda, or *ing.* jânda, *pl.* yiânda).

UJANGA, *s.*, *a lie, falsehood* (in *Kiungu*); cfr. ujanja.

UJANGAWE, *s.*; ujangawe wa mtânga umongia matôni, *a mote, atom went into the eyes*; tembo ya mtânga.

UJANGO, *s.*; *vid.* ujengêlele and utumbo, *pl.* jango, *if large majango*; cfr. miniô.

UJANJA, *s.* (*Kiung.*) (= uongo at Mombas); *vid.* ujang, *lie, falsehood*; *to promise but not keep the promise* (e.g., *kesho nife laken asije*).

UJANNE (= mambo ya ku tosa kua na mume; ujanne ume-m-pata, *widowhood, unmarried state*.

UJAPO, *even if*; e.g., ujapo nons naye, *even if you speak to him*—hatañikia, *he will not hear*.

UJARI, *s.* (= âgwe wa ku shikia shikio la jombo), *the rope with which the rudder of a native vessel is managed* (âgwe wa shikio la jombo).

UJASI, *s.* (cfr. ku jasi, v. a., *to fill*), *fulness, plenty*? ujâsi wa wita, *ammunition*; ujâsi wa kanoa;

UJAUJI (or UJEUJI), *s.*; cfr. *Uja*, *injustus fuit et tyrannus*; *Uja*, *injustitia, tyrannia, oppressio*.

UJELEJELE (or UKEMI), *s.*, *a shout*.

UJENZI, *s.*; utukâe kua ujenzi (R.) or kua utha, *carry it with care, carefully, forbearance or patience, or disposition to live on good terms with others, peaceableness*.

UJENGÊLELE, *s.* (cfr. *pl.* jengêlele, *sa*); ni utumbo or ujango muombamba na mrefu, *the thin and long straight-gut, rectum*; cfr. jango, jengêlele, tumbo, utumbo; *the smaller intestines*.

UJESSI, *s.*; ujâsi wa niumba, *the building or construction of a house* (of *polo, miti*); cfr. janga and waka; cfr. uâshi and muâshi (*manon*).

UJI, *s.*, *gruel, a kind of thin soup or broth of rice, antama, &c.* (cfr. mahlindôa) (in *Kinika* uji means tembo or cocoa-liquor). It is called uji wa maji when the soup is not mixed up with nâzi, but the rice is only boiled in water (uji utûpu); but uji wa matâsa is prepared with nâzi (uji wa maji usiotiwa nazi, ndio uji utûpu, lakon uji wa matâsa wapika kua nâzi). Uji means also, as *Reb. says*, *the thin paste with which pots are seasoned* (sua jungu).

UJI, v. a.; ku mu-uji or hñji kua maueno, *to ask one many things*; cfr. *Uja*, *quaestiones et enigmata sibi invicem proposuerunt*.

UJIBAKI, *s.* (= hila, uerofu, urongo), *cunning, strategy, lie*; amo-ni-âliza neno hili kua ujibâki, *he asked me about this matter cunningly* (cfr. ku jibâki watu = rongôfia watu); ku-mu-uji or ku-mumbûa kua maneno, *to ask one many things*.

UJIKE, *s.*, *thin* (cfr. uko), *a nickname*.

UJILE, *s.*; ina ujile mdogo, *to be suppy*?

UJIMA, *s.*; ku tia ujima shambanimuângu = ku alika or dâka watu wegni ku-n-soidia kua ku lima, *ku daka maânda wa ku lima or wa ku fûnia* (ndiko ku polekâna ku limiana, *because friends aid each other at the time of cultivation and harvest*), *aid, helping out, assistance asked and given by friends for cultivating and harvesting a plantation, &c.*, *a company of men hired or engaged for the speedy dispatch of business*.

UJIKAMISI, *s.*; *vid.* upole and unusu.

UJINGA, *s.*, *ignorance, dulness, stupidity, rawness*.

UJINNI (ujeni), *s.*, *hypocrisy*? (R.) *frenzy, madness*?

UJIO, *s.*, *the coming*; ujiowângu nliokuja, *my coming*; ujio wa Seidi aliokuja ku daka Waârabu wa Mwita.

UJIRA, *s.* (wa); *vid.* âgira, *hire, reward*.

UJIRANI, *s.*, neighbourhood; *cf.* جَار, جَوَار, vicini-
nus fuit; حَار, vicinus.

UJOKO, *s.* (= uláfi), gluttony; *cf.* tukuka.

UJOMBA (*vid.* mjomba), the land of the *Suahili*.

UJOTOJOTO, *s.* (wa motto), tepidity.

U'JU, *s.* (= kfin), desire, lust, longing; ana úju wa kitu, to have a lust or desire for a thing; ana úju wa niáma, siku nengi hakupata, he longs for meat, because he has not had any for many days; úju wa kitofo = mapenzi or matamani ya úju; *cf.* جُف, aruit, flagravat.

UJUBA (or UJIBA), *s.* ? (R.).

UJURI (or UJURI), *s.* (*vid.* ku júa), knowledge, knowingness, officiousness (in a good and bad sense); ujúzi, as some *Suahili* say, is knowledge, but ujúfi is malapertness, sauciness, to push or poke one's nose into everything.

UJUHULA, *s.* (= upumbáfu), usifanie ujuhula, do not act foolishly; *cf.* جَه, ignoravit, insipiens fuit; جَه, ignorantia, insipientia.

UJUZU, *i.e.*, watu ku juána sana (ku júa), acquaintance.

UJUMBE, *s.*, chieftainship (*cf.* mjúmbe), kingdom reign, headship.

UJUWE, *s.* (*vid.* mjúme), handicraft, trade, exercise of any trade, profession.

UJUMI (or UJUMSI), *s.*, an offensive smell, removal of the defilement of women by ablutions, purification of a woman lying-in at the end of 40 days; manajúoni ame-mu-áia ujussi, na mtumke ame-auliwa ujussi (*vid.* aua, aulia, v a) kúa, mkó, or kúa ná ukó, to be unclean. The *Suahili* woman is cleansed from the impurity of childbed, when she has stayed 40 days in her room. The ceremony is performed by a learned man or priest, who is called to the house of the woman. He prays for her and besprinkles her and the child with water after both the mother and child have had their heads shaved (جُر, totondit crines). After this ceremony the woman is pure and she may leave the room, as usual.

UJURI, *s.*; *vid.* ujúfi (ku júa), *s.*

UKANGO, *s.* (pl. kaango, *vid.* ukángo), an earthen-pot for cooking with fat or oil.

UKABAILA, *s.*; *cf.* shehe (ukubaila); *cf.* كَابِيل, pl. كَابِيل, pars capitis, tribus Arabica (gens plures familias continens).

UKAFU, *s.* dryness; *vid.* kafu.

UKAHABA, *s.*, fornication (= utalalaji), concubinage, harlotry, lewdness.

UKAJMU, *s.* (= usultáni) (كَلَم); *cf.* قَلَم, stetit, rectus fuit; كَلَم, stans; قَوَام, directio, administrator, praefectus, director, column.

UKAKAYA (wa), *s.* (*cf.* urapa), extensibility, ductility, thinness, fineness; *adj.*, extensible, ductile, thin (= kitu kisijokúa na maki, a thing which is not thick); ukakáya wa rusasi, wa juma, wa ker-tasi, &c.; ukakaya, a thin stone, slab, or plate, or disk?

UKAKI, *s.* (wa, pl. káki, za), cobloaf; mukate mue refu muembamba, a long thin cake (ni maandási ya watuwake).

UKALI, *s.* (*vid.* kali), sharpness, acidity, ferocity, severity, rigour, fierceness; amesema kua ukali, he spoke severely, roughly; ku fania ukali, to scold.

UKALIFU, *s.* (wa, pl. káli, za), heat, heating (kúa káli); ukálifu wa júa, heat of the sun; kua majira ya kaskázi uti hi heipitiki kua ukálifu wa júa, mtu adáka viútu via ndále (ngófi), at the hot season this soil is impassable on account of the heat of the sun (which heats the ground), therefore the people require leather shoes.

UKAMBÁ, *s.* (pl. kámhá, za), a cord, lule, a rope of miá za gnongo (ukambá wa ku funga kitánda). It must be distinguished from (1) kámhá ya (pl. —za) kúmbi (la, pl. makumbi), rope made of the fibres of the husk of a cocoa-nut; (2) from úguo, a string; (3) from n'gúo ya (pl. za) kámhá za ku funga magunnia ya móra. The n'gúo is thin (of the thickness of a finger); *vid.* n'gúo.

UKAMBE, *s.*, probably chicken-pox (R.), scarlatina (ukamibi?)

UKAMILI, *s.*, perfection; *vid.* kámili.

UKAMILIFU, *s.*, perfection, perfectness.

UKANA?

UKANDA, *s.* (wa, pl. kánda, za), a thong, strap; kánda za ku walía suruáli, braces (*cf.* uganda); ukánda wa ku pigia, to scourge; ukanda wa uta, bowstring; *vid.* Luke iii. 16.

UKÁNDO, *s.* (wa, pl. kando, za), brim, border, side *cf.* muhmo.

UKÁNDO (pl. kanga, za), an earthen pot for cooking with oil or fat; *cf.* kikanga.

UKANO, *s.* (pl. káno, za), but kano (la, pl. ma—) (*cf.* also mkáno, pl. mi—; *vid.* kano, pinew) (mahipa ya gnombe).

UKAO, *s.*, abode, residence; *vid.* ká, v. a.

UKÁINU, *s.*, liberality, generosity; *vid.* kúinu, karima.

UKARRI, *v.*: gharri wa nafsiyake, *self-justification*? ku ji-tia ukarri, to justify oneself; uero ukarri?

UKATA, *s.* (= ufakara, utupu), poverty, beggary.

UKATIRIFU (or rather KATIRIFU) wa wema, *justification*? Rom. v. 16; ku-m-kadiri mema, to justify?? (Sp.): كاتر, potuit, magni aestimavit.

UKAYA (wa, *pl.* káya, za), covering or veil for the head of the women, a long piece of blue calico; watuwake anavā ukáya, anafinika kitoa (cfr. utépe, *s.*); anavā kénike mbamba. Dr. Steere says: the ukaya is often ornamented with spangles, worn by slaves and poor women in Zanzibar over their heads: it has two long ends, reaching nearly to the ground.

UKAZI, *s.*; ku panga ni ukázi katika niúmbe ya ijára? (R.)?

UKU, *s.*, vagina (a more decent expression than the vulgar word "kuma"), (opp. úme pro mbó), the female parts of generation.

UKELÉLE, *s.* (wa, *pl.* kelole), a cry, a noise; akapigiwa keléle, cry or noise was made to or at him, he was troubled by noise.

UKEMI, *s.*, a call (Mer.); ni-pigie ukémi, give me a call; a cry for help, raising an alarm.

UKENGÓ (or UKENGÉLE), *s.* (wa); ukengó wa kisanu or kitóka m'du, jembe, the blade of a knife or hatchet without the handle (in other things it is kenge, e.g., kenge ya upánga isiokúa na kipini).

UKÉRO, *s.*, depth (St.).

UKISO, *s.* (= úgo) (ku piga ukígo katika mitu ku gúya niáma), enclosure, closing up of the forest or woods with the branches of trees, in order that animals may fall into the trap which is placed at a spot left open on purpose. Ukígo ni mágúyo yw niáma asipate máhali pangine ela kua mtámbo; vid. nganassa.

U'KILI, *s.* (Kipemba) = ufitu (Kimwita) = mashupátu ya ukindu ropes of the leaves of the mkindu tree, which are used in sewing up the mukéka (vid.).

UKILIA, *v.*, to intend, to determine (Kin., ujirira?), ku uka (in Kir.), to start for, to rise up against = ku azimia = ku kusudia, to have a design, to purpose, to think about a matter diligently (cfr. nia); ku-mu-ukilia musenziwe ku-mu-ua tu (ana ukilia vita, as proposed, designed war).

UKULIWA = kusudiwa.

UKUNAFU (vid. kinal, *v. n.*), independence of behaviour, self-conceitedness, self-sufficiency, self-confidence; mtu huyu yuna ukunafu wa roho-yakwe, yuwaji-kinali, yuwassama bóra ni mimi, hakéna kama mimi.

UKINDU, *s.* = káti or tángu or kumbi la mkindu, leaves of the mkindu tree, of which the natives make mukéka.

UKINGO, *s.* (wa, *pl.* kingo), (1) the covering of ladies of quality when they go out of the house (Er.); (2) the brink (St.) of a precipice.

UKINSANI, *s.*, a disposition to gainsay? (R.) ku fania ukinsani; ku kinsana na watu.

UKIRI, *s.* (*pl.* kiri, za), a stripe of fine matting about an inch broad out of which mikéka are made (St.).

UKIRI = kani, *v. a.*; ku sema manono ya urongo (vid. mukari), pertinacious denial of what has been committed by somebody.

UKIWI, *s.*, deafness; vid. kisiwi or kiziwi, deaf.

UKIWA, *s.*, desolation, solitude where people once were.

UKO (or HUKO), there.

UKÓ, *s.* (wa), uncleanness, nastiness, filth; walio-sumbuliwa roho zogni uko, trouble by unclean spirits, Luke vi. 18; ngáo ilio na ukó, a vile raiment, James ii. 2.

UKÓA, *s.* (wa, *pl.* kóA, za); (1) leash, thong (vid. ukúnda), rein, with which the rider guides an ass, &c.; (2) a plate of metal, one of the rings on the scabbard of a sword, &c. (St.).

UKÓGA, *s.*, the tartar and dirt on the teeth (St.).

UKONÓZI, *s.* (wa) (vid. kolón), cough and expectoration (mate musito), phthisis.

UKÓJA, *s.*, old Kiswahili = uzúri.

UKÓKA, *s.* = uniasi udógo, butámā nti, a kind of small grass creeping, or growing creepingly, on the ground (vid. mlangamia), grass cut for fodder.

UKÓKO, *s.*; ukóko wa wali, the crust of the boiled rice, &c., which remains at the bottom of the cooking pot (cfr. Dr. St.'s explanation of the word): the rice on the top of the pot, which is often dry and scorched through the custom of pouring away the water when the rice is done and heaping live embers on the lid of the pot; (2) a cough.

UKÓLU, *s.*, cfr. ufungu, *s.*, part, portion.

UKÓMA, *s.* (Kinika máhána), a gangrenous disease (cfr. umbúka, *v. n.*) (vid. máhána); rotting and falling off of the fingers, leprosy; mtu alielea ukóma, Luke v. 12.

UKÓMBE, *s.* (Kinika) = Kiswah. (1) ukíja or ukónde wa tende, wa kunázi, &c., the kernel of dates, kunazi and other stone-fruit; (2) (Kim-rima) ukombe (*pl.* kombe, za), paw, talon = ukuja wa jánda; kombe za simba; ukómbé wa tui; also finger-nail; cfr. kisa, *s.*

UKOMBO, *s.*, *curvation*; ni juma kifuliwajo, kásidi cha ku kombóa wínu, ngóma, píshí, &c., *a curved cutting instrument of iron which is used for hollowing wood, e.g., mortars, drums, fruit-measures, &c.*; ndia hi heina ukombo, *this way has no crookedness, is not crooked.*

UKOMBOLÉWA, *s.*, *a ransom.*

UKOMBÓZI (or UKOMBÓU), *a ransom*; *cfr.* kombóa, *v. a.*

UKÓMO, *s.*; (1) *termination, end* (ku koma, *v. n.*), *e.g.*, wa ndia, wa báhari, wa shamba, &c.; (2) *ukúno wa usso, projection of the forehead.*

UKÓMU, *s.*; ndio ukómu wa akili, *this is the finishing of intellect*; hapana neno lizilo ukómu, *litakóna misbonikwakwe, mtu ni ku shiriki.*

UKÓNDÉ (pl. kónde, za), *stone or kernel of a fruit*; *vid.* ukumbe.

UKONOG, *s.*; *cfr.* kónge and makongo.

UKÓNGO, *s.* (*Kinika* → uelle in *Kiswahili*), *sickness*

UKÓNGOÁ, *s.* (wa, pl. kóngoa, za), in *Kipemba* and *Kimr* → ukónde (*vid.*), *stone, kernel of the fruit of trees. It is to be distinguished from kissa the real seed which is inside (vid. kissa)*; ukóngoa wa tondo, *the stone or kernel of dates.*

UKONGÓJO, *s.*, *staff, with which an aged person walks*; *cfr.* ukóngũe.

UKÓNGU, *s.*, *very old age, oldness.*

UKONÍZO, *s.* (pl. konízo, za), *a sign made by lifting the eyebrow*; *cfr.* koniera.

UKÓNO, *s.*; ukóno wa matango (pl. kóno, za), *the offshoot, lit. the hand of the creeper, on which the pumpkin grows.*

UKÓNO, *s.* (pl. konso, za), *a long pole (vid. konso)*; ku-m-tókora puéza kua ukonso.

UKÓPE, *s.* (pl. kope, za), *the eyebrows, a hair from the eyelash*; ku-m-pigia ukópe, *to wink at one*; kua ukópe wa ju kuja tini, *Luke iv. 5, in a moment*; kópe za ju and kope za tini, *the upper and lower eyelashes, the hair growing over the eyes.*

UKÓPI, *s.* (*vid.* kópa, *v. a.*), *mamboyákwe ni ya ukópi.*

UKÓPUE, *s.* (wa, pl. kópue), *a channel, gutter.*

UKÓROFI, *s.*; ukórofi wa ungi, *mirring tembo with water*; *cfr.* korofika; *badness, wickedness.*

UKOBI, *s.*, *the nape of the neck.*

UKOSSA, *s.*, *fault, failing (vid. ku kossa, v. n.)*; ule ukossawakwe si-u-oni si-u-oni mlóna; *vid.* mtoni.

UKOSSAFU (or UKOSSAFU), *s.* (ku kossa), *want, fault.*

UKÚ (or UKÚBA), *s.*, *greatness (vid. kú, kúba)*; ku gniéka ukú, *to boast of, to be great = to boast of greatness.*

UKÚJU, *s.*, *the fruit of the mkúju or tamarind tree (ni kiungu watu waungia mtúzi, it is of an acid taste and therefore suitable for the pathi).*

UKUÁRE, *s.* = ubembe, *lascivious love, carnal lust.*

UKUÁNI, *s.*; (1) *opulence, riches*; (2) *cunningness (Erh.)*; (3) *the hard-heartedness of a niggard?*

UKUASIFU, *necessity, having nothing (St.).*

UKUÁTA, *s.* (wa, pl. kuata, zá), *hoof, kick, thrust or push of the foot*; ku-m-piga ukuáta, *to kick one*; ku-m-sukúma kua gü or kua ku kuata, *to push one away with the foot, to toss or jolt one with the foot.*

UKUÁTO (wa, pl. kuáto, za), *a hoof, claw*; ukuáto wa gnombe; gü moja lina kuáto mbili, *one foot has two claws (with animals whose hoofs are cloven).*

UKUÁYU, *s.* (pl. id.), *tamarinds, Tamarindus Africana.*

UKÚNA (or UKÚ), *s.* (*vid.* kúba), *greatness, thickness, largeness. St. writes ukubwa.*

UKÚBALI, *s.*, *acceptance*; *vid.* kúbalí, *v. a.*

UKÚCHA, *s.* (pl. kucha, za), *a claw, a hoof, a finger-nail*; *cfr.* ukómbo and udólo.

UKÚFI (pl. kufi, za), *a handful, what will lie upon the hand (St.)*; *cfr.* kofi or kofi.

UKÚKUI, *s.* (wa, pl. kukui), *a kind of thin green harmless serpent*; nioka muembamba wa mawiti arukai harraka; ukúkui yuwapenda tembo In *Kinika* ukukui nioka mgema; ukim-kaniaga, ata-ji-totoa; *Reb. writes ugákui (vid.)*; ugukui seems to be in *Kiswah.* and ukúkui in *Kinika?*

UKÚLIFU, *s.* (*vid.* ku lía), *to be for one (too much).*

UKULIMA, *s.*, *tillage*; *vid.* ku lima kazi ya ku lima.

UKULIWA-DARI? (R.).

UKÚMBI, *s.* (wa, pl. kumbi, zo) (ukúmbi wa nushi za usso), (1) *the eyebrow, the hair of the brow (nushi, pl. niushi) (Wanika wanióka kumbi kua uembe, the Wanika shave the eyebrow with a razor)*; (2) *ukúmbi wa niumba mbelle za mlango, a hall, porch, antechamber in front of the door of the native houses, sleeping room. Dr. Steere says: "the nkúmbi is within a stone house and outside a mud house."*

UKÚMBIZA, *s.?* (pl. kumbiza) (*kidoto or kitoto (vid. upénu)*); kipénu kidoto (náni alie ukumbiza ni pangu).

UKUMBÚ (or MKUMBÚ) (wa, pl. kumbú, za), *a sash, a girdle made of narrow cloth, twisted tightly like a rope (see the turbans of the Hindoo).*

UKUMBÚKA, *s.*, *recollection*; ukumbusho, *memorial.*

UKUMFI, *s.* (wa, pl. kumfi, za), *chaff (= wishon)*; kumfi za mpunga, *chaff from rice.*

UKURWA, s. (wa, pl. kunda, za), beams (or pods of beans).

UKUNDO, s. (wa)?

UKUNDU, s. (wa); ukundú wa maneno — yaliokundúka, yaliogná or yaliowasi, si maneno ya ndani, si maneno ya wazi; kama ku kundúa maneno, kulla mtu aone, asikie, openness, clearing up, unveiling.

UKUNGI (or USMO), s., oratory.

UKUNGO, s. (pl. kúngo, za), the wall of an enclosure round a well, brim, border (ukúngo wa kinima watu wasimamáo, ku téka maji), a wall enclosing a well; ukungú wa sákúfu, the edge or brim of a stone roof (cfr. ku kunga); ukungu wa mto.

UKUNGU, s., mouldiness; ku fánia ukúngu, to make or get mouldy, to become mouldy.

UKUNGU, s. (wa), aurora, morning; ukungu wa elékigiri, twilight; pl. makungu, e.g. makúngu yakúja; ukungu unawamba (wawamba) ulimengu; ukundu wa ukungu unawamba or unanéná, or wánáa ku tóka ukundu wa jua, in the evening; uwingu ukundu wawamba — jua laanza ku sama; ukungu wa jioni, twilight.

UKUNGU, s. (wa), the fever of acclimatization, country-fever which seizes almost every new comer to East Africa.

UKUNI (or UKUNU), s.; kuna mana wa ukuni (R), a child born a long time afterwards ?? in contradistinction of "kuna mana wa ku okota akifun dika ungo" ?? rectius ukuuni, age; mimba uku uni, of age (Erh.).

UKUNI, s., wood; pl. kuni, a piece of fire-wood.

UKUNU, s. (no plural), an insect smaller than the m'bu.

UKUPA, s. (pl. kupá, za), the cheek-bone, jaw-bone (Erh.).

UKURASA, s. (wa, pl. kurása) (cfr. كُرَاسَة, pars libri), page, a leaf of a book, a sheet of paper, a strip of paper which is not broad, but "very long in which the natives, especially the Arabs, write their domestic chronicles, i.e., their descent, extent of property, slaves, &c. The ukurása is very carefully preserved, as it is of great importance to prove certain rights in after generations. Kulla mtu yana ukurásawakwe; wásrabu wana kurása nengi wálizo náze.

UKUTÁ (wa, pl. kútá, za), a sheet of paper.

UKUTA, s. (pl. kúta, za), a wall; ukuta wa mawe, a stone wall, a wall of wood is called kiwambáza (2) nail on the fingers? (ukucha).

UKUTI (pl. kuti, za), a leaflet of the cocoa-nut tree (cfr. kuti, pl. makuti); vid. kisusuli.

UKUTU, s. (vid. kutu, v. a.); nenda ukutóni, lit I go to the shaking off — nenda nikakutné báridi: cfr. kutu, v. a.

UKU, s., greatness (vid. ukaba), sim.

ULALI, s., gluttony (going about on purpose to arrive at a time when people eat); cfr. ku lí, to eat, vid. kulápa to be ravenously hungry.

ULAIKA, s. (wa, pl. malaika), hair of the body (not of the head).

ULAINIFU (or ULAINI) (wa) (laini, adj.), leniency, softness, culture; cfr. وَلَدَن, lenis ac mollis fuit res; وَلَدَن, lenis, mollis; وَلَدَن, lenitas.

ULAITI, s. (kitu kilijio kitáini, jiembamba), English cotton-cloth (uliotoka uláya), (1) Kénike niembamba; (2) Amerikáno hámi; (3) vió via uláiti or ulayiti.

ULAJI, s., over-saturation, surfeit, gluttony, i.e., the habit of eating very much food at once, if it can be got, but the maigni uláji or mlaji does not go about on purpose to get food from others (as the mlaji or maigni uláji does); uláfi na uláfi, Luke xxi 34.

ULAJIBI (or ULAJIBI), s., delay, tardiness, laziness; cfr. وَلَدَن, portinax suit.

ULAJIMBI, s. (vid. kuláima), imploring, entreaty for pardon.

ULAI, s. (nid kitánda), a place for sleeping at night; cfr. kilálo.

ULANIFU, s., cursing, a curse (ku láni, v. a.), derision, contempt; nimbo za ulánifu, satirical song.

ULAYA (or WALAYA, or WILAYA), s. (Arab. وِلَايَة, (Arab. wáláya), mother-country in contradistinction to colonies, foreign possessions or parts; uláiti, kibumba or kidongo cha uzi cha ulaiti, a hank of European thread; cfr. وَلَدَن, praefecit; وَلَدَن, piopiquitas, regnum, praefectura, ulaya is also applied to steel in opposit. to suesi, soft iron.

ULAYITI, adj., of European origin; e.g. kamba, ulayiti, a rope of Europe, a hempen rope to be distinguished from the native ropes; ulayawetu ni Unguja, "our mother country is Zanzibar," say the Swahili, because there is their sultani.

ULÉ, s., that, yonder.

ULÉDI, s. (Arab. وَلَدِي, (Arab. wáled), (1) lad (mtoto mdógo jomboni ku pikia watu); (2) the kitchen-boy on board a vessel, the cook, cook's-boy.

ULÉFI, s. (ku léwa), intoxication, drunkenness.

ULOGU, s.; ulogúfu wa muihi (ku logó), debility, exhaustion, relaxation, the state of being relaxed or slack; cfr. shálíki.

ULEMBE, s.?

ULENDO, s., projection? (= domo, madomo), that which hangs loose (R).

ULIA, v. obj (vid. úa), to kill with or for.

ULILI, s. (pl. malíli, s) a bedstead, the feet of which are turned in a lathe after the European fashion (matende gu yana ulíli siringo). It is

different from kitanda, the legs of which are only hewn. Ulili wa bésara or básara (pl. malili if large, if small wilili), a bedstead brought from Baera, from the Persian Gulf (via Mascat).

ULIMENGU, s. (wa), (1) the whole sphere of luminous matter; ulimengu wa ju-ulio muanga, ulio wazi na muanga tuonáa suisui ulimengu, atmosphere, sky, sphere of light, and air; leo ulimengu unatakáta, hauna mawingu, to-day the sky is clear, it has no clouds (Külle kitu kilijo na muanga, everything visible, the visible world or creation, universe); uli-mu-anga, wazi; (2) ulimengu tulio ká suisui, laken mtu akifika, huenda ku zimu ndani ya nti. The surface of the earth, which we inhabit; this world, in opp. to the grave where there is darkness; ku zimu kana niumba ilio zima tá, huoni tena uliménguni; kuwáko ulimenguni, to be alive, to be here in the world; ulimengu signifies universe in general (= dúnia) and the little world of every individual; (3) ametengesa ulimengu-wakwe, he enjoys the world at his ease, he lives only for this world (cfr. malimengu); tutakaa-je ulimengu hu, they say to one who did evil (alienda vibaya); malimengu, the pleasures of the world.

ULIMBO LIMBO (or ULIMBO), s. (wa), bird-lime; ulimbo wa mbungu ni utómfu (wa mtoria) wa ku tegéa niúni. The ulimbo is the pithy (sticky) substance of the mbungu tree which is boiled, and which serves to catch birds, which, having once touched it with their feet or wings, cannot get off again. The boiled substance is mixed with oil. It becomes black in boiling, whereas it is quite white when it drips out of the tree in which an incision has been made. The bird-lime is put in a fruit-tree, &c.; gum, resin; cfr. mlímbo límbo (ulimbo wanáta).

ULIMI, s. (wa, pl. ndimi), the tongue; ulimi wa mtu, niama; (2) ulimi wa m'ti, uliotóngoa kumója (= upande umoja) sebabu ulimi hauna panda nalsi yakwe ya ku zuilisa muámiba, a notch or an incision made on one side of a pole, which has no fork of its own, to support the beam; tenon on a beam (tie-beam). Prov.: uji ukiwa wa motto hanpóza kua nta ya ulimi (R.).

ULINDI, s. (wa, pl. nindi or ndindi, za) (the African tinder-box), a piece of wood cut off from the nindi tree, which the natives use to produce fire at home and especially on their journeys. Ulindi wa ku pekéta or pekéja or toléa motto. The ulindi is as thick as the little finger, and about 1½ feet in length (like an arrow without the head). It is turned rapidly between the palms of the hands over the nombombo (a piece of wood from the tree muombombo), the pith of which is ignited by the friction of the ulindi which is very hard. As the ulindi works upon the nombombo (pl. ni-

ombombo) by being turned between the hands, it is called the mums (male), whereas the nombombo, which gives the fire from its pith, is called the mika (female). By this method fire is procured in a few minutes. The ignited pith is then put into a little dry grass or a bit of old cloth and waved in the air, to produce a flame. I have often seen the natives succeed in getting fire, when all my phosphoric matches failed, especially in damp or wet weather.

ULINGAKIFU (or ULINGAKO) ? (v. n., ku lingana); kiza hakina metheli, comparison?

ULINGO, s. (MALINGO), watch on a plantation (ulingo wa ku lindia niúni, ulinjengoa kua magáso manne ya miti), an erection of four posts, on which poles are laid, to serve as an elevated seat for the keeper of a plantation, who scares birds or animals that damage the corn before harvest. The ulingo is not covered with a roof or shed, but is open. It is therefore different from the dungu (la, pl. madungu) which has a covering on the posts, in order that the watchman of the plantation may be protected from the rain and from wild beasts at night; cfr. dungu.

ULINZI, s., guard, watch; vid. ku linda, v. a.

ULIO, s. (wa); in Kigúnia ulio wa toká = ufuraha (vid.) in Kimwíta; (2) ulio, which; mti ulio angúka, the tree which fell; kofia úlio (ulíyo) uki-vaa, the cap which you used to wear.

ULIWA, s. Prov.: nakimbila ku fiwako nakimbilia ku uliwako watu niama? ?

U'LIZA, v. a. (= ku sáli, dátisi), to ask, to question one, to inquire of a person, to search; ku-ma-úliza hali, to ask how he does or fares; ku ulimáa, to be asked.

ULIZIA, v. obj., to inquire in behalf of somebody; ku-ji-ulizia, to question one, to search; ita ulizua kua muigni ku úza; hai ulizui, or hai usui ku pata, there is no question about getting, it will be found without difficulty.

ULÓNGO, s., falsehood, a lie; cfr. uwongo or wongo.

U'MA, v. n., to ache, to give pain, to bite, to be in pain, to sting, to hurt; kitoa cha-ni-úma or na-úmoa ni kitoa, my head pains me, I have head-ache; alikúka na jino liki-mu-uma, he had the toothache; matúmbo ya-ni-úma, or namúoa ni matúmbo, the bowels give me pain, I feel pain in the bowels; nioka ana-ni-uma, or nimadúmoa ni nioka, a serpent has bitten me, I was bitten by a serpent.

UMÁNA, v. rec. (cfr. umika v. n.), to bite each other. Gal. v. 15.

UMIA, v. obj., to give pain to one; nioka ame-mu-umia mitáni, ndiani, but nioka ame-mu-uma magúsi, kitoani; niki ame-ni-uma mitáni, but niki ame-ni-uma makúda, wani.

umunwa; *nioka ame-ni-uma ndiani*, laken *nioka ame-ni-uma maguni*; *nani n'na umiwa*; *ku juma meno*, to have toothache.

Umika, *v. a.*, to cup; *ku umika kibugu*, *mwasini*, for the sake of; *ku gema*, to tap, *vid. kibugu*
Umikia, *v. obj.* (adamiko, ya, pl. za); *pembe ya ku umikia watu*, the cupping horn.

Umiwa, *v. p.*

U'mila, *v. a.*, to cause one to ache, to feel pain = to hurt; *a-ni-amisa mbafu ndani*, he annoys me (by his mysterious conduct) (R), to injure one; *mtu ame-ni-umisa kasidi*, laken *mti ume ni-umisa kwa kusibu*; *na-mu umisa rokho*, I encourage him (R).

Umizana, *v. rec.*, to hurt each other, mateso ma baya ya ku umizana

Umizila, *v. obj.*; *watu hawa wa-ni-umizila mbafu*

U'moa, *v. p.*; *ku umoja utungu*, to travail, *Ilom viii. 22.*

U'ma, *s.* (wa, pl. mauma? niuma, za); (1) *uma wa mamari wa juma wa ku tombea mtu*, a kind of iron nail or punch with which to cauterize wounds, &c.; (2) *uma wa ku anakia* or *oja niama*, isipate taka motoni or mifu, an iron stand with four legs, on which the natives roast the meat to keep it from dirt or the ashes of the fire; (3) *uma (uma wa ku tombea niama)*, ulio na n'ta tatu, wa ku dungia niama, a large fork, an ax (uma wa ku okoa niama, a gridiron).

U'maati, *s.*, multitude (St), *vid. umati.*

Umaneli, *s.*, ingenuity; *cf. ماهر*, astutia, dolus, industria

Umaniri, *s.* (Arab. ماهر) (= busara, ku ji dehorisha) (*cf. mahiri*), dexterity; *cf. ماهر*, solera, ingenious fuit.

Umasi Maji, *s.*, wetness? (R).

Umande, *s.* (*vid. mande*), dew, morning air (= pepo za subukhi); za barra *umande* zitol'aro jii or barrani, the morning or land wind, the wind which blows from the land S.W. as it does in the morning; pl. mmande (sa).

Umanzia; *wali hu ni wa ku umanzia* (hauna mtuzi) R.?

Umanifu, *s.*, faithfulness? (*cf. naminiifu*); *vid. amini?*

Umarari, *s.* (= maaso, akili, fikira, busara) (*vid. marari* = ku jua neno kwa akili), opinion, idea

Umarikini (or *umaskini*), *s.*, poverty; *vid. magikini.*

U'mati, *s.* (Arab. مات) (*cf. khaliki*) (= watu wangi, multitude; *umati wa Muhammedi*, all Muhammedans; *umati wa watu*, or *watu umati* anakufa (multitude), many many people, a multitude of people died; *umati Muhammed* (with-

out the genitive particle), the contemporaries of Muhammed; *cf. Kauma and Muhammedi.*

U'mba, *v. a.* (= banga), to form, to shape, to create; *mfanani yawaumba viungu*, laken *Mungu ame-umba ulimengu*; *huku-ji-umba wewe*, una umbaa ni Mungu, hast thou created thyself; thou hast been created by God; *ku umba jombo bahari* = *ku ona*, because the ship is still so far off, that it is scarcely visible and therefore quite equal or similar to created things; *cf. Ken. ku lumba*, desery; *ku lumba moesi*

Umbaa, to be created.

Umbiwa

Umbika, *v. n.*, to be formed, to be created; *Mungu ame-tu-umba mtu*, na *mtu ame-umbika* or *ame-sanika*, laken *viungu vina finagika*; *ku umbika wiziuri*, to be well formed (umbolakwe ni ngoma) to have a pretty figure or shape

Umba umbu, *v. n.*, to sway or stagger like a tipsy person

Umbumi, *s.* (wa, pl. mb—), winy (Erb)?

Umbumbi, *s.*, a small black worm which appears at the rainy season.

Umbu, *s.*, splendour, finery (seldom used); *mtu huyu appenda umbaa sana*, this man is very fond of splendour (= uzuri).

Umbi Umbi, *s.*, very fine flour (kana fumbi fumbi)

Umbile, *s. pl.*; *maumbile*, *vid. (the sing. umbile (la) is very rare) (cf. umbo)*, natural condition.

Umbo, *s.* (la, pl. ma—), shape, outward likeness, frame, form, fashion, natural condition, appearance, constitution, custom assigned to man from his creation; *umbo la Adam alilo umbo mbale*, na *wana wa Adam wakaumboa umbo la Adam*, *umbo la mtu mbali* (different), na *umbo la niama*, la *mti*, &c., ni *mbali*. *Mti unocumboa kua mti*, laken si kiumbe, laken *mtu ni kiumbe*, na *watu ni wiumbe*, na *niama si kiumbe*. *Najiona umbo la kua kiziwi*, I feel getting deaf. The natural condition or constitution of man, animal and trees, &c., is different. Their constitution, their nature, is different. Man alone is a kiumbe (or creature) by way of eminence; an animal or tree, &c., is not called kiumbe. A rational creature alone is thus termed by the Bushilis.

Umbi, *s.*; *umbu wa maji* = *bahari ku*, the open sea, the deep; *jombo kinokuenda umbu wa maji*, kinatokoma bahari kabisa, the high sea, where land is no more seen; *muino wangu amepotea umbu wa maji*, hakupotea ni kafi, my husband perished on the deep sea, he did not perish on the dry land; *jombo kina umbiwa majini*, i.e., *ku keti na ku enenda majini*, the destination (aim of creation) of the ship is to stay or go in the water; *maji ni umkuwakwe*. The ship is, as it were, a water-creature, an aquatic creature.

U'mvu (or *umvula*), *s.* (la, pl. ma— or —ma) (=

ndugu m'ke); umbulangu leo anakuja, *i.e.*, nduguyangu mke anakuja, *my sister is come to-day*; umbu, *sister* (in *Kigunia* and *Kipemba*); maumbuyangu wáke or umbuzangu wáke wanakuja leo = nduguzangu wake wanakuja leo, *my sisters are come to-day*; mtikita wa umbulo = maji ya nduguyo. *This abusive word causes great strife and anger. In like manner the abusive word mana tóko za umbulo, i.e., utóko wa maji ya kuma (tóko = kuma in Kigunia); brothers and sisters enjoy one mother, whose creatures they are; cfr. ndugu.*

UMBŪA (or m'ŪA, or m'ŪA), a dog.

UMBŪA, *v. a.*, to allege a defect, to depreciate (St.).

UMBŪJI, *cfr. mumbāji*.

UMBŪJI, *s.*, neatness, decorum, elegance? (R.).

UMBŪKA, *v. n.* (*cfr. mkoma*); muili unaumbuka = unafánia vióna katika vianda na māgu; mtu huyu anaumbuka muili, ni mkóma, or muigni ukóma (*Kinika máhána*). *This man gets sores on his fingers and feet, he has the ukóma disease, he has the cancer, gangrene, which is considered contagious by the natives. Therefore they order him to construct a hut in the forest, in order to avoid all intercourse with other men. There the native doctor gives him medicine; his food he must prepare himself. If a slave, he is, in case of recovery, led about in the town and exposed to sale. His master gets one half of the price, whilst the other half is given to the doctor. Aki póa muigni akoma, hutíwa mnadáni, hupéwe deláli, humnadi; alie umbuka = muigni ukóma, a leper, lit., possessor of leprosy.*

UME, *s.* (*vid. mume, adj., male*), strong, or nume, *e.g.*, numba ndume, a strong house (?); (1) manliness, virility, strength, man's generative power; (2) ume (*pro nume*), a more polite expression for mbó (*cfr. uke*); mukono wa kuume (*Kigunia*, mukono wa ku fuli), the right hand; mlango na ume (uume), may the door (entrance) be strong (*said of the array of a battle*); mume, *pl. waume*.

UMEME, *s.* (wa), lightning, flash of lightning.

UMTA, *v. obj.*, to give pain to; *vid. uma, v. a.*, to bite.

UMIKA, *v. a.* (*cfr. uma, v. a.*), to cup; ku umika pembe muilini, to apply the cupping horn to the body; mauumishi ame-ni-umika léo kus ndumiko = ku-mu-uma na pembe, na pembe inaumána na niama, to scarify, to cup the body with a sheep's or goat's horn, *lit.*, to bite at the body with a horn, after it (the body) has been scarified with a razor; to apply the horn to the scarified body, and work with it, as if to bite at the body with it. *The natives at first apply the horn to the skin, to gather or contract the blood to the spot from which they wish to extract blood; then they scarify the skin until the blood flows, whereupon*

they apply the horn a second time to the scarified spot, and draw with the mouth (at the end of the horn) as strongly as they can, until the blood adheres firmly; lastly they close up the hole of the horn with wax, to keep out the air. When they think that a sufficient quantity of blood has come into the horn, they remove the wax, when the horn falls off; the blood is then put into a vessel with water, to be examined. The copper receives about one quarter dollar for his fee. Many persons are very experienced in this operation, which proves often very beneficial to the sufferer. Poor people pay him one kebába of copper for each time he puts on the horn.

UMIO, *s.* (wa) (*Kin. umiro*), the alimentary canal, throat, oesophagus, voice; *cfr. mio* (komio), umio (wa, *pl. mimio*?), windpipe.

UMIRO, *s.* (wa); *pl. mito* ya ku fura gū = usito, heaviness; mke alie na mimba anafánia umito wa magū, a pregnant woman gets heaviness or swelling of her feet; mtumke yuna umito, the sickness of a woman during pregnancy. *The Suahilis say in reference to a male who is sleepy: "ni umito wa mkéwe, yuna mimba."*

UMKA, *v. n.* (= umuka), to rise as dough from yeast; ku fania pofu jeupe, to make or have a white foam with noise; hence wimbi la ku umka, a foamy white wave or breaker which is very dangerous to boats (*mahali palipo na mamba*); *cfr. kuān, kuéléa, v. n.*

UMIKIA (or UMUKIA ?); *cfr. gema* (a vessel used for getting palm-wine).

UMO (or HUMO), there, inside.

UMŌJA, *s.*, oneness, unity, union.

UMRI, *s.* (wa) (= maisho ya kuishi or ká), age; *cfr. عمر*, coluit, superstes fuit, vixit aliquod tempus; hence عمر, vitā, vitas tempus; umriwakwe apatā-je? how old is he? *lit.*, his age what does he get?

UMŪA, *v. a.*; ku umua niuki = ku tōā šaali msingáni kua ku tia moto ndáni, to take honey from the beehive by kindling a fire in it, which cannot be done in the daytime, but only at night, when the bees cannot hurt people; to take off, to steal; muili wa tembo naye aumua tembo ku iba; msingi a-mu-umua mke, na mume ana amuliwa mkewe.

UMŪKA, *v. n.*; pembe inaumika, the cupping horn falls off (*cfr. shopoka*), to come off.

UMULIA, *v.* (= ku-m-tulia šaali), to take the honey from one, to steal, deprive him of the honey; ame-ni-umulia malinga wa niuki or tembolangu, he deprived me of my bee hive or of my tembo.

UMULIWA, *v. p.*; tambe limemuliwa ni watu, the cocoa-lignos was stolen (at night) by some

people; fulani minanyakwe ina umuliwa tembe.

UNA, *cp. a kind of fish.*

UNA, *v. n.*, you have, thou hast; una nini? what is the matter with you?

UNAFIKI, *s.* (= usandiki = urongo), a coarse or open lie, untruth (e.g., when a person denies that he has got food from another, in order that he may get it at a second place also); *cp.* *فَقْ* 'vendibilis fuit merces, hypocritam egit in religione: *فَقْ*, hypocrisy.

UNAJIMU, *s.* learning (Erb.); *cp.* *عِلْم*?

UNAMO; wa niuki wausta.

UNANAKI, *s.*; watu waponda ngofi wapata unanaki ulio ndani ku fania usi; *cp.* nanaki.

UNDA, *v. a.*; ku unda jombo, to build or construct a ship.

Ku undua, *v. p.*; muundi, a ship-builder; kiundi, building of wood.

UNDIWA, *v. p.*; *vid.* mgnambo.

UNDÄ, *v. n.*; maji yaunda, yaong'aa, yafuasa, maji ni kukutu (*cp.* dungiza), it is high-water.

UNDU, *s.*; undu wa jogoi or jimbi (*pl.* niundu), the comb of a cock.

UNE (rectius NNE) (numeral), four.

UNEMFU (or UNAEMFU), *s.*; watu wamepata unemfu = wamenemeka wamepata nema, viakula telle, abundance, or plenty of food (*opp.* to famine, starvation).

UNENE, *s.* (wa), bigness (*vid.* nene), stoutness, thickness.

UNENIEKO (or UONEGNIEKO), *s.* (*cp.* guigniekéa), reverence, humility.

UNGA, *s.* (wa), flour, powder; unga wa ndere ni bu la mtu, aliouawa ni Waanga (*cp.* muanga), a magic poison prepared from the body of a man who has been killed by the Waanga.

UNGA, *v. a.* (= ku tanguia mabali pauc'a na ku piga fundo), (1) to unite, to join together, to connect, to follow; watu wana-mu-unga Gabiri = wana-m-fuata; (2) to salt, Luke xiv. 34 (to season).

UNGIA, *v. obj.*

UNGIKA, *v. n.*, to be set or joined (in the surgical sense).

UNGIKANA (tungamana).

UNGAMA, *v. rec.*, to be intimately connected with each other, to be joined together (= fuatana); watu wanaungama na Gabiri kus uafiki (wanatabikana tangamana), the people are intimately united with Gabiri by bonds of friendship.

UNGANA, *v. a.*, to tie together, to unite; e.g., ku ungana ugo uliokatika wipande wiliwi (huko na huko), to tie a rope, which broke, together

so that the two separate parts of a rope become one.

UNGANIKA, *v.*, to be united.

UNGANIHA, *v. c.*, to unite; kadi amounganisha Gabiri na Rashidi ku patana (ku ungana, fuatana or tangamana).

UNGAMA, *s. n. p.*, the Formosa bay near Malindi was swallowed up by the sea because the inhabitants of the place washed themselves with milk and cleaned their anus with bread, wherefore they were destroyed by the Almighty. This is the story of the Muhammadans.

UNGAMA, *v. n.*, to grant, allow, admit, confess, acknowledge (Luke xii. 8) — alipo unoa amesema, ni kuelli, muigni ku ungama haka ni tena, wala hasingizi watu wanguine, lakou yuwalalama, to confess one's crime of one's own accord (*cp.* lalama); hawazi-ungami, they (sc. Banians) will not acknowledge having rupees, they will only pay with pesa.

UNGAMANA, *v. n.* (= ku shikana na kitu kingine), to be connected, to cohere with another thing, to be united with it.

UNGAMANIHA, *v. c.*, to bring together, to connect, to cause to join, to make unite (e.g., two boards) together, to make to keep together, to stick close, to be firm, to clinch, to bring to bear upon.

UNGAMIA, *v.*, to confess to one, to tell or promise one; ame-ni-ungamia kitu kizuri = ame-ni-ambia ninajo kitu kizuri, ta-ku pa we, he promised me a fine thing, he said I have something fine, I will give it to thee; ana-ku-ungamia nini? what has he promised you?

UNGANIHA, *v. c.*; kathi amounganiha Gabiri na kasidi ku patana (ku ungana, fuatana, tangamana).

UNGAMO, *s.*, a yellow dye used for dyeing mats.

UNGANA, *v. rec.*; *vid.* unga, *v. a.*, to be intimately connected (fuatana).

UNGANIA, *v. a.*, to tie together, e.g., a broken rope, to join.

UNGE, the sign of the second person sing. conditional; unpenda, you would love; ungekua, you would be.

UNGI, *s.* (wa, *pl.* wingi), abundance, plenty, multitude; mtu muengine, *pl.* watu wengine; ungi (*pl.* wingi) wa watu.

UNGIKA, *v. n.*, to be set; gulakwe iliungika, his leg is well set, proves to be well set (surgically); *vid.* unga, *v. a.*

UNGO, *s.* (*pl.* mungo); Kipemba na Kimwila = utao in Kimwila, van, fan, a round flat basket used in sifting.

UNGO, *s.*, a joint, a member, the hymen (fistula); ku funda or fundika ungo = ku amua ha bulaha

a girl in her teens, become marriageable after having had the first issue of blood for seven days, the hymen having opened and ku simika matititi having taken place; ku vunja ungo, to be deflowered (St.); ku fundika ungo, said of a female who has arrived at the age of puberty (cfr. in *Kiniassa* the word "ku chora bano," to break the shaft; (2) ungo, *pl.* mafungo, a round flat basket used in sifting.

U'ngũ, *s.* (*vid.* ungũ) (wa); Kipemba (= uwunda in *Kimwita*, úga in *Kimrima*); ku fania or lima úngu or uwanda, to make a place clear or free, to build a house upon (mahali pa wazi pajengo-apo niumba, ku fania mahali petipe). The grass and rubbish is cleared away.

Ungúa, *v. a.*; (1) — ku kata vipande viwili marra moja (*Kimwita*), to cut a thing into two parts at once or with one stroke; e.g., ku ungua kuni vipande viwili, to cut the wool in the midst, to disjoin, separate, divide, to cut asunder (*oppos.* to unga); (2) *v. n.* — ku tekotéa moto, to burn, or to be burnt (*Kipemba*), to be scorched or scalded; niumba ime-ungua moto = ime-tekotéa, the house is burnt.

UNGULIA, *v. obj.*, to scorch or scald; ku ungulia niungu.

UNGUZA, *v. c.*, to scorch, to scald, to burn.

UNGUANA, *s.*, freedom, liberty; muunguana, a free man; the state of being a free man, in general freedom, civilization; unguana, free, is opposed to tumua, slave (utumua, slavery); politically free is opposed to shini, washitizi, to be subjected, vassals; kiunguana, of a free or civilized kind.

U'ngũe, *s.* (ya, *p.* —za); (1) úngũe ya kámbe, a rope of the thickness of a finger (from the úngue za kámbe is the amári or gerári (anchor cable) twisted; (2) úngũe ya ku lima shamba, the piece of ground assigned to one person for tilling (ká-tiri, muñle) which piece is marked out for him by a rope or by the muñle (*vid.*).

U'ngũja, *s.* (wa), *n. p.*, Zanzibar (perhaps the word ungũja is related with ungua, to burn; úngũza, to scorch, on account of the great heat troubling people at certain times)?

UNGUMANA, *v. n.*; *vid.* ungama, to be united.

UNGUMANINHA, *v. c.*

UNGURUMA, *v. n.*, to hum; simba yuwa unguruma, the lion growls (afia), roars.

UNGUWA, *s.* (*vid.* ngu and ungu); ungũ wa (*pl.* za or ngũ) ku puria mtáma máhali palipotandikoa jamii, ku tia mtáma telle, a heap of corn laid on a mat, on which the corn is beaten for several days; ku ondóa mashúke; ungũ wa mtama nki-púrua, a large shed made at the time when the mtama is threshed (*vid.* pura); probably from this the name "Takanangu," *vid.*

UNGUWE, *s.* (wu), swine, hog; *vid.* ngúda.

UNGUZA, *v. c.*, to cause to burn; watu wamsungaza niumbayakwe.

UNIA, *v. n.*; buibui yuwanina mafayakwe; *vid.* tando.

UNIAGO, *s.* (*vid.* kiniago). *St.* refers to the expression "ku chesha uniago," to deflower (?).

UNIAMA, *v. n.*; punda ana-ni-goukia uníama, anagupúka mbio (R.)?

UNIAMAFU, *s.* (wa), silence, quietness; *vid.* ku niamáa, *v. n.*

UNIAMBÍ, *s.* (= uofu wa kasidi = utiriri or ubiána).

UNIAMEZI, *s.*, a large tract of inland country in East Africa composing a great number of tribes.

Uniamézi ni nti mezi uandamáko or uviawáko, the land through which the caravans travel to the coast with the new moon; uniamézi, *pl.* waniamézi, a man or men of that country.

UNIANDAGE, *s.*, the bast or bark of uniandege; *Kim.* kuchére.

UNIASSI, *s.*, grass; *vid.* niassi.

UNIAYO, *s.* (*pl.* niáyo, za), a footprint, the sole of the foot.

UNIEGNEZI, *s.*, said in regard to eyes which are nearly blind in consequence of small-pox; *cfr.* utandu.

UNIELLE (or UNUELLE) (wa, *pl.* nielle or uuelle (both forms occur), a hair.

UNIENDE, *s.*, a loud outcry, especially of little children; ku piga uniende, to cry loudly, bitterly, great lamentation; *cfr.* mayowe.

UNIKA, *s.* (*cfr.* nika, *pl.* manika, wilderness), the country of a people in East Africa called Wanika (inhabitants of the wilderness, *vid.* nika) near Mombas (westward).

UNIO, *s.* in *Kipemba* = umánde in *Kimwita*, the land or morning wind, exhalation? vapour? únio wa ku sisima, ku risai niassi; bérédi kali, yatóma or yasisima sana; ku fustana únio únio; a-mu-andáma unio unio, *opp.* to ku-m-katia mbelle.

UNIOFU, *s.*, candour, evenness; uniófu wa moyo, uprightness of heart; moyo uhonioka, usiokúa na kishongo; uniófu wa maneno na kási, sincerity in words and works.*

UNIOGOFU, *s.* (= usogofu = uffu úkú) (usámbe wa ku fania kasi), relaxation of strength, slowness, tardiness, laziness, sloth, lounging; *vid.* niogóa and niongóa, *v. n.*

UNIONGA, *s.* (wa, *pl.* níonga, *vid.*), a state of lameness, halting in consequence of the níonga (*Kipemba* = wíwéo or mapaja in *Kimwita* and *Kimwita*) being not in proper order, either too short or too long, &c.; yuna unínga = yuwa-detéa, he is lame, halting; kwa sababu ya ku-jigotia níonga; huyu una níonga, this man is lame or a cripple.

UNISWA, *s.*, weakness, poverty (weakness in point of property and influence among men) (cfr. *uni-anga*); silliness, meanness in regard to origin.

UNISA, *s.*, (pl. *niŷa* or *nida*), a feather; *vid.* *maniŷa* or *manida*.

UNISI, (or *MANISI*)? shaving (ku *nida*, to shave).

UNISANI (wa, pl. *niushi*), a hair from the eyebrow.

UNJU, *s.*, *Kipemba*, morning — *sábúkhi* in *Kim-wita*.

UNISULU, *s.*, *a.* (= ku-mu-*ansulu* kitini cha *enzi*, or katika *enzi*, to dismiss one from office, e.g., a governor, to abolish, cashier (*mañsulu* = dismissal)).

UNISULIWA, he was dismissed from office, from ruling.

UNU, *s.* (wa)? (R.).

UNUELLE (or *UNIELLE*, *sing.*), one hair (pl. *nuelle* or *niele*, *sa*, hairs) (*coll.*).

UNUNU, *s.* (*vid.* ku *nunū*), purchase, buying.

U'O, *s.* (wa, pl. *niūo*, *maūo*? *sa*), case, sheath; ūo wa juo, case of a book; ūo wa upanga, scabbard of a sword; ūo wa kisu; pl. *niūo* za wissu.

UOFU (or *UOFU*) (*vid.* *ŷu*), rottenness, badness, wickedness, sin (*uofu* more in a moral sense, *ubā*, *in a physical*), corruption, evil.

UOGA, *s.*, fear (ku *oga*, *v. n.*, to fear) (or *woga*).

UOKOŷU, *s.* (*pro uokōzi*), salvation, safety, peace.

UOMBO, or *wombo* wa ganda mkeka, the seam of a bag.

UOMBOMBO (wa, pl. *niombombo*), a kind of soft wood (from the *muombombo* tree) with much pith, used by the natives in obtaining fire; cfr. *ulindi*.

UOMFI, *s.*, beggary.

UONÉVU, *s.*, invidiousness?

UONGO (or *URONGU*), *s.* (wa), lie, falsehood, untruth.

UONIEVU (*uonogofu*), admonition (*Phil.* ii. 1).

UORODA, *s.*, invoice of articles sent to one?

UOROMO, *s.*, softness, mildness.

• UOŷE, *s.*?

UOI, *s.* (wa) *uŷi* wa mko (ku *nenda* — *prini*, ku *ŷosa* ni kathi, *uŷi* una — *kwisha*), the act of marrying, blessing, uniting, which is performed by the *kadi* in the mosque, before many witnesses; *uŷi* wa ku *tukā*, the being carried away, said of a Roman who is married by a man at a distance (R.).

UPA, *s.* (wa, pl. *pā*, *za*), (1) baldness, bald pate on the top of the head, kitoa *kisijo* *nuelle* katikati; *pā* za *vitō* via watu; (2) the roof-side of a native cottage.

UPAJA, *s.*, pl. *paja* (*za*), the thigh; *maŷara* ni *upāja*? (R.).

UPAJI, *sw.* *upāji* wa Mungu, gift or blessing of God, e.g., rain, food, &c. (*kā-m-pa*).

UPAMBA, *s.* (wa, pl. *pamba*, *za*), (1) *upamba* wa ku *gema* *mināni*, a stick-like knife which the natives use in drawing the *coca-liquor* from

the tree (in tapping) (*vid.* *gema*, *v. a.*) (a small *katohet*); (2) *upamba* wa *maŷa* *uliohambuliwa* or *jambuliwa*, *ulotiwa* *maŷatani* ku *bandikoa* *kitoa*, *kipāte* *m'tūba*, *kipōe* *maumŷa*, a piece of cotton which, having been cleaned, is dipped into oil and put around the head, to keep it moist and allay pain; ku *tia* *upamba* *kituani*.

UPAMBO, *s.* (wa, pl. *pambo*, *za*), mti *ulipopasuliwa*, ku *tia* or *dunga* *samaki*, ku *simika* *motoni* ku *oja*, or ku *pata* *kauka* *kua* *moto*, pl. *pambo* *sa* *miti* ya ku *anikia* *samaki* *upambo*, a cleft piece of wood into which fish are stuck, to be roasted or dried over a fire.

UPANA, *s.* (wa, pl. *pāna*, *za*), breadth, width; *upāna* wa *ubāo*, na *ubāo* *pana* or *nina* *mapāna*; *mongo* *wakwe* *ni* *upana*, his back is broad; *kansu* ya *mikono* *pana*; *ngūo* *hi* *ni* *ya* *upana*, *laken* *nguo* *hizi* *ni* *pana*.

UPANDE, *s.* (wa, pl. *pānde*, *za*), piece, part, portion side; *upānde* wa *kuku* *huko*, na *upande* *huko*; *pande* za *kuku* signifies smaller pieces, after the whole fowl has been divided into halves, but *pande* (*la*, pl. *mapānde*, *ya*) signifies a large subdivided piece or pieces, e.g., *hili* na *pande* *la* *niāma* (pl. *mapande* *ya* *niāma*); *mpānde* refers to a large piece, the third of the whole, e.g., *ni-pā-mi* *mpānde* *wa* *papa* (pl. *mipande* *mitātu* *ya* *papa*), give me the large piece of the fish *papa*, after it has been divided into three parts; *kipande* refers to a very small piece; *upande* wa *Mwita*, about or near *Mombas*; *mijipānde*, pl. *mijipande* *ya* *papa*, equal parts of the *papa*; *upande* wa *ju*, the upper side (the weather side); *upande* wa *tini*, the under side, the lee side; *upande* wa *goshini*, the weather side, the side where the tack of the sail is fastened (St.); *atfali* *hi* *ni* *upande* this brick is oblique, sloping, shelving.

UPANGA, *s.* (wa, pl. *pānga*, *za*), a sword, sabre (1); *upanga* wa *felegi*, a long straight two-edged sword carried by the Arabs (*vid.* *felegi*); (2) *upanga* wa *imāni*, a short sword with a kind of cross hilt (*vid.* *imāni*); (3) *upanga*, a cock's comb (St.), a piece of wood with which the natives beat the threads in making *taraza* (Rab., who writes *ubanga*).

UPARI, *s.*, the outer beading of a door-frame (St.), Rab. (who writes *ubabi*) takes this word for insertion, stopgap, little board.

UPAPU, *s.*; *upāpui* wa *kirtani*, a piece of paper? a piece of cloth sewed between.

UPATAJI, *s.*, value.

UPATILIFU, *s.*, blame, *Phil.* ii. 15.

UPATO, *s.*, a round plate of copper beaten as a musical instrument (St.).

UPATU (wa), pl. *putu* (*za*), dish, cup?

UPAU, *s.* (wa, pl. *pāu*, *za*) (cfr. *pāu*), (1) a bar of

iron; (2) upáu wa niumba, *rafter or spar of a native roof* (vid. páu), one of the small sticks used as laths to tie the thatch to the roofs of the native cottages.

UPÁWA, pl. páwa (za), a flat ladle made of a coconut shell, used for serving out rice, curry, gravy, etc. It is different from a káta, in which the shell is much less cut away than in the upáwa.

UPEJO WA MATO (vid. mapogo ya mato), *suffering of the eyes* (R.).

UPEKEJO, s., the piece of wood with which the natives make fire by friction.

UPEKETEFU, s. (ku pekáta, v. a.), *spoiling, corruption*.

UPÉLE, pl. pele (za), a large pimple; pele, the itch.

UPEMBE, s. (Kiung.), *plotting* (St.).

UPEMBO, s., a hook, a crook (cfr. ku pemba, v. a.) (pl. pembo, za); upémbo wa ku angulia maembe na matunda mengine, a wooden pole with a hook, to hook down mangoes or other fruits.

UPENDAJI, s. (cfr. ku penda, v. a.), the habit of loving, or liking.

UPENDAVIO, as you please, ad libitum, at pleasure, at will.

UPENDELEO (mapendeleo), s., *favour*.

UPENDEZI, s.; cfr. mapendezi.

UPÉNU, s. (wa, pl. pénu, za) (cfr. ukumbisa, mfilisi) = misho wa pā kua nde, *that part of the roof of native cottages which projects over the walls. The projection of the roof, which protects people who may stand or sit there from the rain and the sunbeams; amejitia upenúni haku = pata mvúa* (cfr. kipénu), *eaves of a house, often very broad*.

UPÉNZI, s.; wa ku penda upenzi, *love* (single act of love or loving), but mapenzi (love) refers to many acts of a loving mind.

UPÉO, s. (wa, pl. péo, za), (1) broom, besom (in Kipemba); upéo wa ku peléa niumba (ku péa taka) = *Kimwila ufiagio wa ku fiagilia niumba* (vid.), *a sweeping brush*; (2) upéo wa mato = misho wa mato yaonápo, *the edge of the horizon, where the horizon terminates, and the eye can look no further, e.g., bahari or barra makuenda upéo wa mato, the extremest point visible*; (3) upéo = sana, wiká, much, very; ame-m-piga mana upéo or wiká = sana m'no, *he beat the boy much, soundly*; shikio la-ni-nma upáo; ku furahi upéo.

UPÉPO, s., a fan (pl. pepéo, za); upepéo wa ku-m-pepeléa mtu bérédi, *apáte upépo, a fan or instrument, with which to fan one, to get cool air*.

UPEPEZI; **wakwe upepezi madedeyakwe?* (R.).

UPÉRO, s., a gentle breeze, cool air in general (= uberedi, upepo nambamba); *ku panga upepo* (to

take fresh air) = *ku kati baredi*, e.g., *the ya mti, ku pata ufili* (pl. pepo, za, cfr. pepo, za), *the wind or winds of the eye which are neither boisterous nor light, a current of air of some duration and strength, but pepo la bahari = tufáni, a storm or tempest, when the sails must be shortened or taken in. The plural pepo denotes much wind; upépo muanána = mwaróro* (uliolekea), *usiokúa na ng'vu, nusu shukri nusu upepo; pépo, a demon, a shaitáni* (Bab. writes pebo).

UPÉSI, s. (wa), *quickness, speed; adv., speedily, quickly* (kua upési, kua ku péng, v. a., vid.).

UPIA, adj., *new; e.g., upáu upia, a new rafter or spar of a native house; (2) s., newness*.

UPINDI, s. (pl. pindi, za), a bow; upindi wa mvúa, *the rainbow*.

UPINDO, s. (cfr. kipindo) (pl. pindo, za) a hem, a fold (= ukungo), *the cloth in which the dead are stretched and in which, after having been washed, they will be buried in the sands*.

UPINDÚA, s.?

UPINGO, s. (= mārathi ya matumbo ya ku-m-pinga (matumbo yana-m-pinga or yanasongana, akikandoa matumbo yatafugúka), *movement of the bowels from pain*.

U'PO, s. (wa, pl. nípo, za); úpo wa báyu (la mbúyu) wa ku ámbisa or fufia maji dauni, *ku kausha dau* (ku futa maji dauni kua úpo or aila), *a small bucket-like vessel made of the shell of the mbúyu tree, to bale the sea-water out of a boat, in order to get the boat dried*.

UPÓFU (UPOROFU), s., *blindness* (= ntófu); upófu wa ku pofia, e.g., mato, kunde, kitu, *the spoiling or corrupting of anything, e.g., of the eyes, grain, and other things = uharibifu wa mato, the spoiling or destroying of the eyes, so that a man can no longer see; upófu is different from ubófu wa mato, which refers to the suffering or pain of the eyes, not to their entire destruction*.

UPÓGO, s. (pl. pogo, za), *squinting, distortion of the eye; mugini upogo, a squint-eyed person, when one eye is large and the other is small which causes a distorted look* (vid. pogo, s.). The upogo wa mato is different—(1) from makengesa ya mato; i.e., the eyes are of equal size, but the mbóni (pupil) of one eye looks upwards, whilst that of the other looks downwards; (2) from tongo = jito mmoja linatóta kábisa, laken jito mmoja lafina, *when a man can only use one eye*; (3) from jámba oha jito = jito mmoja kifini kikiharibika kikifania jeuppe, *when a white film covers the eyeball and a man cannot see well; vid. ujnamini and upole; upogo upogo, nigzag* (St.).

UPÓLA, s. (wa); (1) in Kipemba = upambafu (folly, ignorance) = ujnamini or asiduu (silly, pl.

urubana, the casting down of the eyes from stupidity (*kua ku pūmba*) or from shame (*kua ku mūmba*); *mtu huya yawanenda kua upūle* — *kua ku pūmba*, this man walks with eyes cast down from offensiveness; (2) meekness, gentleness; *cf.* *polapole*.

UPONDO, *s.* (wa, pl. pondo, za), a pole used to push forward small vessels, e.g., canoes, boats, a punting pole.

UPONGOO, *s.* (pl. pongoo, za), the leaf stem of a palm-tree (St.).

UPORO, *s.* R.

UPOROGAI, *sq.* in *Kinika* uhongōzi, sleepiness? (R.).

UPOSSO, *s.* (vid. *possa* or *posha*), the sum paid to a woman before marriage by her future husband; the sum varies from 1 to 100 dollars.

UPOTE (wa, pl. pōte, za), a bowstring (chiefly of sinews, seldom of threads); *niūta* or *māta*, ūgūe wa mikāno ya gnombe ndio upōte (pote twisted thread, *uzi not twisted thread*).

UPOTĒU, *s.* (1) *perishing, ruin, waste, destructive-ness*; *mtu wa ku potēa asie na akili*; (2) *deception, delusion*; *vid.* *potēa*, *potēsa*.

UPOTO (or *UPOTOFU* wa *KU POTŌKA*, *Kijumfu*) *s.* = *ubishi*, caprice, wilfulness, obstinacy; *vid.* *mpotōfu*, *s. adj.*

UPUBU, *s.*, the name of a kind of creeping plant which entangles (It.)? *vid.* *upupu*.

UPUKKE, singleness, independence; *cf.* *pueke* or *pekēo*.

UPUKŪZI, *s.*; *vid.* *pukūzi*, *puku puku*.

UPUMBĀFU, *s.*, folly, ignorance (vid. *upōle*), stupidity.

UPUMBI, *s.* (wa, pl. pumbi, za—), breath, respiration, rest; *upumūzi*, hard breathing; *upumūzi umoja*, one draught of breath; e.g., *mpiga mbizi yuwamaa akafumba upamūzi umoja*, a diver dives and holds his breath once, one draught of breath, *upamūzi umoja*; *ku etusha pumbi*, to breathe, to draw breath.

UPUNGA, *s.* (wa), a flower or embryo nut of the cocoa-nut tree (St.).

UPUNGUFU, *s.* (*cf.* *ku pungua*, *v. n.*), want, privation, defect; ūgūa upungufu, insufficient wages.

UPURU, *s.*, *convolvulus* (St.). *Rob. writes* upuru or upubu, like *kidedee* in *Kiniasa*, a creeping plant which entangles.

UPURUKUSHA, *s.*; *vid.* *purukusha* (pl.).

UPŪZI, *s.*, vain talk (maneno ya burra, *ai urongo*, wala si kuelli) (vid. *pauka nashiyakwe* or *ku paya paya*, to prattle, to chat), nonsense, empty contrivance.

UMADI, *s.*; *ku futa uredi kua tashiki*, to recite or rehearse words on the rosary, to tell one's beads.

UMAFIRI, *s.*, friendship; *vid.* *rafiki*, *s.*

URAI, *s.* (*cf.* *rai*) = *useful, prudent, cunning*; *cf.* *rai*, *s.*

URAIKU (*cf.* *ughaibu*), *s.* — *matangumano ya wita wita*, viz., wa pōpō, wa kattu, wa tōka, wa tāmū, wa tāmūko, the mixture of five ingredients for chewing; pōpō and kattu give a red colour, tōka increases the pungency of the tobacco, tāmū takes away the offensive smell of tobacco, and renders it more agreeable on account of the aroma which this leaf (tambu is a leaf) contains; *cf.* راي, coagulum suit; راي, crumum.

URAMBI RAMBI, *s.*; *urambi rambi wa dafa*, a young cocoa-nut which has very soft flesh and sweet water. The Arabs are particularly fond of this kind of cocoa-nut. Wārabu wapenda sana madāfu ya urambi rambi, ni madāfu ya kiaraba; *cf.* *ramba ramba* and *punje*.

URARA, *s.*, a thin stone resembling a potsherd; *cf.* *ukakāya*; *jembe li urapa?*

URĀRI, *s.*, evenness, equality; *ku fania urāri* wa hesabu, to balance an account, to strike a balance; ndō, tufānie urāri wa fethasako (or maliyāko), tufānie hesabu, ni ku-lipe muigniwa. E.g., the *Banian* gives a *Suahili* 10 dollars in goods and sends him to *Unikani* (the country of the *Wanika*), to buy ivory; the *Suahili* buys a piece worth 15 dollars which he carries to the *Banian*, who balances the account with him giving the seller 5 dollars; or if the piece is only worth 8 dollars, the seller owes the *Banian* 2 dollars. Urāri wa hesabu umetamburikāna sana, every one knows what he gets or what he owes the other—the balance or amount of the account is now known; *cf.* راي, cepit, mutuo dedit; راي, mutuo dedit, accommodavit, mutuo accepit, mutuas fuit.

URĀSHA RĀSHA, *s.* (vid. *marasha rasha ya mvua*), drizzling rain (ku rasha rasha, *v.*).

URĀTHI, *s.* contentment; *cf.* راي, vicit placendo et contentum aliquem reddendo.

URĀTHI, *s.* (wa), inheritance, heritage; watoto wanepata urāthi kua babayo aliekuwa — wamerithi kua babayo; *cf.* *riti*, *v. a.*

URĀUFU, *s.* (= *rakhi punde?* (R.).

URĀFU, *s.* (wa), length; urāfu wa ubāo, the length of a board; marāfu wa morkabu.

URĀGĀFU, *s.* (*cf.* *ulegufu*), debility, lassiness, relaxation.

URĀMBO, *s.* (*Kiwima* — *usiri* or *mapambo* in *Kimuria*), adornment, ornament, finery, ornamental things; e.g., (1) *mkuffu*, (2) *kekēo* au *mikōno*, (3) *mitāli* ya *māgū*, (4) *halihali* la *kitika*, (5) *kuugūzi* ya *mikono*, (6) *meni* wa *fetha*, (7) *wenjani* ya *fetha*, (8) *kijāluba* cha *kitika* *kitikani*, (9) *meshāmili* ya *shikio*, (10) *pēto* ya *shikio*, (11) *kikuku* cha *sifuri* or *pambo*, (12) *kitika* cha

rusasi shikioni, (18) seja cha ushanga, *etc.*; ndio urembo wa Kiswahili; these are the ornaments of the Swahili (especially of their women). Dr. Steere applies the word "urembo," ornament, especially to the black lines painted on their faces by the women of Zanzibar by way of ornament. Urembo wa Mungu, the creation, also beauty or ornament of heaven; uwézo wa Mungu.

URITHI, *s.*, inheritance; *vid.* urathi, and rithi, *v. a.*

URKUSU, *s.*, a medicine (dawa) for cough ?? (R.).

URÓNGO (or UÓNGO), *s.*, a lie, falsehood, untruth.

URUBUNI, *s.*; kungia urubuni? (R.).

URURU (or URURU), *s.* = upumbáfu, ujinga, mbulúkoa, folly, ignorance, thoughtlessness, half-madness, improvidence, carelessness; mtu huyu anapáto ni ururu wa ulimengu, anashirikana na ulimengu tú, hafánii mawázo ya mbelle, yuwapumbá nafsiyakwe, hatii mawázo, ururu or upumbafu una-m-tukúa; mtu buyu anafania mbulúkoa = nusuu ákili kidógo, nusuu wázimu, yuwaji ne néa pekée; this man thinks only about things present, he is regardless of things to come, he is a fool, he is half mad. *Eg.*, he does not think that he must cover the roof of his house, to protect it against the rain, which he thinks is still far off, although it is approaching. Mtu huyu ametukuliwa ni ururi (= upumbáfu) wa ulimengu = upumbafu umempata kua ulimengu kua ku tumaini ulimengu.

URSA, *v. a.* (uza), ku usa or kú sa (ku uza or ku za), to sell; *cf.* uliza, to ask, to go about asking people whether they will buy.

USANIA, *v. a.*; *vid.* uzania.

USIA, *v.*, obj.

USOA, *v. p.*, to be sold.

UZILIA, *v. obj.*, to sell for one; ameúsa or amekúsa gnombewakwe; nadáka uza or kúza, pembe zangu, he sold his cow, I wish to sell my ivory.

USAFI, *s.*, shavings and chips (St.).

USÁFIHI (or USIFIHI), *s.*, pride, retirement, seclusion, solitariness, insolence.

USAHA, *s.*, matter, pus; *cf.* wasaha.

USAHIRA, witchcraft (Gal. v. 20), *cf.* سحر, gehanna, infernus; Arab. سحر.

USAKHIKI, *s.*, without fault; *vid.* sakhiki or sahibi, veracity.

USAKI, *s.* = usujáa or usujai; *vid.*

USAMBÁ, *s.*; *vid.* sambá.

USANGAKI, *s.*; unaguíwa ni usangázi = anasangáa.

USANNI, *s.* (wa), art, artificial work; mtu huyu hana usanni mema enenda kua msanni mungine, this man has no good art, or good work of art, go to another artist.

USÁ, *s.*, old age (*cf.* maá or maá), chiefdom.

USÁA (*vid.* ushanga), a kind of beads (= zaka?).

USÁMBE, *s.* = ulegéfu, uffia (*cf.* msembe), slowness, laziness, badness; kazi ya usembe si njema, usipo ji-dáhidí; ku fania kazi kua usembe, to do work without exerting oneself.

USÁMI, *s.*, talk, conversation; *vid.* ku sema, *v. a.*

USÁNGA, *s.* = uóngo, a lie, falsehood.

U'SHA, *v. a.*; mawimbi yausha = yarúsha jombo; in Kipemba ku usa - rusa; kueléa sa máwimbi siusházo or sirusházo palipo maji ya msuko suko yausha, to roar, to rage, to be tempestuous; wimbi la usa, the yfave rages.

USHÁHIDI, *s.*, testimony, witness; *vid.* sháhidí.

USHÁIRI, *s.* (*cf.* shairi, *s.*, poem) (*pl.* mashairi) = maneno ya kize.

USHÁNGA, *s.* (wa), beads in general; mashánga, heaps of beads. There are many kinds, esteemed in different countries differently, according to taste and custom: (1) matúrji, white beads of small and large size (like pojó), liked by the Wanika, Wakamba, Wateita, and Wasambara; (2) kigeti or kiketi, blue beads of a small and large size; (3) same same (useja); (4) msamli; (5) wa nini (white); (6) wa marjáni; (7) wakimbosange.

USHÁRIKA, *s.*, sharing, partnership; *vid.* ushúka.

USHARRI, *s.*, an Arab vessel as long as it is still new (R); *cf.* sharri; jaházi ina sharri; si usharri hu?

USHÁŪFU, *s.*, deceit, a deceitful promise; *vid.* shaúfa, *v. a.*

USHERÁTI, *s.*, dissipation.

USHI, *s.*, the hairs of the eyebrow (wa, *pl.* nishí, za); (1) the hairs which are on the edge of the eye, which cover the eyelids (*vid.* ukopi, ukumbi); (2) ushi na ombe, juggling, odd gestures, haunted, uneasy (R.); (3) ushi, *s.*, a string of corses (St); (4) ushi wa báhari or wa kúima (= kina), the depth of the sea or of a well; kuna ushi wa ombe káribu na shúmbi or kina (R.).

USHINDÁNI ku fania ushindáni, to gainsay (Acts iv. 14).

USHINDA, *s.*; *vid.* kishinda. •

USHINDÁNI, *s.* (shindána, *v.*), contention, emulation; ku fania ushindáni, to gainsay, to contend for, to vie, emulate.

USHINGO, *s.*, a vegetable poison (Kimama = ushúngu in Kimunia), poison (ubéya) *cf.* ushúngu wa nika, wa wietube wa mika, the poison of a serpent, of the heads of arrows; kisuse kina ushingo sana (*vid.* ushúngu, ushúngu or uchungu, poison; ushúngu wa wietube, arrows).

USHIRIKA, *s.* (wa), partnership, communion; *vid.* shiriki, *s. a.*

Ushoga, s. f. (R.); *ushoga ni mbili?*

Ushogona, s., a patch; *ushogoba wa mshogo, a patch of mahogo (R.);* cfr. *kishogoba*.

Ushugaji, s., *cough?*

Ushugaa (or *ushugai*), s., *bravery, valour (vid. shugi, ujia), heroism, courageousness.*

Ushuguda, s. (alama ya kitu), *testimony, witness; ku toa ushuguda, to testify, witness; ku-m-pa ushuguda.*

Ushukuru, s., *thanks (St. has ushukura); vid. shukuru.*

Ushungu, s., *Kimo. (= ushingo in Kimr.), poison; e.g., ushingu wa wembe wa mifi (sing. u fi, vid.) (cfr. usingo), a vegetable poison (for arrows) which kills a man very soon when he is wounded by them; cfr. ushingo.*

Ushupafu, s. (= ugumu), *hardness (vid. supā); ushupafu wa mulli, hardness of body, indurated by labour, &c.; ushupafu wa maneno, hard words (and noise) used, e.g., before a judge, fig., ushupafu, to intend to make what cannot be made, something that is too hard to be accomplished (?), inclination to deny (vid. gana), quarrelsomeness.*

Ushuri, s., *faction, invention (vid. ku sua, v. a.); wa ku-m-sulia mtu nono asipoli-nena.*

Ushuru, s. (wa), *duty, custom, tax; ku toa ushuru, to pay duty; ku towa ushuru, to make people pay, to take from them, to levy a tax; cfr. عَشر, accepit decimam partem de opibus; عَشر, pars, decima rei.*

Ushutumifu, s. (vid. shutumu, v. a.), *reviling, insulting.*

Usia, s.; *usia wa meno, bluntness of the teeth; ku fania usia wa meno, to set one's teeth on edge by tasting something acid, e.g., ukila maembe mawiti, utafania usia wa meno or meno yatafania usia; cfr. usia.*

Usia, v. a. (Arab. *أسا*), (1) *to commission, to order (cfr. wasia), to charge one with, e.g., when a man sets out on a journey, or before he dies; ame-m-pa manawakwe wasia wa maneno, to charge by making one's last will; muniawe ali-usia ku sikua pahali pa ketha wa ketha, laken watu waku hinni, waka-ni-zika pahali pangine po; ku-wa-usia watu mambo mema; (2) to exhort people as the kathi does in the mosque; akihātubu; (3) to give orders, advise (ma-shauri = ku āgiza or sisitiza, to direct (1 Cor. ii 34)); cfr. wasia, s.*

Usiwa, v. p.; *ku kitu.*

Usiwi (vid. usafihi) s., *pride.*

Usikizi, s.; *usikilizi, hearing, attention; usikizi wa maneno = ku sikia maneno.*

Usiku, s. (wa, pl. masiku? sh), *night; jua lina-kutoa, linakwisha, camp majini has, mafama*

ngōfi (opp., jua latoka kwa mfuma ngōfi, haina kwa mfuma ngōfi), i.e., the sun set, merged in the water with him who prepares and wears a skin, but the sun rises with him who weaves, prepares and wears clothing, i.e., the sun rises in the East among those people who make, wear and sell clothes, whereas the sun sets in the West with those people who make skins, which they wear. The Suahili believe that the further west you travel, the less clothing will be found with the natives. They go either naked, or wear the skins of goats, sheep, or other animals. Dr. St. observes: The plural siku is used to denote days of 24 hours. Four whole nights and days must be rendered siku nne usiku kucha. Four days and nights, siku nne miana (mohana, so Steere) na usiku.

Usikua (or *usikua*) (cfr. masikua) (R.), *burial; ana usikua.*

Usilia (or *usilia, or unia*), v. obj., *to sell to one; ame-m-unilia or usia (cfr. usa, v. a.) mtama mballi, he sold his slave to a far country, in favour of, or against, or in the absence of the owner (of the slave). Kidnapping Suahili do so.*

Usima (or *usima*), s. (wa), *health, life.*

Usimanoa, s., *mockery.*

Usimba, s.; *cfr. pl. simba.*

Usimda, s.; *vid. simda.*

Usimeme, s., *firmness (St.).*

Usinga, s. (wa) (pl. singa), *za nuelle, long hair (of the Hindoos or Europeans, &c.); usinga wa nuelle za mkin wa niambu, the long hair of the tail of an animal called niambu.*

Usingatifu; *cfr. singatia.*

Usingizi, s., *sleep (pl. singizi) (cfr. zingizi); ku ngiwa ni leppe la usingizi, to sleep, to be sleepy.*

Usini (or rather *umini*), s. (wa), *adultery.*

Usio (or *uzio*), s. (pl. niuzio) (wa), *a net of twigs to catch fish, a weir or barrier made of sticks for catching fish (pl. masio), usio wa ku sulia sá-maki kwa fito niembamba za miti zisukoko (or zifunguazo) kwa mla; usio = usio (ku sua) wa samaki kwa fito, hapati ku toka, an enclosure of thin sticks, which are fixed into the ground in the sea (near the beach), to catch fish. An opening is left for the fish to enter the usio, at the flood, but at the ebb they lose their way and are caught by the owner of the usio.*

Usizi, s., *delay, stay; ku fania usizi, to make a delay, to stay behind, to stay out, to tarry (maji wa ku kawa); cfr. سَئِل, constraint, viziti, ennetatusi fuit; ku-m-weka usizi.*

Usiuka, v. a., *to stay, tarry, to be detained.*

Usiukana, v. a., *to cause one to stay, to delay one.*

Usiani, *s.* (*vid.* ku sika, ku sisha, to bury), the preparations made for burying a corpse; watu watafuta mafukio, bafuta, shuka ya ku oheka, &c.; ku enda usishiri, to go to a burial ceremony.

Usita, *s.* (*pl.* nsita or sita), street, way, path; *Hebr.* xii. 18.

Usito (*or* ukito), *s.*, (wa), heaviness.

Usitu, *s.*; usitu wa mkéka wa ukindu ku sukoka (*cf.* mota); *vid.* oleléka.

Usiwa, *s.* (*cf.* udékua) — báhari tūpu or kú, high sea (*cf.* ūmbu wa maji), open sea (usiwa utūpu); maji yalala safi moja, one level of water; haóni mlima, wala nti tena, ni kidíti cha usiwa (*cf.* siwa, *s.*); ku tām̄ba na usiwa = ku sáiri na m'poa (= ku futa muambáo) — ku pita jombo kando kando ya usiwani, to coast, to sail or row a boat along the high sea, i.e., between the shore and the deep water (siwa dogo la maji ya beredi); usiwa unakuenda kua urúfu, unakuenda uendáko or ulikokuenda, ni maji ya múníu, one level, or surface of water (sákáf moja).

Usiladi wa ku pika, cookery.

Usogofu, *s.*, slowness; *vid.* tesihili.

Usohali, *s.* (= nifu ukúba), indolence, slothfulness, laziness (ku káwa mno) (= ulágisi, or ulájisi, ukálifu, usembe, usogofu).

Usóka (*cf.* masoka), brass wire, a little piece of wire; u forms also a diminutive in Kigunia.

Usónia, *s.* (wa) Kinika = upénu in Kimwita, and ukúmbiza in Kijumfu, a projection of the roof of a house; *vid.* upénu.

Uso (*or* ūsō), *s.* (wa, *pl.* niusso, za), face, countenance, especially front; kikómo (*front*) naninshi, na púa, na matáfu, na kiléfu or kidéfu (*chin-beard*), all this belongs to the word uso; ku-m-pa uso = māsáda ku inúa uso, to lift up the face, *opp.* ku inka or piga uso na ti, to cast it down; ku kundáa uso kua fúraha, *opp.* ku kunda uso kua ku tukiwa, to unfold the face in joy, *opp.* to fold it in anger; uso mpána, a broad face; uso mrefu, a long face.

Ussúbukhi (*rectius* kasúbukhi), *s.*, the morning, in the morning; *cf.* súbukhi.

Ustáhifu (*or* ustáhiki), *s.*, a line of conduct by which one honours his fellow-man; ni mambo ya mtu astahle or aheshimúe watu; *vid.* stahi, metasthifu or metasthiki.

Ustáhiki, *s.*; amepata ustáhiki kua ku stahiwa ni watu, esteem, honour, worth.

Ustáwini (wa shamba), *s.*, the utanga in Pamba's plantation (B.)?

Usulú, *s.* (*vid.* suafi), cleanness, purity, faultlessness.

Usúsi, *s.*, a kind of m'bu, an insect smaller than the mosquito, a sand-fly, a midge; watama sana; *cf.* karumira in Kimasa.

Usúvi, *s.* (*pl.* sufi, za), the produce of the sapul-tree (*cf.* sufi), a kind of silken cotton growing on a large tree; *cf.* hereki.

Usúvi, *s.* (*vid.* súfi or masúfi) — hali la ku tosa singa, la ku tosa shiriki watu wake, la ku tosa uena urúngo, laken ku salli dáima, na ku noma juo, a state of mind, guided by which a man does not have intercourse with women, does not speak lies, but always prays and reads the book, chastity; *cf.* áa, clams, purus fuit.

Usújáa (*or* usújái or usújái) — ushakfi, hali la ku tosa kúja kuffa, courage, intrepidity, absence of any fear of death.

Usúka, *s.* (wa); ku ondóa usúka (*vid.* kisúka), this expression refers to the Swahili custom which demands that a woman, whose husband has died, remains three months in her house (ku ká or keti éda), that she sits on the ground and treads upon it with wooden shoes (súgo nti kua mitawanda). At last she is to go to the sea beach and is thrown seven times into the sea (ku sana na ku suka). If she has during her mourning-months committed adultery, the koma of the dead husband will kill her when she is washed in the sea. At the same time her pots, plates, mats, and bedstead are washed with water. All this is meant by "ku ondóa usúka." *cf.* kisuka.

Usukáni, *s.* (*pl.* sukáni), a rudder.

Usultani, *s.* sultaniship; *vid.* sultani.

Usumbúfu, *s.* (ku sumbúa, *v.* a.), trouble, vexation.

Usumba, *vid.* makumbi.

Usungu (*or* uzungu), *s.*, Europe.

Mtúngu (*or* Mtúngu), *s.* (wa), a European; wa zúngu wana misungu; *vid.* msungu or msúgu, dexterity, skilfulness.

Usúni, *s.* (*rectius* usúni), beauty.

Usházi, *s.*, fiction, invention, false accusation (*vid.* ku sua, *v.* a.); wa ku-m-sulla mtu neno asipoli-nena, to ascribe to one a word which he has not spoken.

Usúshi, *s.* (wa) (*vid.* sika, sisha, to appear above water, to cause to rise above water); kazi ya usushi wa lulu, the raising of a thing (e.g., pearls) above water.

Usútu, *s.* (*vid.* suútu, sunúka) — upumbufe, ignorance, unacquaintance with the condition of a new country, or situation, &c. (*pl.* uana, za, and masusu) (baya nengi), casting down of the eyes from shame or ignorance.

Úta, *s.* (wa, *pl.* náta, za, or máta, ya), a bow and arrow; upéa wa uta, bowstring; (2) masúta ya úta (*rectius* uta), camellia oil; *cf.* uta.

UZI (or ŪZĀ), *s.* (wa, pl. ūzā, za) (*Kin. lūnga*), an elevated hut constructed to keep corn, &c., in a native store, made of poles tied together and placed over or near the fire-side (utā wa ku ūlila mūhū) = ūjā gā (pl. jagā, za); utā wa ku lālia kuka, a hen-roost.

UTABIBU, *s.*, the profession of a doctor, medical sciences; *vid.* tabibu, being a physician.

UTABIRI, *s.*, predication (?); *vid.* tabiri, *v. a.*

UTAGĀ, *s.* (wa, pl. tāgā, za), a middle-sized trunk or body of the branch of a tree = gogo la utānu, if a large branch, gogo la tanzu (la, pl. matanzu). The form utāgā, wa, pl. tāgā, za, is used when the trunk is of a middle size—if of a large size it is called tāgā (la, pl. matāgā, ya), if of a small size it is called kitāgā (pl. vitāgā); consequently there are three forms to express the different size, (1) utāgā (wa, pl. tāgā, za), middle-sized trunk of the branch; (2) tāgā (la, pl. matāgā, ya), large trunk of the branch; (3) kitāgā (ja, pl. vitāgā, wa), small trunk of the branch.

UTAGI (or UTAJIRI), *s.* (= mali mūngi or mungu), great property, riches; *vid.* mūngiri.

UTAJI, *s.*, a veil, a covering for the head of a woman which leaves the face open; but the bariko covers the face, so that nothing can be seen except the eyes (ku ūlika utāji). The utāji consists of a piece of kaniki which covers the head and reaches down to the ground.

UTAJIRI, *s.*, riches, wealth; *cf.* utāgiri and tājiri.

UTAKACHO for ūakacho, what you wish, as you please; ku daka or taka, *v. a.*, to wish, desire.

UTAKALIFU (or UKALIFU), *s.*, urgency (It.) ? n'ouda kus utakalifi.

UTAKATIFU, *s.* (ku takāta, *v. n.*), cleanness, purity, cleanliness, holiness, sanctity.

UTAKO, *s.* (*Kin.*), the keel of a dhow.

UTALALISHI, *s.*, fornication, whoring.

UTAMBĀ, *s.*, pl. tambā (za), a rag, a bandage.

UTAMBI, *s.*, (1) utambi wa tā, the wick of a lamp, pl. tambi (za); (2) utāmbi, a piece of stuff for a turban; (3) utāmbi (pl. tambi, za) wa msandāni, tambi za ku pika, vermicelli (so-called from its wick-like form); (ku sawāniza tambi za ku pika na tambi za tā, to compare vermicelli with the wicks of a lamp).

UTAMBO, *s.* (wa mifurā, &c.), a swinging handle like that of a pail (St.).

UTAMBU, *s.* (wa) (from ku tambā, to know), utambuzi wakwe ni bōra, his knowledge is greater.

UTAMU, *s.* (wa), sweetness, *e.g.* wa mūa, wa ndizi, &c., pl. mūa za ndizi, za mūa, &c.

UTAMVUA, *s.*, end or corner of a cloth, or of a turban, &c.

UTANASHATI = umbaga ? (It.), spruceness ?

UTANDIKI, *s.*, hypocrisy ? (It.) (= utāwā wa wungo).

UTANDO, *s.*, evening-red, evening-sky.

UTANDU, *s.*, crust, (1) utāndu wa wāli (ulitānda jū uliokaŋka ku moto wali kundu), the dry crust which lies on the top of the boiled rice in the pot; utāndu ulipo ondolēwa, watu anapakka wāli sahanini; (2) utāndu wa jito = jaupe ja jito; jaupe ja jito; jito linafania utāndu wōjipā: utāndu is used of the eyes if a person gets nearly blind from small-pox; (3) of great sleepiness; mato yanakus na utāndu (said of the greatest sleepiness), the eyes are most sleepy (*cf.* ukōko), sunset glow; (4) evening-red (It.) (?).

UTANGA, *s.* (= ukus in Kiniasa) = mtanga muorōro, light sand or soil, a fine sandy earth which it is easy to dig up, *opp.* to ulōngo = mtanga mgdūmu usinukulla.

UTANGO, *s.*, kus utāngo, by turns, 1 Cor. xiv. 27 (ku tanga).

UTANGULI (pl. tangule, za) (wa), prepared mūda ku suka mēka, &c.; *vid.* tāngūle.

UTANI, kindred of race, the belonging to a kindred tribe, &c. (St.)

UTANU, *s.* (*vid.* kitānu), splinter, pl. tānu (za).

UTANU, *s.* (wa, pl. tanzu, za), a branch of middle size; tanzu (la, pl. —ma), of large size; kitānu, of small size; *cf.* utāgā.

UTARISHI (or TARISHI), *s.*, vomit; *vid.* tapika, to vomit.

UTARI, *s.*, ku piga utāri, to take in tow.

UTASHI, *s.*, desire, demand (ku daka or taka kīta, *e.g.* mko), tumeŋa utashiwakwe, *i.e.*, vtu via ku-m-dakia mko, we have seen his desire, *i.e.*, the things which he brought to us, to desire or procure a woman for him. He has brought money, clothing, &c., to give to the father and relatives of the girl, whom he wishes to marry; nikōno mitāpu hēfai, ūje na utāshi, when a lover desires a wife, he must first make presents to the parents (worth about one and a half dollars); marrying intentions, or proposal; utāshi, the present required by the parents and given by a man to a woman at the time of betrothal.

UTAMA, *s.*, infecundity; niuka wa utama, a year of infertility, barrenness; *cf.* tanaa.

UTATA, *s.* (wa, pl. tāta, za), a hurdle-work of guongo za kuli, za makuti, tied together and fixed in the sea to catch fish (ku gāya kamba wa māmaki) (*cf.* uuto, *s.*, which is different from utāta), ku amlika = toya utāta (*cf.* kīnaki); a hedge for catching fish; mātā wa ku ūlila māmaki (It. *verdes udiāa* and pl. *tāda*).

UTATU, *s.*, a third (tatu, three); *kebába* cha utatu, one third of a pishi.

UTATU, *s.* (= ukáli), acidity, sourness, *pl.* tatu (za), unga umefania (umengia) utátu or una tatu = umekúa ukáli, the flour is become sour; unga wa tatu, sour flour; muigni sáfura yuwála anga wa tatu (úlio tatúka); *vid.* tatu.

UTÁŨI, *s.* (wa), choice, selection; *ku* taúa, to choose, select.

UTÁWA, *s.* (wa), *pl.* táwa (za), a body-louse, *pl.* lice; utawa tawa (without plural form), poultry-louse; táwa are larger ones?

UTÁWI, *s.*, piety (R.)? utáwá wa uúngo, hypocrisy.

UTÁWI, *s.* (wa), sorcery, witchcraft, anything that kills or destroys life in consequence of witchery (*vid.* mtáwi). Kitu kinájo watu or niáma utáwi, magical poison; utáwi ni uganga wa *ku* úa watu; *Reb.* takes utáwi (which he writes udáwi) for a dead bough, as *ludáhi* means "dry" in *Kirabai*.

UTÁYA, *s.* (wa, *pl.* taya, za), the cheek-bone; utáya wa táfu, temple? ndófu za utayáni or za matáfu, whisker.

UTE, *s.* (wa) (*pl.* máto), the thick phlegm which in expectorating sticks to the lips; ametúpa úto, yuwátónoa ni úto; ute una niambulika (kana ulimbo) or wajiririka; but mate refers to the saliva which does not stick to the lips; ute wa mdóda or mtóna; according to *Dr. St.*, is nte ya yayi, the white of an egg (*vid.* kóa, *s.*), probably a mistake for "uto."

UTÉA, *v. n.* (*vid.* otéa), to watch, to waylay; mautéo and mnutúzi, lurches.

UTÉARI, *s.*, readiness; *vid.* teari.

UTÉGO, *s.*, *vid.* tegu, *v. a.*

UTEKETÉFU, *s.*, burning, combustion; *ku* teketéa, *v. n.*

UTEKO, *s.* = uthía?

UTELÉI, *s.*, slipperiness (*vid.* teles, telézi), mahali hapa pana utelési, it is slippery here.

UTÉMBE, *s.*, the rejected refuse of tobacco and tambu after chewing. This looks like blood owing to the popo and kattu (*vid.*) which reddens the several ingredients of the uráibu (*vid.*).

UTEMBEZI, *s.* (*vid.* tembéa), a stroll, walking about; *ku* sungúka na *ku* sungumisa na watu pámpo kasi (*cf.* matembézi) (fornication?)

UTENDE, *s.* (R. udende)?

UTENGELÉLE, *s.* (wa), *pl.* tengelele (za), small intestine; *cf.* ujengolele.

UTENGO, *s.*, a place for *ku* tenga.

UTENGÓA, *s.* (wa), utengóa wa barra (*cf.* wén), removal, or absence of trees and high grass in a forest or wilderness; a spot which is clear of trees, &c.; Mungu ametenga miti.

UTENZI, *s.*, work (wa, *pl.* tenzi, za), a poem, a

poem-like tale, old stories communicated in a somewhat poetic and rhythmical manner; *ku* tenda maneno ya kale, *ku*imba utenzi, wima-wa kale wiliwio fanikána; (2) kltendo kilijo tandoa *ku* kirimu watu utenzi, entertainment, feast; *vid.* mtenzi.

UTÉO (*pl.* teo), *s.* (Kimwita); utéo wa *ku* papetée náfaka, a fan, to winnow corn; *pl.* téo (za), utéo (Kimrima, ungo, *vid.*), a sifting basket, a winnowing basket (munézi?)

UTÉPE, *s.* (wa, *pl.* tepe, za) = kitambá jiembamba ja *ku* jifunga kitoani kiki-mu-uma (*pl.* tépe za witámba), ngúo ya utépe munusi (*vid.* kunga, *v. a.*), a thin bit of cloth to tie around the head for headache, a thin strip of cloth for covering in general, a band, fillet, a strip, a tape; (2) ntépe or utepetepe, the lower part of a roof (R.)?

UTEPETEVU, *s.*, languor; *vid.* tepetée, *v. n.*

UTESI, *s.* (*vid.* *ku* teta), a quarrel, strife; una utési gani námi? or nini sebabuyáko ya *ku* teta námi? what strife have you with me? what is the cause of thy quarrelling with me?

UTETE, *s.* (wa, *pl.* tóte, za) = a stalk of mtáma or mrija, after the pith has been removed (móyo wa búu ulipotóka). Then the stalk answers for making a bagpipe, a musical instrument, which gives a soft fine sound. Hence the natives say: "mtu huyu kuna sauti niembamba kama utéte," this man has a soft voice like that of the mtáma-stalk when played upon. Utete ni nsumári ya mrija or ya búu la mtáma, hulia *ku* sauti niembamba nzúri.

UTHÁBITI, *s.*, firmness, certainty, bravery; *vid.* thábiti and thábitu.

UTHÁIFU, *s.*, infirmity, weakness, debility; *cf.* *جاف*, debilis fuit.

UTHÁKO, *s.* (wa), the bottom of a canoe hewn from a tree (*Erh.*).

UTHÁLIKU, *s.* (wa), iniquity, injustice.

UTHÁMINI, *s.*, surety, security, bail; *cf.* *ضامن*, cavit, spopondit.

UTHI, *v. a.* (Arab. *أذل*), to trouble, to harass; *ku* uthi watu = *ku* wokéa watu uthía, e.g., *ku* keléle, &c., mambo haya yata-tu-uthi, these matters will trouble us.

UTHIA, *s.*, uproar, noise, bothering, trouble, difficulty; unifánie uthía, do not make so much noise or trouble.

UTHIA, *v. a.*, to harass = *ku*-m-wéka mtu uthía, neno hili la-tu-uthia.

UTHIKA, *v. n.*, to be troubled or harassed (to be angry?).

UTHKI, *v. a.*; *cf.* *جذ*, aretatus, fuit, opprimis;

hence ^{٤٢} or ^{٤٣}, angustia, afflictio; to press, oppress; vid. thiki.

Utuf, s. (= kufu), greediness after meat (R.), but ūthū, washing before prayer: wana ūthū kuji-waka tishāra ku sali.

Uzūmū, s., poison for arrows.

Uzūmika, v. a.; nāipotimisa, utakuja uthurika; vid. ūthuru.

Utūku, v. a., to excuse; ^{٤٤} cf. ^{٤٥}, excusevit;

tshūru, s., cause, occasion, emergency; ^{٤٦} cf. exousatio; nashikua ni ūthuru ni karthi; ^{٤٧} cf. muda, uduru.

Uti, s. (vid. ūtiō) (wa, pl. nūti), spine, ridge, edge; ūti wa maŋungu, chine or back-bone; the uti connects the two ungu, hence maŋungu; uti umetiwa katikati ya maungu (uti = mti, ūmpāka); (2) uti wa ūmū, the shaft of a spear.

Utikiti, s., sedge.

Utiriri, s. (stius?).

Utiriri, s. (= uofu wa kāsidi), a trick, rogish prank, petulancy, pertness, obstinacy; ku-m-fania utiriri, to serve one a trick, to trick one, to act wantonly toward one; ^{٤٨} cf. uhlāna and ūm-ambi.

Utisho, s. (vid. ku tisha, v. a.), frightening, terrifying (ku jiwa utisho).

Uto, s., fluid; (1) ūto wa ii, the white of an egg (pl. nūto za māi). It is different from kiini, which signifies the yolk; (2) ūto wa mafuta = maji ya mafuta, or mafuta ya uto, liquidity or fluidity of fat, grease, i.e., liquid oil, the fluid which is expressed or squeezed, after the ūnta, the fat or oily substance, has been pounded, and the grounds (vid. shudu, s.) have been removed. As the ūto wa mai is the clear, liquid water of the eggs, so the oil is the water or liquid of the oily substance when pounded and squeezed; hence mafuta ya uto (^{٤٩} cf. kipamba). The Swahili Arabs drink or eat the unboiled egg from a notion that it will restore and increase their virile power. They believe that the Europeans have the same motive, because they see Europeans sipping eggs slightly boiled; ūto wa rusasi, melted lead; ūto wa ii, the liquid whiteness of an egg (kiini); ūto wa niamsa, fat cooked out of meat, dripping (St.).

Utoru, s. (vid. tofusi, v. a.); ūthū wa mato, spoiling, corruption, destruction of the eyes = blindness; ^{٥٠} ku kosa adaba.

Utohaba, s. (vid. tohaba), cleanliness (utamashati).

Utoho, s., mucus from the vagina (St.).

Utohu, s. ? vid. shari.

Uturu, s., any sappy or juicy, milky, slimy or glutinous substance which issues from trees or

creepers (^{٥١} cf. ulimbo) (gins, gum, etc., may be made of it); ^{٥٢} cf. ulimbolimbo or mtango tango.

Uturu, s. ? alumba ya utomu ? (St.).

Utururi, s. (wa, pl. tondōti, na), an appendage, a pectoral ornament of the women. It is of silver, is as long as a finger, and hangs over the breast.

Utururini, s.; mamboyakwe ni ya udooganāni (^{٥٣} cf. tongānia), instigation ? (R.).

Uturugo, s. (wa); vid. tongo and mpaka nti.

Uturo, s., robbery, rapine, plundering; utoro wa bahari, piracy (ukuafi wa bahari); ^{٥٤} cf. mūro, s.

Uturai, s. (wa, pl. toeni, za—); uturai wa kitoo ni katikati ya kitoo bongōni; toai na kitoo, the soft parts of the head (the brains of a babe which are condensed in process of time, not at once), the top of the head, vertex.

Utoro, s., childhood (vid. toto), infancy; tangu utotowakwe hatta kila mtu mlima, from his childhood up to his riper years; amē-m-la utoto-wakwe = amē-m-bikiri manamulā.

Utotoke (or utotozi), s., reward for voluntary services (^{٥٥} cf. kiona mūno, what see eyes, i.e., what the eyes have seen, remuneration for finding anything); ^{٥٦} cf. okōta.

Utuna, s. (R.), a kind of tree, used for planting live-hedges round villages.

Utute (or uti), s. (wa maungu, spine); vid. uti.

Ututse, s.; ututse wa (pl. tusse) ku tenba (vid. tusse), a cricket ball, tennis, game at tennis.

Ututu, s., fatigue, humiliation ?

Utukuru, s. (vid. tukūka), greatness, glory; utukūfa wa mālī, great wealth, exaltation.

Utukuni, s. (Kigunia) (= sokuni) (vid. kingōni), a place for slaughtering (R.), altar ?

Utukutu, s., insolence, arrogance (= ūshūhi), want of good breeding, impertinence, insubordination.

Utukū, s. (vid. tukūka, v. a.), bearing, carrying; ūkira wa utukūni, portage, the wages for carrying anything.

Utulalo, s., bridge ? (kántara).

Utulano, s. (Kigunia) (= ku bihiāna kua mūha, ku talānia watu maneno ya mūha = ku tenba watu), foolery, buffonery, a foolish trick.

Utule, s., poorness, wretchedness, extreme poverty, destitution.

Utulivu, s. (vid. tolia), calmness, quietness, patience, composure.

Utuma, s. (= ūja), mambo ya mtama (m'ja, slave; kungia ūjāni), slavery, servitude.

Utumaniyu, s. (vid. tumani, v. a.), faithfulness, honesty (or utumanifu ?).

Utumba, s., bride-ship, betrothal, a love-affair; fulani anaūa ng'ao na utumba, ku fungu m'kono, N.N. has given clothing to his bride, to-shed.

door, i.e., that no other man may marry the girl —for after she has accepted the gift of a lover she is considered to be his bride.

UTUMBO, s. (wa, pl. tumbo, za), utámbo muembamba ndáni ya matumbo, *offal consisting of the small entrails (utámbo udogo, spoken collectively), the several and separate intestines (tumbo, za). The utumbo udogo is the ndia ya mafi ya tumbo (la). Tumbo (kuba) la signifies the large dungbag, which every animal has. Matumbo signifies belly, bowels, comprising all the viscera under one general term (cfr. utengelele and utumbo uchanga, the little intestines); kua utámbo wa kōndō watu wafánia uzi wa ku wambila kinánda (pote, za); cfr. utumbo wa mbúzi, thin gut.*

UTUMBUISO, s. (pl. tumbuiso) (vid. tumbuka, tumbuisa), a soothing song, which is sung to soothe parturient women, or during a dance (= mashairi, sung with music).

UTUME, s. (cfr. mtume), sending.

UTUMFU, s. (vid. utomfu), viscosity, glutinousness.

UTÚMI, s. (and utúmo), desire, trading place, a place where to make use of property, to get profit; mahali pa ku tumia; utumiwétu ni U'ngúja or Jagga or Unikáni = ni máhali tuendápo ku tuma máli, ku fania biáshera, ku pata mali; suisui tuatúmia Jagga or Ukambani, we trade to Jagga or Ukambani; (2) consumption, making use of.

UTUMISHI, vid. matumishi, servitude.

UTUMISI, s., kitu cha utumizi; vid. utúmo.

UTÚMO, s., (1) produce, profit of trading; utúmo tulipáta ni reali asherini; tumolétu la (tumo la mali) muaka jana tulipáta reali mia, from the trading of last year we have got a hundred dollars; utúmo ni kitu tualijotuma; utumowetu tuliotuma ni reali kumi; (2) sending.

UTÚMUA, s., slavery, employment (vid. tuma and mtámua); ku-m-tia utumuáni, to put one into slavery = to enslave one.

UTÚNDA, s. (wa, pl. tunda, za); utunda wa uhangana (= muambo), R.?

UTÚNGU, s. and adj., bitterness; e.g., shúbili or shúbiri ni utungu, aloes are bitter; já ina kakassi pasipo úkari = ni utungu kidogo, ni utungu wa kiwitiwiti, si utungu hálisi kama shúbili, tea is rather bitter without sugar, it is not entirely bitter like aloes; utungu yuna utúngu, she is in pains of childbearing; the pains of childbed, utungu wa usázi, but uohungu means bitterness, poison.

UTÚPA, s., a kind of euphorbia used as a fish poison; cfr. mtúpa.

UTÚPU (or UTÚPU TÚPU), s., nakedness, state of nudity; wali hu ni utúpu, hauna mtáni, this is mere rice, there is no nutui in it.

UTUMITUMI; cfr. guberi and uturururu.

UTUKE, s., womanhood.

UUDI, s., aloes wood (St.).

UGÚNI, s.; vid. ngáa.

UMBEZI.

UUMVU (cfr. uumifu), pain; vid. úma, v. n.

UNGUÁNA, s. freedom, the state or condition of a free man (opp. utúma, state of slavery); cfr. kiunguána.

UVAMBÚME, s. (Kiung., tale bearing) (St.).

UVI, s., a door; tumbati.

UVIAZI, s., birth; cfr. ku vira.

UVIVU, s., sloth, idleness; cfr. mífú, úfú.

UVÓ, s.; e.g., lumfo in Kibabai.

UVUGU VUOU, s., lukewarmness (cfr. fukutika, v. n.) (= wala beredi wala harri): maji yana (uvugu vugu), the water is lukewarm.

UVÚLI, s., shade.

UVUMBA, s.; galbanum, incense.

UVÚMBI, vid. ufumbi.

UVURUGU, s., hollowiness; e.g., jiwe la uvurugu a hollow stone.

UWAILI (UAILI), s., cause, Luke xxiii. 22; sikuona uwailiwakwo wa ku wawa (uawa); muigni ku anza kile kitendo, ndie muigni uwaili; buyu hakutenda neno la uwaili; cfr. جاء , prior prius, principio.

UWAKILI, s., proxy, stewardship; vid. wakili.

UWÁNDA (or UWÁNJA), s. (wa, pl. nianda, za), an open or free space in the front of the door of the house (Kipemba, úngu; Kimrima, úga), uwánda wa nde ya ulangóni; kiwanda ja mlango, a small free place and building in the front of the door of the house; area where children play, or slaves, &c., work; uwanda wa ku tesáa ngóma, a free place for playing the drum, and for beating out mtama, &c., and wa ku anika kitu; uwanda mema hu wa ku liha gnombe pasuri pana tengeláa uvumbi (= vumbi); vid. fumbi and ufumbi.

UWANDÁ, s.; uwandá mmoja, one size, said in reference to the size of mitungi; vid. mtungi.

UWÁNGA, s., a tuberos plant or shrub, arrow-root; unga wa uwanga is the flour of a bitter shrub called uwanga, mtu apata tundaakwe, aséga kua jiwe na maji, atúja kama náni, atápa matapuyákwe, áta maji jungáni, unga utatulia jini, anika unga júkni kua mkáfu atia bangi na úkari nengi, apika pamója, áfúka wíkate wia ku-m-lóvia na ku-m-láza (cfr. majani), i.e., the fruit of the uwanga shrub is ground on a stone with water; it is then strained, the coarse matter is thrown away, but the water is left in the pot, until the white flour settles; then the

flour is exposed to the sun to be dried; afterwards it is mixed with bangi and plenty of sugar. Of this mixture the people make small loaves of bread, which, when eaten, intoxicates and produces sleep. This bread was formerly sold in the market, but the Government forbade its use, on account of its mischievous effects. The fruit of the upanga resembles viani, and is dug out of the ground; after having been ground, it is strained and cleared of its bitterness. Two pishi of the white flour of uwanga cost $\frac{1}{2}$ dollar. The Banians send it to India. The district of Jalyamoo, near Mombasa, is said to abound in uwanga. The natives make hũla of it, mixing it with plenty of sugar; *cfr.* kũju.

UWANGU, *s.*; *pl.* mawango, or mbũngo (*vid.*) (*cfr.* wango), ku tia uwango or mawango or mbũngo daũni ku-ji-panũa, to put pieces of wood (woodpe) across the bottom of a canoe to extend it.

UWANI, *s.* = vita, war (Sp.)?

UWANJA, *vid.* uwanda. a courtyard, enclosure.

UWASA (or WAMSA) (wa, *pl.* niwasa); uwasa ni kipũdo cha m'ti kitiwũjo kiwambazũni ndũngo upũte ku shika, pasipo wama huwũsi ku kandika ndongo, small pieces of wood which are put between the poles (niti) of a wooden wall, in order that the clay which is plastered on the wall may stick to it, and not fall through the poles, which are often not put together very closely.

UWASWASI, *s.*, *vid.* uwasi, plainness, distinctness.

UWATI, *s.* (wa, *pl.* mbũti), (1) a framework upon the walls, upon which the boriti are laid; (2) a vesicular eruption on the skin (St.).

UWAZI (or UWAZIWAZI), *s.* (wa, *cfr.* wazi, or wũzi) = mahali palipo na muanga uwazi, openness, clearness, clear spot, distinctness.

UWAZIRI, the dignity or condition of a viziri, the vizirship; *cfr.* ۞۞ portavit, vezirus fũjt, rom. publicam pro principe curavit et administravit; ۞۞ consiliarius et administrator imperii, vezirus.

UWE, may it be, or become, in reference to the u class.

UWELLE, *s.*, sickness, disease; uwelle wa viango, rheumatism; uwello or uello wa mato, ophthalmia.

UWEMA (or UWEMA); *e.g.*, randa hili sita-ka-ũya uwema, I will not sell to you this place as good (if it were not good).

UWENGU (*pl.* wengu), rains.

UWU, *s.*; *vid.* wu.

UWUZA, *s.*, ability, faculty, power; mambo hayo yadaka uwuza, these matters require ability.

UWUZA, *s.*; uwũzi wa Mũgũzi ũngu, the power of God.

UWUZO, *s.* (*vid.* ku wesa, ku esa, ku enesũ), (1) uwũzo wa niũmba = mapambo ya kiamũba, or ukũũ, the adorning of a wall of a house, which is effected by making figures in the fresh lime, and by fixing mirrors or small cups, &c., into the lime, which is plastered on the wall. Uwũzo wa niũmba is different from mapambo ya niũmba. The former refers to the ornamental figures, &c., made in the lime of the wall, before it gets dry; but mapambo ya niũmba refers to the ornaments which are displayed in the room itself, by laying glasses, pots, &c., upon shelves for show; uwũzo, the fitting up of a room with all nice things, and the keeping of the room in a clean state, gallantry; (2) uwũzo wa mũlũ ni usũri wa mũlũ, ndũo mawũo ya nũlũha, *e.g.*, kũsu kũ-unũni, upũnga mbũfũni, jambia matumbũni, ngũo maungũni, tolehubũki shũgũni, &c. People have great respect for such a man; (3) uwũzo, power, ability; (4) uwũzo wa Mũgũziũngu, might, the omnipotence of God.

UWIMBISI (or UWIMBISI), *s.*, a surfeit; uwimbisi wa niũmba; *vid.* ku wimba niũmba, to cover a house.

UWINDA (or UWINDA), *s.* (wa, *pl.* ninda, na, or mbinda, na), the drawing one's cloth between the legs and fastening it in front, as done when travelling or fighting = wina la ũno (mbũ) (or mĩsho ũno), the artery which stretches from the mbũ up to the mũkũndũ; in general, the place between the legs; a man may bleed to death when this artery is destroyed by cancer. Hence ku piga ngũo uwinda, or ubinda or mbinda, to fold the cloth from the mbũ, and bind it between the legs and around the loins, as the Banians generally do; and also other people, when they go through a forest or wet and high grass, to save their dress. Mganga yuwajipiga ngũo uwinda akinenda nitũni ku timba dau, yuwajipiga or yuwawũ ngũo kama Baniani, the native doctor wears his cloth like a Banian, when he (the doctor) goes to the woods to dig for medicinal roots. Fron, Mungu na uwinda, or uji lĩnde nafsiyako, and then thou wilt protect you (R.)?

UWINDA, *s.*; mambo ya muwinda ni ya uwinda the state of a hunter is that of huntsmanship or of woodcraft.

UWIKU, *s.* (wa, *pl.* ningu, na), (1) a cloud, especially a long but thin cloud (of whatever colour it may be) (*cfr.* mbingu); (2) blue sky in general = alimengu, *e.g.*, kũni amerũka ja hũta karũba na uwingũni, the vulture flew high, nearly to the sky (*cfr.* wingu, la, *pl.* na—, which signifies a large thick black cloud of rain or smoke);

kiwingu, a small but long cloud; ubingu, the heaven, e.g., ubingu wa niota, the starry heaven (vid.); mbingu, heaven, sky (more usual than uwingu); mbingu sabaa, seven heavens in the notion of the Muhammedans; ndo subukhi ngema, kabula jua linja, pavaa uwingu.

UWINJA, s. (Kipemba), (Kim. ubinja, pl. mbinja), a whistle with the lips, a whiff.

UWITI (or UITI or UBITI), s., freshness, rawness; cfr. mbiti, unripeness.

UWIVU, s. (uifu, vid.), jealousy.

UWONGO (or UONGO), s., falsehood; (2) uwongo; vid. bongo and fufu, the brains.

UYABISI, s., drying up (vid. yabisi, yabisika); uyabisi wa matumbo, drying up of the bowels = costiveness, constipation; reserve, coyness, prudery, disobliging behaviour; cfr. Arab. يابسي, aridus evasit, exaruit; uyabisi wa kitoo, soil, dirt of the head, small pustules on the head.

UYAJUĀPO, if you know them (St.) (Kiung.).

UYUZI, s., ingenuity?

UYUZI, v. a., to ascertain?

UZA, v. a., to ask (questions) (cfr. ūliza, vid. ūliza); si ūze sikefu, do not ask much, less, far from, let alone (R.)?

UZA, v. a., to sell (or kuuza or kuza = ku za, to sell; vid. usa.

ULIZA, v. obj.; ana-wa-ŭliza watu (gnombe), he sold (the cow) to the people.

UZANA, v. rec.

UZANIA, v., to be for sale, to be ordinarily sold (St.).

UZIA, v. obj.; hori ya ku usia tambu; jiaŭlia.

UZANDIKI, s., hypocrisy.

UZANI = mizani or minzani, balance, pair of scales or weights.

UZAKI, s., birth; cfr. ku saa (ku saa), to bear, beget.

UZE, s., old age; cfr. mzé.

U'ZI (pl. niāzi, za), thread, string.

UZIA; uzia wa chungu ni maji maji ya maganda-yakwe, the watery substance in the orange peel (Sp.).

UZIMA, s., life, health (cfr. mziwa, living, healthy, entire).

UZINGIZI; cfr. usingizi and zingizi.

UZIZI (or UZINI), s., fornication, adultery; cfr.

زنى, scortatus fuit.

UZIO, s. (vid. usio), (pl. niuzio, za), a hedge or enclosure of poles or long sticks, made in the sea to catch fish.

UZIO, s.; cfr. ole.

UZULIA, v. a., to depose; cfr. unsulu or ūnsulu v. a.

UZULU, v. to dismiss, to depose or remove from office; ku-ji-uzulu, to resign or give up one's office or place.

UZUNGO; uzungo wa mézi, halo round the moon; uzungu wa jua, a halo round the sun.

UZURI, s., beauty, ornament, finery; ku fania uzuri, to adorn oneself.

V

VA, v. n.; vid. kifo.

VAA, v. a., to put on, to dress, to wear; amevaa ngúo nzuri, he wore a fine cloth or dress; ha-javaa, he is not yet dressed.

VALIA, v. obj.; kidúdo cha ku valia ngúo, a girdle or an instrument (e.g., mshipi) to put on one's clothes with.

VALIKA, v. n.

JI-VALIA, v.; hilo neno tu-nenalo la ji-valia, the word spoken by us, it will do, it will answer or bear itself, it will be to the purpose.

VALIWA, v. p.

VAKA, v. a. (Kigunia) = ku ōa in Kimw. to marry.

VAKIWA, v. p. = oléwa.

VAMA, v. n., to cut into, as a rope does which is very tight.

VANDA, s. (la, pl. ma—), exhausted sugar-cane which is spit out.

VAO, s. (la, pl. maváo), dress.

VARANDA, s.; vid. sanda.

VARANGA, s., interrupting and bothering talk (St.).

VARI, s. (la, pl. mavázi) (vid. ku vĩa), a garment, a dress.

VEMA (or VIEMA) (cfr. wema), s. and adv., good (vid. éma), fair, goodness; s. and adv., viema na vibaya, well and badly, or goodness and badness (vid. sahaulika).

VEMA, adv. well, very well.

VI (or VY), prefixes which make their singular in oh or ki.

VI = vy; e.g., kipole, pl. vipéle, small pimples.

VIA = vya obakúla (pl. viakula or vyakula), prophetic visions.

VIA, v. n., to be stunted in its growth, not to attain perfection, to remain half done or cooked; mtu anavia; cfr. anapumbā or pumbasika; muhogo ubavia = haukuiva.

VIZA, v. a., to spoil; e.g., ku-m-viza mtu kazi;

ame-ni-viza kasiyangu, he spoiled me my work, e.g., by interrupting me.

Vizapu, obj., to spoil for one, to keep a bright look out for one; anakuenda ku la vizia (R.), so that the enemy's design may be spoiled, disappointed? Hence vizia (pl. maviza) la ii; ii hili ni vizia, this egg is spoiled, corrupt.

VIZOA, v. p.

VILA (or **WILA**), v. a. (vid. **vyāa**), to bear children or fruit; nti hi watu wa-viāna sana, the people of this land are very fruitful; pass. viāwa or viāliwa, to be born.

VIABO, s. (pl. of **hiabio**, which is not used in sing.), jubilation, shouts, rejoicings.

VIAGO (or **vyako**), thy.

VIAKULA, s. (pl. of **chakūla**), eatables, victuals, provisions, lit., things to eat.

VIANGU = **vyangu**, my, of me.

VIAYO (or **vyayo**), their, of them; vietu, our, of us; vionu, your, of you.

VIÁKWE (**VIÁKE**, **Kiwij.**), pron. 3rd pers. ; his, her, its; e.g., vitu viákwe, his things; kitu, a thing.

VIAO (or **WIAO**), pron. poss., their; vituviao, their things.

VIATU (sing. **kiātu**, cha), shoes, sandals; viatu via ngovi or ngizi, leather shoes or sandals; viatu via Kisingu, European shoes; viatu via mti, wooden shoes, clogs.

VIÁZI, s. (sing. **kiázi**, cha), sweet potatoes (vid. **kiasi**); vizi viázi, yams.

VIBAYA, adj.; vitu vibaya, bad things; vid. báya, bad.

VIBIRITI (or **VIBERITI**), s. (sing. **kibriti** or **kiberiti**, vid.), sulphur, matches, lucifers.

VIDANI, s. collars of gold (St.).

VIEMBE (or **JEMBE**), s. (cfr. **kiembe**), arrows; (2), small mangoes; cfr. **kiembe**.

VIFÁ (sing. **kifá**, cha), the pans of musketlocks; kifá cha bándúki; vid. **kifa**.

VIFÁA, s., useful things, necessities, fool for a funeral (R.?).

VIGA, v. a. (vid. **figa**), to dip into, to immerse; mtumke yuwaviga mtungini, maji yamimuaika; muna ame-m-viga nguo; hence **maviga**.

VIGNIA VIGNIA (or **VINIA VINIA**), v. n., to shake, to be restless, to rise often and go about, especially to move a child on one's lap in play, to rock, swing.

VIONHA VIONHA neto, to undress, to put off clothes.

VIGU (or **WIGU**), s. (vid. **kigū**), cord, string, especially for lacing a cloth. Dr. St. takes the word in the sense of "brid," "reins."

VUJA, v. a., to promenade in search of thieves (R.).

VUJENO, s., little words, prattle (St.).

VIKA, v. a., to clothe, to dress; ku vika nguo.

VIKŪA, v. p.

VIKŪGUA, s. (cfr. **kikŷugua**), very old persons (watu wake vikŷu); cfr. **mkŷugua**.

VILÁ, pron. dem., those yonder.

VILÁ VILÁ, just those things, in like manner.

VILGO, s., drinkables, any intoxicating matter; vid. **kilŷo** (and **ku loŷa** or **kŷia**, lewa).

VILIA, v. n., to stagnate or stop, as the blood does in a bruise (St.).

VILIO, s. (pl. **ma**), a stoppage, a stagnation; mavilio ya damu, bruises, effusion of blood.

VIMBA, v. n., to swell, to thatch or cover a roof; vid. **wimba**.

VIMBISHA, v. c., to overfeed a person.

VIMWIWA, v. p., to overeat oneself, to be stuffed.

VINA (or **WINA**), v. a., to press down a chair? (It.).

VINGI, adj., many; vid. **ingi**.

VINGINE, adj., others; vid. **ngine**.

VINJARI, v. n., to cruise about, to look for; ku tafuta (alawa), ku futaŷi, to blockade by land or sea; cfr. **فشت**, diligenter hic illic quaesivit rem, scrutatus fuit.

VINJARI, s.; mŷekabu ya vinjari, a cruiser.

VINIA VINIA, v. a. (vid. **vignia vignia**), to press and crush food for children and sick people; cfr. **winia winia**, to have a trembling motion.

VINU (or **VINU**), s., wine (vid. **vinu**); vinu vipia, new wine, Luke v. 37; mvinio, wine, spirits, strong wine.

VIO (or **VVO**), which; upendavio (or upendavyo), as you please; u-ni-pendavio, as you love me; alivioŷiza, as he directed, according to his direction.

VIOGA, v. a. (vid. **foga**), to tread.

VIOJA, s. (sing. **kiŷoja**), horrors, frights, fears, terrific objects; viŷja vitokavio ju kua Mungu muŷoniŷa, laken hamuoni; ndoni, muangalŷo vŷja (the singular **kiŷoja** seems not, or very rarely to be used).

VIOMBU, s. (cfr. **jumbo**, pl. **viombu**), (1) vessel, boat; (2) native ship, vessel; (3) utensils of a household.

VIO VIO, whatever.

VIOŷE, adj. (sing. **chote** or **jote**), all; viŷote viŷili vitakaa vŷima; Luke v. 38.

VIOU, adj. and adv., had.

VIPÁNDE, s.; vipánde ku pima (bábari), nautical instruments, &c. (St.), lit., pieces, i.e., instruments for measuring the sea.

VIPŷE (sing. **kipeŷe**, vid.), small pimples, a rash (St.); vipŷe via hŷara, prickly heat.

VIRAKAKA, s. (cfr. **kirŷika**, rag, &c.), faggots, streakiness, paint.

VIRINGA, v. a., to make round; *vid.* firinga, v. n., to be round; imeviringa, it is round.

VIRINGANA, v. rec., to become round or superficial.

VIRUGU, s. — hasira, anger; virugu via mbelle mbelle, sudden anger, propensity to anger, given to anger.

VISIA (or VISIHA), v. a., to waylay one (Er.); visi-wa kikafini; ku visia watu (fishia?) to seek people at night (R.).

VITA, s. (vid. wita), war.

VITANGA, s. (vid. kitanga); vitanga via mizani, scales.

VITUA VITUA (vid. kitoa or kitua), topsy-turvy.

VITUSHI (sing. kitushi occurs rarely or never) (cfr. ku kutusha), horrors, terrific matters.

VIVI HIVI, just so, precisely so.

VIVIA, v. n., to smoulder, smother; cfr. fisa; juu linafisa or linafilisaa (vivilisa) nuru or mu-anga wa muli, the sun has spoiled the colour or complexion of the body (cfr. wiwia); mshipa cha-m-vivia cha-mu-uma.

VIVIO, thus, in this manner; vivio hivio, in like manner.

VIVU (or mvivu), adj. (mfifu), idle, slow; kissu ni kivivu (Kiamu), the knife is blunt.

VIWIMI, s. (sing. of kiwimi), wavelets, a ripple.

VIA, v. a., to stunt (vid. via), to spoil the growth of plants.

VIAA (vid. visia), to watch; ku lala visia — ku otā.

VIXINGO XINGO, s. the turns of a river; sing. kixingo kizingo?

VIXURI, adj., fine, beautiful; *vid.* zuri.

VUA, v. a., (1) to take off clothes (ku vua nguo); (2) to save, to take across, to deliver; (3) to catch fish, to fish (ku vua samaki); (4) ku vua chuma, to forge iron; *vid.* fua.

VUATA, v. a. (vid. fuata), to follow, to stick to, like humid grain when being ground, to press with the teeth, to hold in the mouth (St.); ku vuata, to put something into the mouth (R.).

VUASA, v. c., to cut or wound by striking or running into unawares.

VUGO, s., a horn played upon by beating (St.).

VUJA, v. n., to leak, to let water; mashua yavuja, the boat leaks; cfr. fuja.

VUJIA, v. obj., to ooze out.

VUKA, v. a., to ferry over, to cross, to take boat, to pass a river.

VUSHA, v. c., to ferry over; ku vusha watu guumbo ya pili, to ferry people to the other side (of a river).

VUKIHA, v. c., to take across, to ferry over, lit., to make ferry or pass.

VUKE, s. (vid. fuke), steam, vapour, sweat; cfr. fuke.

VUKUTA, v. a., to blow bellows; *vid.* fakuta.

VUKUTO, s., sweat; *vid.* fukuto.

VULE, s.; dadu vule, an insect living in mud (St.).

VULI, s., shade (vid. fuli); makome wa ku vuli, the right hand; *vid.* kufime.

VULIA, v. obj. (vid. ku vulia vaa) (vid. fisa), to fish with, to catch fish for or with.

VUMA, v. n. (vid. fuma), to rear, to rage, e.g., wind; bahari ime vama (= ku piga kishindo), amevuminda ni ndofu, to be bellowed at.

VUMIWA, v. p.

VUMISHA, v. c., to cause a noise.

VUMBA, v.; maji ya samaki ha vumba; *vid.* fumba.

VUMBI, s. (pl. ma—), dust, muddiness in water.

VUMBIKA, v. n. (vid. fumbika), to put into hot sand or ashes, to stick into the embers; *vid.* fumbika.

VUMBILIA, v. obj., to get seeds or plants into the ground before rain; *vid.* fumbikia.

VUMBILIA, v.; ku vumbilia vita, to get into a quarrel (St.).

VUMBO, s., n. p., the river Jub (in East Africa), called Godshob on its upper course.

VUMBU, s. (pl. ma—), lumps in flour; *vid.* fumba.

VUMBUA, v. a. (Kipemb.), to make even or level the ground in a plantation, to discover, to find after having made a search (cfr. fumbua); akavumbua chakula, and he got or found food.

VUMBURUKA, v. n., to start or move suddenly, especially when sleeping (said of animals).

VUMI, s. (pl. ma—), a large drum (Er.), a noise as of blowing or bellowing made with a drum.

VUMILIA, v. n. (fumilia), to bear, to endure, suffer, tolerate.

VUNA, v. a., (1) to reap; (2) ku-ji-vuna, to swell up, to be puffed up; *vid.* funa.

VUNDA (or YUNDA VUNDA), to break (vid. funda); ngôja, jua livunda, lit., wait till the sun breaks (becomes hot).

VUNDA, s.; huyu una wêka vunda, this has long hair? (Er.).

VUNGA, s., marl, loam?

VUNGU, adj., hollow.

VUNJA, v. a. (cfr. funda), to break, to spoil, to ruin, to change a piece of money (St.); wakiki-vunje kitambaa changa.

VUNJIA, v. obj., to break for or with.

VUNJIKI, to be broken.

VUNJA JUNGO, a mantis, a kind of insect (St.).

VURUGA, v. n., to stir; *vid.* furuga, v. n.

VURUMISHA, v. a., to throw a stone (vid. furumisha, v. a., to sling away).

VUSHA, v. c., to ferry over; *vid.* vûka, vûa.

VÛTA, v. a., to draw, to pull (vid. futa, v. a.); ku

vita, timbiko, to smoke tobacco; ku vita ma-
kasa, to row (a boat); ku vita maji, to bale out
waters
Vuvia, v. a. (vid. fufia), to blow.

VUVUMKA, v. a., to grow up quickly.
VUVUMWA, v. c., to cause to grow quickly.
Vomi (la, pl. mami), the hair of the pubes; vid.
fufi.

W

Wa (qfr. ä); küä or ku wä, to be, to have, to become;
küä na, to be with or to have; akiwa, kikiwa, if
he or if it (kita) be; awe, may he be: yawo, may
it (mambo) be; awai otto, whoever he may be.

Wa, Arab. and.

Wa (of), one of the genitive particles standing
after substant. beginning with m, wa, u (vid.
Gram.); wa nini, why (Kiang.); Abdalla wa
Paita, Abdalla the son of Paita.

Wa, they are; yu, he is; babayangu ya Mvita, my
father is at Mombas; laken ndugungu wa
Unguja, but my brothers are at Zanzibar.

Wa, you or they; the objective case of ninui and
wao; e.g., amo-wa-ponda, he loved you or them —
amo-wa-ponda-nui, amo-wa-pondao.

Wä (or wä), v. a., to wear, e.g., a cloth; ku wä
ngáo (qfr. mäwä), kuku buyu yuna wä jowani,
ndie kuku moussi utupu, an entirely black fowl;
qfr. ku wä.

Walia, e.g., ukanda wa ku walia sürüki, a
bearer of the breeches, a strap to support the
breeches; ukumbi wa ku walia ngáo, a dressing-
room.

Wika, v. c., to cause one to wear, to clothe one
with; ame-ni-wika ngáo.

Wäa, s. pl.; mawäa, a stain, a spot, a blotch.

Wäa (or wä), v. n., to shine; jua la-wäa, the sun
shines; tä yagnä or yawakka.

Wakka, v. n., to be shining, to burn; moto wa-
e wakka, the fire burns.

Washa, v. c., to cause to burn — to kindle; e.g.,
ku washa moto, to kindle a fire; (2) to cause
pain; e.g., pilipili hizi za-ni-washa; ku washa
kikali (utungo), to feel hot all over.

Wabba, s., cholera (St.).

Wabundi (Waboomdi, St.), a people occupying the
low land between the Usambara Mountains and
the sea.

Wadi, s., son of; wädi Abdalla, Abdalla's son.

Wama, v. n., to be time for anything (St.); evidently
ما, terme, époque déterminée par une pro-
position.

Waderasi (ولادراس), (wälad el ras), free-born
people, lit., son of men; qfr. انسان, homo, pl.

ناس, homines.

Wadera, s. (ku tama wadera), in the front of a
door or a window? (R.).

Wadimo, s.; ku piga wadimo? (R.).

Wadui, s.; rectius uadui, enmity.

Wakendani, s.; qfr. küä in Kiriakasa? (R.).

Wawi, s. (pl. niäfi), a nettle; ku-m-washa ku
wafi; wafi wawasha.

Wawiki, v. n. (qfr. ualli), to suit, to be suitable to;
والف, compositi conventiones esse quid aptumve,
convenit.

Wafikana (vid. afikana), to agree, to conspire
together.

Wäpu (or wäpu) (pl. niävu), a net or trap for
catching gazelles, &c.; vid. niäfu.

Waga, v. a.; ku waga, to kill (= ku üa in Kimr.)

Wagä, v. n. (= pägä); e.g., ku wagä mköba mba-
funi or kuapani (vid. pägä); qfr. pakata.

Wagunia, s. (vid. mgunia, s.), the Suahili people
occupying the land between the island of Lamu
Patta (Siwi) and the Jub River.

Wahadi, s. (pl. niähadi); vid. uähadi or ähädi,
promise, covenant.

Wahedi (or wamid), one; qfr. Arab. واحد, unus.

Wahi, v. n.; huku-ki-wahi, unakuja kiniäme, thou
hast not got it, because thou didst come too late;
leo haiwahi, jua linakütua; wahi = ku tokäa;
qfr. وحى, indicavit, festinavit.

Wajada, v. a. (Arab. وجد, invenit, recuperavit,
Deus opulentum reddidit; ku-m-tia äwuni, to
assist him.

Waija, s.; qfr. hwañi, cause.

Wajo (or wäyo) (pl. niäyo), footstep; niayonakwe,
his footsteps.

Wajibu, s., necessity, duty (واجب, necessarius)

ni jawäbu ambalo lapasa; ni wäjiibu ku-m-eha-
iri fulani; ndio wäjiibu; buyu ni wäjiibu or laäima
ku wawa; ilikua wajibu (farathi or laäima) ku
uawa, he must be killed; buyu awajibisha, or
buyu imewajibisha ku uawa; qfr. واجب,
necesse fuit quid agere vel pati, it ought; wajibu
is something required by law; e.g., endaka ya
wajibu ni fitiri, na zaka, na hafara, laken endaka
ya sunna ni uthiki na thakibu, na sala na awana
ni tungi, hasina henäbu, laken sala ya wajibu ni
kutoa mara tano.

Wahini, s. (Arab. وجه) (= sura ya ben-Adham),
the form, countenance of a man, dignity; wajih
wa mfalana, the face of N. N.

WAJIHANA, *v. rec.*, to meet together (= ku onana), to salute, to show oneself submissive to a superior.

WAKAMO, *s.*, a middle-aged person (R.).

WAKATI (or WAKTI) (wa, pl. niakati, za) (or makati, ya), time (wakati wa munda, wa fuli, wa keskasi, wa mjo, *vid.*); *cf.* وَاقْتِ, praefluivit certo tempore; وَاقْتِ, temporis pars, spatium; wakati hu, *this time, now, at present*; wakati gani nje? *at what time am I to come?*

WAKATOJA, *s.*, the name of a tribe of people in the vicinity of Barawa. They do not eat fish.

WAKEFI, *standing*; *cf.* وَاقْفِ, stetit, stare fecit, in pium usum legavit, hence: ku fania wakefi, to dedicate, to set apart to holy uses, e.g., to give books to poor students, to give houses to poor people, to build mosques.

WAKIA, *s.*, a weight of one dollar (small weight); ni uzito wa reali; e.g., the weight of a dollar when given for the same weight of something else; the dollar was formerly used as a weight.

WAKIFU, *v. n.*, to cost.

WAKIFIA, *v. obj.*, to cost to.

WAKILI, *s.* (wa, pl. mawakili) (Arab. وَكِيل, steward; atunzai mālī ya mtu, or asimamiāi mālī; Serafi yuwasiwamia mali ya Seidi—ni wakili wa Seidi katika Mwita; wakili wa ushuru = mtōzi wa ushuru; *cf.* وَكَل, commendavit rem suam alteri; وَكِيل, curator, procurator, administrator.

WAKE (*vid.* wakwe), *pron. poss.*, his (Kiung. and Kiamu).

WAKKA, *v. n.*, (1) to be shining, to burn (*vid.* ku wā), to burn up; (2) *v. a.*, to build or construct, e.g., a house; muashi amewakka niumba, the mason has built a house. Ku wakka niumba is different from kujenga niumba, the former refers to a house built of stones, uāshi wa niumba ya mawe (sebabu ya ku wakka toka na mawe na udongo), the latter has regard to a house constructed of poles (miti) (*cf.* muaka) (muashi, the builder, mason); *vid.* Luke xii. 49, moto n'nakwisha ku letta ulimenguni; laiti kuamba unakwisha wakka!

WAKO, *pron. poss.*, thy, thine.

WAKO, they are there.

WAKTI, *vid.* wakati, time.

WAKWE, *pron. poss.*, his, her, its (Mvit.).

WALA WALA, *conj.*, neither, nor; wala mtu wala niāma, neither man nor animal; *vid.* Arab.

WALAKEN (or WALAKINI) (وَلكِن), but, however; *cf.* وَلكِن, sed, attamen, veruntamen.

WALAO, not even; Arab. وَلاَ.

WALA (hāwāle), those; watu wale, those men yonder.

WALI, *s.* (Arab. وَالِي) (wa, pl. mawālī), a governor, ruler; *cf.* وَالِي, praefuit, rexit rem; وَالِي, praefectus provinciae. In Kiung., liwali pro alwali, the governor; wali ni mtu aliwaliwa.

WALI, *s.* (wa, pl. niālī, za), cooked rice, &c.; wālī wa mtello, wa mahindi, wa mtama, &c.; kū lā, to eat boiled rice, or a thick paste of the flour of mahindi or mtama, eaten together with any kind of broth or sauce (*vid.* mtūzi). The wali is the principal food on the native table; wali wa mtelle huwālīwa or hutawasoa katika kiti (jano), wali ni Sulṭāni ya chakūla. Wali wa nti or mji, anawālīwa anapigoa kilēmba cha ēnzi, anaketi-shoa katika kiti cha ēnzi, i.e., every new governor who is appointed is placed upon the Government chair, and not placed on the bare ground. In like manner the boiled rice, being the principal food of man, is placed upon its chair, which is the jāno, a round large wooden dish, which rests on a chair and contains all the things requisite for eating, plates, knives, &c. There is a difference between wali and sima, *s.* (*vid.*). Wali is the chief dish of rice boiled in the milk of nazi; but if made of flour it is called sima, a native paste of mtama or mahindi flour; wali wa muiku or mwikuu, what is left from some meal overnight to be eaten in the morning.

WALI, *s.* (Arab. وَالِي), a saint.

WALIKA, *v. n.* (*cf.* alika), tōte za motto zawālīka; (2) ku walika wahunei or wawashi (Kir. lārika), to order, to bespeak masons.

WALIMENGU, the people of this world; *cf.* ulimengu.

WALIO (pl. nialio, *vid.*).

WALIO, they who; walio potōa, they who were lost.

WALLAH (or WALLAHI, or WALLAHU), by God! this Arabic expression is often used by the natives in swearing, either assuring or protesting.

WAMA, *v. n.*; (1) = ku kaza sana, ku shika sana, opp., ku legēa, to press into, to drive into, to enter and stick fast, to be fastened, e.g., nanga inawama mtangāni = inasama na makombe-yakwe yanashika mtangāni, the anchor presses itself into the sand, sticks fast in it; kigāzo kinawama mtangāni = kina kaza sana, to bend or incline a vessel, to drop into, e.g., jumbo cha mafuta; (2) ku wama = ku fūfua or fūfua or ku lala kifunifuni, i.e., to press oneself, or to stoop down, to stretch forth one's belly, e.g., to warm it near the fire, to lie on the face.

WAMBA, *v. a.*, overlay, overcast, to cover, deck, to put or bind or twist, or stretch a skin over a

drum; ku wamba ngoma or ku wamba fumi la ngoma kua ngosi; ku wamba kitanda kua mahupatu ya miá or kua kámhá za miá; ku wamba kilili kua kámha ya mánzi.

WAMBHA, v. c.

UKÓNGU (or UKÉNDU or UMEWAMBA or UMETANDA or UME ENÉA NA ULIMKONGU) (cfr. mtana); *vid. tana, v. n.*

WAMBE, s. (Kiv. luambe), the dust of mtama, which is pungent; ukipara mtama, ni ku toka wambe.

WAMBISO, s., attachment (St.).

WAME, s., a fulvous sea monster, which the mariners take for an islet, &c., and therefore cast anchor in its vicinity, and descend from the vessel to cook their meat upon it, until it suddenly moves, when they endeavour to escape with all speed. When they see a light on the sea at night, they are afraid of meeting with a wame; cfr. mapongizi.

WAMIA, v.; mtu huyu anawamia or fuamia or funa miá moto, this man presses himself, or stretches himself stoopingly toward the fire, to get the warmth of it to his belly.

WAMILI, ku wamili? ku-m-fania asafi? (R).

WANA, they are with — they have, e.g., wana chuma, they have iron, hawana, they have not.

WANA, v. rec., to war (Kimrimu) — ku mibiana in Kimrimu (Kiv. laña — ku pigana or kumbuana kua mbáfu, to seize each other or lay hold of each other on the ribs, to throw one down on the ground when wrestling. Wana is different from uana, which means "to kill each other;" *vid. úa, v. a.*

WANDA, s. (la, pl. niánda), antimony, collyrium; ku tia kumilini za muto or niúahi za muto, ku paba ukúmbi or ushi wa mato, to paint the eyebrows for ornament.

• Gay women are very fond of wanda, which is partly brought from Zulu, partly from the vicinity of Mombasa, in the territory of the Duruma tribe, where the natives dig it up; Kiung. — wania wa munga; (2) a finger's breadth (R.); (3) a yard, an open place near a house; cfr. uwanda.

WANDA, s. (la, pl. ma—); ku tafuna jakúla kigumu ja ku-m-lisha mtoto, ku-m-tafunia mawanda, to bite hard food to pieces, in order to feed a little child who cannot yet himself crush hard food.

WANDAFU, mawanda = barra, wilderness.

WANDA, v. n., to become thick, fat, corpulent, stout, ka ndupe, kua unéne; cfr. uwandi.

WANDHA, v. c., to cause to become fat, to fatten, to make stout, e.g., mihana.

WANDANA, v. rec.

WANDÁ (or ANDÁ) (vid.), v. a.; ku-maandái, to prepare food artificially, by the composition of several ingredients.

WANDALIA (or ANDALIA), v. — ku-m-fania ma-andái, to prepare food for one by mixing various ingredients together.

WANDI, s. ? (R.).

WANGA, v. a. (1) to cut; ku wanga mti — ku kata m'ti ku pata áwali ya miki ilio ndani ya mti pangóni, ku wanga niuki, to have a tree to get out the honey which is in a cavity; (2) to strike (= ku gogota), to pain, give pain (cfr. tété); kitoa ja-ni-wanga (= ja-ni-gogota), the head pains or aches me; jino la-ni-wanga, I have toothache; mashikio ya-ni-wanga; (3) to count = ku hesabu or hámbu, striking the fingers in counting, to reckon.

WANGA, s., the armorer; (2) one who uses witchcraft against another (St.).

WANGI, adj., many; watu wangi, many men, men in great number.

WANGINE, adj., others; wangine, wangine, some, others.

WANGIRO, adj., some, or certain of them; Luke xi. 49.

WANGU, s. (la, pl. ma—) (cfr. kiwango and uwango); ku piga wangu or mawango — ku piga kilingo (cfr.) katika mti uliokatóa ku fania dau, to chop out a tree to make a canoe. The natives cut at first a cavity here and there in the trunk, of which a canoe is to be made, so that the stroke of the hatchet does not run too far. The carpenter afterwards continues to hollow the cavities until the canoe is finished.

WANGWA (or WANGWA), s. (wa, pl. niangwa, za), a level tract of (white) sand, which stretches from the sea, or from the creeks of the sea, into the mainland, and is overflowed by the sea at high water, but gets dry again soon afterwards. The sand is generally incrustated with salt. There are, now and then, a few trees or shrubs seen on the level. Wangwa wa mtunga, wa munia, a level or tract of sand, or salted soil; cfr. jángwa, a large valley or tract of country inundated and dried again.

WANGU, pron. poss., my, mine; watu wangu, my people, my men.

WANGWA, v. a., to scoop up (St.).

WANGWANA (or WANGUANA), s. (vid. maungwana), free men, not slaves, gentlemen, gentry, civilized men.

WANJA, v. a. (Kigunia) — ku gawania in Kimwiza, to divide; kulla munoja awania ku wa futa wata (B.); cfr. kangadira in Kikiasa, to urge, to press, to be at one continually.

WANIANA, v. rec.

WANJA, *s.* (*Kisung.*), wanja wa manga, antimony; *cf.* wanda, *pl.* nianda.

WANO, *s.* (*la, pl. ma—*), (*cf.* m'ni); (1) *the wooden shaft of an arrow, which is put into the jembe or kiembe (arrow-head); wano lathwa katika jembe la uta* (*cf.* kigomba); (2) *wándla munda, the wooden staff of a harpoon, which is put into a pointed piece of iron, and fastened with a rope. When the iron strikes the fish, the wano or staff of the harpoon falls out, whilst the harpoon itself is dragged by the fish along with the rope; ku puna mkoa mawano ya mifi and makaso ya niama.*

WAO, *they, their* (*yao, rao, vian, zao*); wao kua wao, *each other; mmoja muenziwe mti wáo, their tree.*

WÁO, *s.* (*la, pl. ma—*) (*vid.* ku wá, *v. a.*), wáo la ngúo, *the wearing of a cloth, fashion of dress; pl. mawáo ya ngúo.*

WÁPI, *adv.*, where? *yu wápi, where is he?* (*vid.* Gram.), *pl. wa wápi? where are they? (zi wapi or zipi?) niumba zi(wa)pi? where are the houses? niumba ya Sultani ni ipi? where is the king's house?*

WÁPO, *s.*, a gift (*St.*)

WÁRÁDI (or WÁRIDI or WÁREDI), *s.*, a rose; *cf.* رُوس, *adfruit, floruit; Arab.* رُوس, *flos arboris, rosa.*

WÁRÁKA, *s.* (*wa, pl. niáraka, sa*), *Arab.* رُكَا, *written paper, letter; ku andika wáraka, to write a letter; cf. kortási, unwritten or blank paper, paper in general*

WÁRI, *s.*, breadth? (*R.*)

WÁRIA, *s.*, a person skilful in his trade, cunning, clever, expert in a high degree; *mtu huyu ni sermalla wária, haúndi tena jombo, yuwalekésa wanafunsi bassi, ni sermalla m'li, hana shaka or tafauti. This is an accomplished carpenter—he does not himself work in building a ship, he only directs his apprentices, he is a capital carpenter undoubtedly.*

WÁRIBAI (or WÁRISHAI), *adj.*, humid, moist; *mtanga warisai, moist sand.*

WÁRITHI, *s.* (*vid.* uráthi, inheritance); *warithi.*

WÁSA, *v. a.*, to contradict (*St.*).

WÁSA WÁSA, *v. a.*, to think much, to reflect.

WÁSA, *v. a.* (*rectius waza*), to think, meditate, consider, reflect = *ku tafákári, ku asimía* (*naazimía, nawása ku-li-tenda neno hili*); (2) to sorrow.

WÁSÁ, *v. obj.*, to remonstrate with one, to leave to one's consideration.

WÁSÁHA (or ÚRÁHA), *s.* (*wa*), matter which comes out of a boil or wound; *wásaha ni mengi, but úsáha ni kidógo?? ku fania wásáha, to sup-purate.*

WÁSÁNIE, *s.*, a *p.* (*Kigunia, Wadahálo; Kimwita,*

Wasánie; Kinika, Ariangúlo, a people near the coast of Malindi, who are in a state of savagery to the real Galla. They speak the Galla language. (Mánie in Kinika means "slave.")

WÁSHA, *v. c.* (*vid.* wáa, waka, *v. n.*), to cause to shine or burn, to kindle (a fire), to give pain; *ni washia tá nione, to light, to set fire to; ku washa, motto, to light up a fire.*

WÁSHAKATI, *s.*, licentiousness, dissipation; *vid.* hasharati.

WÁSHENZI, *s.*, (*cf.* washinsi), wild or uncivilized people (*St.*), perhaps rectius washinsi, the conquered or subjected ones (*ku shinda*), Wanika ni wáshinzi wa Wáárabu, the Wanika are subjects of the Arabs at Mombas.

WÁSI (or WÁSI or WÁTHI), *adj.*, open, evident, clear; *cf.* واضح, evidens clarus et manifestus fuit; *bahari i wási, kitu biki ki wási, the sea is open, clear, this matter is clear.*

WÁLIA, *s.* = ukundufu of mind and face, openness, clearness; *cf.* واضح, amplius et patulus fuit;

واضح, amplius, lati portens, capax.

WÁSIA, *v. a.* (*Arab.* وصى), to make a will, to bequeath.

WÁRIA, *s.* (*wa*) (*Arab.* وصية), direction, charge, admonition, will, disposition of property made before death; *wasia wa baba aliompa (or alio-mu-usia) manáwo awitassa kuffa, the charge or admonition which the father gave his son previous to his death (e.g., give the poor of your gains, do not quarrel with your brothers, &c.; uki úliza, utapata wasia, if thou dost ask, thou shalt obtain direction or maarifa (knowledge); cf. وصى, conjunxit, testamento mandavit alicui*

rem; وصع, mandatum, testamentum, res testamento mandata; na ku-pa wasia wangu, I give you my word, order, &c.

WÁSILI, *v. n.* (= *ku fika*), to arrive, to reach, to come close to; *nimewásili Mwita júsi, I arrived at Mombas the day before yesterday.*

WÁSILIA, *v. obj.*, to reach somebody.

WÁSILISHA, *v. a.*, to cause to arrive with; *ku-m-wasilisha, to bring, to convey something to one; cf. وصل, junxit rem rei, copulavit, pervenit.*

WÁSILISHA, *v. c.*, to cause to reach.

WÁSIMIA (*rectius asimía*), *v. a.*, to intend, to have made up one's mind.

WÁSIMU (or WÁSIMU, *s.* (*sing.* másimu or māsīmu), an evil spirit; *mti hu pana māsīmu, near this tree is an evil spirit. The natives point out many trees, stones, &c., which they believe to be*

the residence of a bad spirit which causes sickness, etc., and which they propitiate by sacrifices from time to time (vid. Kimalagnani); jiwe hili pana wasimu, there is a mighty pepo near this stone. Pl. bad spirits—hence mtu huya yuna wasimu, this man has evil spirits in his head, i.e., he has a disorder of intellect, he is mad (akiliyakwe imepungua), in general he has little intellect, he is a fool; murgui wasimu, one possessed of the devil, madman (cfr. ku simu), nimetafuta hatta wasimu una-nia or unangia, I searched for him until I became mad, i.e., I sought him with all diligence. The Swahilis explain madmen by stating that a man's witer (crown of the head) comes asunder, whereupon he has (akili) understanding no longer; yuna wasimu, he is mad; muonda wasimu, one who is going mad; ku enda wasimu, to go mad; ku-mfania or ku-mtia wasimu, to make one mad; kua wasimu, madly.

WASSI, s. (la, pl. ma) (cfr. gniognioto); wassa la mndia (cfr. kiwingu), a shower of rain.

WASSA, s., pieces of wood which have been split or cleft; ndagaga, are not split, cfr. Kiniasa, ku wassa, to split.

WASSI, s. = inuulini, Gal. iii. 24, censor, corrector.

WASIO, who are not; watu wasiwendoa, people who were not loved.

WASU, s. (Kimrima) (= keléle), a very great noise; watoto hawa wa-ni wekka wani wani = keléle ningi, these children make a great noise to me (Er.).

WASWANI (or WASIWANI), kua santi ya waswani, intelligibly, i.e., with an intelligible voice; (2) doubt, hesitation; cfr. وسوسى, suggestait, dictavit alicui animus suus vel Satanas rem inutilem ipsi.

WATANI, s.; mshali pa watani or nafasi, a spacious and commodious place, wideness, extent; وَاقِنْ, locus ubi quis degit??

WATANIHA, v. c (cfr. ata); ku wataniha mke, to divorce one's wife.

WATHANISHA, v. a., to solve (St.).

WATHI, s.; ku chia watu wathi, to exhort, to preach (R.).

WATHISHA, wathi wa ulimengu, wathi ningi = gisi ningi, mbambakofi ni wathi ningi, shape; e.g., ya watendegu; cfr. وَاقِنْ, monuit, exhortatus fuit.

WATU, s. n. p., the name of the Galla people in the Kikamba language. In Kigalla the word watu refers to a separate class of Galla, to the charmers and sorcerers, diviners, etc., who are greatly dreaded and respected throughout the Galla nation.

WATU, s. (sing. mtu, wa), (1) man, people; (2) fencepost (St.).

WAWA, v. n.; pia wawa, to be unequal, uneven, oblique, sloping.

WAWA, v. n., to sick; muli wangu unawawa, bad news is "to be killed."

WAWA, v.; kula mtu ambai kuamba wawa or yawa, whoever was.

WAWA, s. (Kinika) (= bibi mafi), (1) grandmother, old woman (a term of respect; wawa, Kigunia = (baba, Kimwita), father of N. N.; e.g., wawa or baba Harri, the father of Harri. In general, oh man, fellow! (2) a kind of song (ulimbo za wawa) which the Swahilis use when burning a forest, which is to become a plantation (vid. tango); nimbo za wawa za kuimba majira wakitia moto tangoni. Wawa koke mana unalime, malima kumue mahali kua kumoya wawe mbayo (hatchet) ni mana matinde = kitoka kitinda jo niti, ndia wawe. This is an example of the wawa songs.

WAWILI (sing. mbili), watu wawili, two men; wote wawili, both.

WAWA, s. (wa, pl. niaya, na) (in Kikindini) = jaya in Kijunju = gai in Kimwita = saya in Kin., potsherd; (2) an earthenware dish to bake cakes in; waya is smaller than gai; waya ya ku palia moto, a potsherd to fetch fire with. There are three kinds of potsherds, (1) gai; (2) waya; (3) kigerageneza.

WAWA WAWA, v. n., (1) to be ignorant of what one is doing, or not to know what to do (R.) (cfr. tata in Kiniasa), a hen does wayawaya akita-futa mahali pa ku lala or pa ku ta; (2) to bubble, to prate; (3) to swagger, to be bent down, to sway like a bough loaded with fruit.

WAWO (or WAWO), s., wa (pl. niayo, za), the sole of the foot, footprint, trace, track, vestige; alama ya gu or magu; cfr. uayo, s.

WAZA, v. a., to think, to consider; vid. waa.

WAZO, s., offspring, progeny, posterity; cfr. ku zaa, to beget.

WAZI (properly WAZI), adj. (cfr. wazi) (vid. wazi) open, clear, manifest; niuruba wazi; kitoo ki-wazi, bareheaded; punalla wazi, it sounds hollow; waziwazi, manifest.

WAZI (or WAZI) (cfr. وَظِي, consiliarius et administrator imperii reive publicae et vicarius principis, vulgo Vazirus), Secretary of State.

WAZIMU, s (vid. wazimu); ana wazimu, he is mad; cfr. maimu or maimu, simu, zimu.

WAZO, s (pl. mawazo), thoughts; vid. waza.

WA, pron, thou = wewe

WAA, v. n. = ku falia (ku fit), to be good for to

conduce, to be of use, of value = fanikia or selikhi, to prosper; jambo hili lime-ni-wéa or fanikia or falia or selikhi, this matter was good for me, it prospered, succeeded to my favour, I brought it to a good issue (jambo hili liki tossa ni-wéa); neno hili lina-ni-wéa = lina-ni-fanikia linakúa, this matter prospered, fell out, proved good to me, grew upon me; kuamba ya-ni-wéa mimi (Rom. i. 10); jambo hili likitosna ni-wéa, if this matter does succeed for me, if I am not successful in it.

Ji-weza, mtu yule a-ji-wesa kumbe (R.).

WEZA, v., to be able; naweza, I can, I am able; siwézi, (1) I cannot, I am not able; (2) I am sick; nalikua siwezi, ill or sick; siku wéza, I could not, I was not able. Dr. St. has "ame-hawézi," he has fallen sick. This expression I have never heard; probably he wished to express: amekúa hawozi, he was sick.

WEZANA, v. rec.; watu hawa halizáo wawezana.

WEZKA, v. n., to be possible, practicable; msigo hu wawezeka, this load is portable.

WEZEKANA, v. = wezeka; jambo liwesekanáo; kitu hiki kinawezekána ni watu; niúki hai-wezekáni kua ukáli; i.e., watu hawawézi ku umúa niuki.

WEZESHA, v. c., (1) to cause one to be able, to enable = ku-m-panguvu. Mungu ame-ni-wezésha kazi hi kua ku-ni-pa ngúvu; (2) = ku-mu-oyesha or oyéza = pumisha; e.g., Mungu ame-m-pa marathi laken sasa ame-mu-oyesha or oyéza.

WEKA, v. a., to put, to place, to appoint, to lay, to keep, to delay; ku weka jũ, to heap up, to lay one upon another, to pile; ku wéka kitángu; niumba hai-ni-weki, lit., the house does not place or keep me, i.e., I am restless, I cannot remain in it.

WEKANA, v. refl., to settle one with another, to agree; ku wekana maneno; ku wekana kua mashauri = ku afikána, ku wekána héshima, to honour, or respect each other.

WEKEA, v. obj., to put for one.

WEKEA, v.; ku-m-wekea amána, to put one in trust with, to deposit or place a thing with one, to commit to one's keeping, to give to keep; nime-m-wekea Mzungu fetha ya realí kumi, I gave the European 10 dollars to keep, I committed 10 dollars to his keeping; ku-m-wekea héshima, to honour or respect one with or by; ku wekea wakel, to dedicate; vid. vakel.

WEKEWA, v. p.; ku wekewa amána, to be put in trust with.

WEKO, s. (la, pl. ma—), that which is to be put on or welded; ku tia weko, to join two pieces of red-hot iron, to cause the rent to disappear, the iron being united again; shokalangu lina-

katika, muhúnsi atie wéko, my hatchet is broken (rent), let the blacksmith make a lap joint—i.e., join it together by putting a bit of iron into the rent and close it up by the fire and hammer; weko la shóka, the steel which is to be welded or brazed.

WEKÚA, v. a., to dig up, break up; e.g., ku wekúa dári mbóvu = ku timbúa ku fania wingine. Watu walóá kitéku (vid.) wawekúa or waekúa, or watekúa, watimbúa, wafánia nfa katika dári mbóvu, to break open a bad flat roof (which lets the water through) with a pick.

WEKÚKA, v. n.; niumba ime wekúka kua barádi, blown up, exploded with powder.

WEKULIWA, v. n., to be broken or dug open.

WELEA, v. n.; 1 Cor. vii. 25, ku welea kuónu; kulla kitu kita-wa-waléa jóma, everything will work for the best, Rom. viii. 28; lpf. wéa, v. n.

WELLE, s. (la, pl. ma—), (1) (= titti, la—) udder, dug (in Kiyemba); welle la gnombe, the udder of a cow; (2) = shúke la mawelle; welle mmója, one ear of the stalk of the fruit called mawelle.

WELEKA, v. a. (cfr. weroka in Kiniassa); ku-m-weleka mana, to carry a child on the mother's shoulder.

WELEKANA, v. a. (cfr. elekána); majöngó yana-welekána maungóni.

WELEKANIA, v. a., vid. elekánia.

WELLE (vid. uelle), sickness.

WEMA, adj., s. and adv., good, fair; mtu müéma or méma, a good man; watu wéma (pro wómá), good men; witu wéma (pro viema), good, fine, fair things; s., goodness, bounty; wema via Mungu, God's goodness (cfr. éma); wema viángu wájúa sasa, thou knowest now my goodness. The subst. uema is contracted into wema; wema, adv., well; niumba ngéma or njéma, a good house; kasha jóma, a good box or chest.

WEMBE (UEMBE) (pl. niémbe), razor.

WEMBEMBE, s. (wa) (vid. wembembe and mbembe), no plural; mdudu huyu ni wembembe; wembembe hu; membembe, a wild bee.

WENÁ, s. (sing. mána), children.

WENGA, v. a.; ku wenga muhógo na nazi = ku passúa muhógo na ku pika kua nazi, or kua tangánia na niama; cfr. enga, v. a.

WENGI (WINGI), many (Kiung.); vid. ingi.

WENGINE (or WINGINE), adj., another; ufalme wengine, another kingdom; úgie wengine (pro uingine); mtu muengine or mungine

WEKUGU, s. (la, pl. ma—), kidney, reins, spleen, an enlarged spleen (Er.); yuna ugónjoa wa wéngu (cfr. figo, tesi); St. writes wengo.

WENI, s.; wéni wa mitu, wéni ni majanni, wéni wawásha, a kind of grass or plant which gives burning pains like a stinging-nettle (?); cfr. wáa.

WENU, your; mtu wenu, your man.

WENZI (or WENZI) (pl. of the sing. muenzi), companion, friend (cfr. ku enda); wenzangu or wenziwangu, my companions.

WENZU, s. (vid. uorovu or uorofu), shrewdness.

WETU (WETU), our; mtu wetu, our man; niumba yetu, our house.

WETU, your; e.g., mtu wenu, your man.

WÉU, s. (wa, pl. niéu, sa), (1) a place which has been cleared of grass, wood, seed, etc., but seed has not yet been sown in it; wéu ni máhali palipolimua, wéu uéúpe, hautassa panda kitu; niéu hazitassa pándua mbéu; (2) a spot where there is no tree nor high grass in a woody wilderness or forest = uténgua wa barra, miti yamoténgua ni Mangu, niassi ndogo, wéu uéupe.

WÉÚPE, adj. and s., white and whiteness; cfr. neupe.

WÉVI (WÉVI or WÉVI), thieves (cfr. sing., muvi or muivi, thief); in Kiámu, muizi, and muithi in Pata; in Mwit. muivi, pl. wuivi; sometimes wévi is heard like in Kiung.

WÉWE, thou, thee.

WEYE, you, it is you.

WEWEDÉKA (or WEWENÉKA), v. n., to speak or make a noise during sleep, to cry out in sleep, to have the nightmare; ku soma kua usingizi, hana fáhamu ya moyo.

WEWEDÉSHA (or WEWESÉSHA), v. c., to cause one to speak in sleep; e.g., maúka wamo-m-wewedésha, a ghost, spectre, phantom caused him to speak.

WEWEKA? ku woweka majini, to soak? (R.).

WEZA, v. a. (cfr. wóza, v. n.), to be able, to match one, to be equal to one; ku wezekana, to be possible; ku wezesha, to enable.

WEZIRI, s., Vizir; cfr. ڤر, portavit; ڤر, consi-

• Marius et vicarius principis.

WI, adj., bad; e.g., witu wi or witu vi, ba 'things; in Kinika, from mui; e.g., mutu mui, a bad man.

WIA (or IA, vid.), v. a., to have one as a debtor, to demand a debt from one (Kinika, ku-mu-ira); nam-wia réalí táno, I have him as a debtor of five dollars = he owes me five dollars.

WÍWA (IWA), v. n., to owe, to be indebted, to be owing; Abdalla yuwawíwa réalí kúmi ni Gábiri or kua Gábiri, Abdalla is held as a debtor for ten dollars by Gábiri, Abdalla owes Gábiri ten dollars.

KU WIA, to be in, to have one in debt or as a debtor; ku wíwa, to be indebted; ni-wie rúhi, lit., be to me ready or content = do not be offended with me.

• WÍKÁ (or IÁKÁ), v. rec., to be indebted, to owe each other.

WIA (or VIA), v. n. (cfr. furika), to get warm; hot, to seethe; majiyawia = yafana ku pata mnta, al ku tokóta (yaf. tokóta, which means to boil thoroughly) cfr. also ku via kua júa, to be stunted in growth in consequence of great heat. The student must distinguish—(1) ku wia, to get warm, to seethe, (2) ku ia or via and wiwa, to demand a debt which is, as it were, the seething or boiling point in the creditor's and debtor's mind (?), (3) ku fia or via, to be stunted in growth; miniba ime wia or via, miscarry in birth; ku wisa or visa kasi, to spoil, to interrupt one's work. The primitive meaning of this verb will no doubt yet be discovered in the numerous dialects of the Orphro-Hamitic family of languages in South-east Africa.

WÍÁ (or VÍÁ) v. a. (fiá, viá), to engender, beget, to give birth, produce.

WÍÁWA (or WÍÁLIWA), v., to be engendered, to be born, produced.

WÍÁLIÁ, v.; mama ame-m-wíáliá mana mitún, or baharini, the mother has brought forth or borne the child in the forest or at sea; bibi ameniwíáliá mjuku mume or muje, the mother has borne to me a grandson or granddaughter?

WÍÁLIÁHA, v. c., to cause to give birth, to assist a woman when giving birth; vid. mkunga (wíásha id.).

WÍÁRA (or KU KÍLEKÉZA); ku wíása kingine, to transcribe, to copy.

WÍÁSI (VÍÁSI), sweet potatoes; wíási via uká, yams; vid. víási.

WÍÁYA, adj. and adv.; scil. witu, bad things; amesema wíáyá, he spoke badly; vid. baya.

WÍÁNDÁNDÁ, s. (pl.) many little sores clustered together; vid. kíndá.

WÍVVI, s. (wa, pl. za), the brother's wife or the husband's sister (mke wa ndúgu mfeme); pl. mawíífi (ya or za); mawíífiyangu or mangu wainé kúja, my sisters-in-law came (cfr. muámu); my sister is the wíífi of my wife.

WÍVIO (or VÍVIO), adv., thus, so, in that manner, as; wíífo ulíífo sema, ni wíífo, sígésí tona maneno yangu (in the manner, as thou hast spoken, so it is, I do not alter my words).

WÍGÍLEGELE, s. (Kimwíá) (sing. kígílegéle), shouts, jubulations, exultations, huzzas (Kimwíá, wíjélegéle); wíjélegéle via watu, the shoutings of the people; ku píga wíjélegéle, to shout.

WÍHAKA, s., kíteka cha wíhaka.

WÍJUGA, s., trash (R.)?

WÍKA, v. n., to crows like a cock; jímíi lawíka, the cock crows.

WÍKÍÁ, v. obj., to crows to one.

WÍKA (or VÍKA), v. a. (vid. ku wá), to dress one,

to put his clothes on him; ku-m-wika ngúo mullini marra moja (mama a-ne-m-wika mana ngúo isifuke or isifungúke kipaóni, isiangúke nti).

WISHA, v. c., to cause one to wear by giving him clothes; mamai ame-m-wika mata, laken bibiye ame-m-wisha, caused him to wear = ametóka ngúo aka-m-pa, his mother dressed the child, put on his clothes, but his grandmother clothed him, presented him with a cloth or with clothes.

WIKISA, v. ?

WILÁYA, s. (vid. uláya), home, Europe.

WILE; vid. vile, vilevile, those sc. things (vitu).

WILEO, s.; vid. kileo.

WILI, two; niumba mbili, two houses; makúsha mawili, watu mawili, witu wili.

WIMBA, v. n. (vid. vimba), (1) to swell on; mulli una wimba = unafúra (Kiunguja); v. a. (2) to cover a house with 'ku wimba niumba, kua makúti) or grass (Kimrima, ku eséka or weséka).

WIMBIA, v. obj.; vid. kupa.

WIMBIWA, v.; matumbo ya telle mtáma wa tété, nnawimbiwa, my belly is full of young corn, I am blown out.

WIMBIRA, v. c., to cause to swell, or be blown out; mtáma wa-ni-wimbiza sana = wa-ni-furisha tumbo.

WIMBI, s. (la, pl. mawimbi, ya) (cfr. wimba), a billow, wave; there are wimbi káli and masindúzi; (1) mawimbi ya ku úmka, breakers (mawimbi maepe, yatóyo pofu nieupe, yafaniáyo kishindo); (2) mawimbi ya mkóba, kana mkoba uliofumbána, rolling waves without foam, which make a boat very unsteady; (3) kueléa ya or za mawimbi, the white or foamy waves which are raised by a strong wind on the open sea; (4) wimbi la ku chamia or jamia; cfr. mudia; (5) wimbi, a very small kind of grain.

WINDA, v. a.; (1) ku tafúta polepole kua fíraga, to search for a thing quietly and secretly hence (2) to hunt, chase (kua máta, kua búnduki, kua níáfu), to seek for an enemy to take revenge = ku kama, na-m-winda hatia tuónáne.

WINDANA, v. rec.; watu hawa wawindana; mtu muindanáye sábabu ya ku totéa; cfr. muwinda and muwindi (?), shooter, sportsman.

WINDA, WINDA, s. (Kijumfu), a kind of large red ant, which eats the mto (vid.). In Kimwita it is called sisimisi = fungu ufundo.

WINGA, v. a. (Kipemba) (Kimwita, ku linda) (Kimrima, koméa or amia níáni), ku winga niuni, to scare or drive away birds with a loud voice.

WINGIA, v. obj.; ni-wingia niuni or ni ingia, scare away the birds for me.

Ji-WINGA.

WINGALLINGALLI, ada. (vid. kingallingalli; ku lala wingallingalli).

WINGÁPI (vid. Gram.), how many? e.g., rívu wingápi? how many things? watu wangápi, how many men?

WINGI (vid. ugi), plenty, a great quantity, much.

WINGOJO, s. (sing. kingojo, cha), ku ngéja, vid., waitings, stayings, watchings; ku keti wingójo (or sing. kingojo), to sit waiting, to remain watching, to watch in a plantation, or in war; ku-m-ketia or kalia wingojo ndiáni kú-m-dúru, to watch for one on the road to do him harm.

WINGU, s. (la, pl. mawingu), a large thick black cloud; wingu la mvuú or moshi; vid. uwingu, s.

WINIA WINIA, v. a., to shake; e.g., ku winia winia mana makononi, to shake a child on one's arm, to have or make a quaking, trembling motion; cfr. kitáitui.

WINIU, s. (wia), pl. wine; winiu via Kizungu ni kiléo cha Kizungu, the European wine is the intoxicating beverage of Europeans; mwiniu, wine; ameléwa mwiniu = winia. Dr. Steere takes mvinyo for strong wine, spirits, wine. According to its form (mvinio), it would rather mean "vine." The Suahilis (at Zanzibar especially) have also introduced the term "divai," from the French du vin.

WINO, s. (wa), wino wa ku andika, writing ink; wino wa jungu = mashisi ya jungu, ink made of the soot off cooking-pans, the soot being rubbed in water. With this bad kind of ink the boys write upon boards, effacing the writing at pleasure. The Suahilis believe that Europeans put the blood of mice into their ink.

WINEI (pl. wainai), confr. winei, hunters; cfr. muinsi.

WIÓGUE, s. ? (R.).

WIÓVU (or vióvu), bad things; ku fania wióvu, to sin.

WISA (or VISA) (fisa), v. c., v. a. (vid. fia or via), to spoil, interrupt, arrest, e.g., kazi.

WISA (or WIZA or VISA), adj., spoiled, corrupted, bad; if hili ni wisa or fisa, this egg is bad, rotten; mai mawisa, bad eggs (cfr. ku via, to spoil); cfr. ku wia.

WISHÁSI (sing. kisházi), strings of fish tied together, five or eight fishes being tied together and exposed for sale.

WISHÁWI; wisháwi wia popo or madáfu (when large, masháwi); vid. sháwi.

WISHOA, s., (wa, pl. wishoa, wa), chaff (of corn), the husks of rice, the flower sifted off along with the husks.

WISIA (or VISA), s. ame-m-wisia or fisia kashákwa, he interrupted him in his work, he spoiled his work.

WIMIKOA, pl.; *vid.* masikoa.

WIMIMO, s.

WIMUM (*vid.* vizuri), *frequently like an adv. = beautifully.*

WITA, s. (wia), war; wita hiwi ni wikaba sana, *this is a very great war*, battle; wita wina ita watu; wita ni ku ita watu waliotawanaika.

WITANEI (pl. cf. kitansi), a little noose for catching animals; *vid.* kitansi.

WITIKITIKI, s. = wiliko or wijaya, fragments, shivers, Rev. ii. 27; ku vundika kua witikitiki.

WITIMFI (wia) (*sing.* kitimfi) — ku timba, ku fanisa sitina, *to dig fur, to create enmity; amom-fania witimfi hatia ana-mu-ondoa.*

WITU VIOTE, nilivio naviro ni viako, Luke xv. 31.

WITIRU, adj., odd, not even (St.).

WITUA (pl. of kitua), e.g., witua via miba, a grove.

WIVU (*cf.* muifu); (1) jealous; (2) ripe; *cf.* mbifu or mbivu.

• WIWA, v. (*cf.* wia), to owe, to be indebted to; nawiwa uzimawangu ni Mungu, *I owe my life to God*; nawiwa na wajusi na wajingu wawiwa ni wewe Banawangu, Luke xvi. 5.

WIWI, s.; wiwi la mambi, broken, firm; (wiwi la, pl. mawwi).

WIWIA (or wivwilia), v. a. (*vid.* sita or vilia), to stir up, to blow (2 Tim. ii. 6); ku-m-tia (tibia) or vilia rokhozi muukwa, *to inspire, hit, to put into, or to blow into his spirit.*

WOGOVIA (pl. niogofia), a threat (St.).

WOLÉ, *vid.* uoli or oli.

WOKOVU, s., deliverance, salvation; *vid.* uokofu.

WOMBO (*vid.* umbombo), seam, suture.

WONGO, s., (1) the brain (bongo, skull); (2) falsehood = wongo or uwongo.

WONIKANO, s., showing, display (St.); ku oniesha, *vid.*

WOKARI ? (St.), rateable division ? *cf.* woka in Arab., to cast pebbles ?

WODUNA, s. = dastari or jette; *vid.* dastari.

WOTTE (or wote), all, both; walu wote, all men (lots, chlots, votes, notes, votes); wa wote, whoever, whoever (mtu); awai wote, whoever it may be; tuende wote, let us all or both go; wote wawili, both.

WOVINI, cool (St.) ?

WOWEKA, v. n., to soak (St.) ?

Y

YA, of, genitive particle, *vid.* Grammar; e.g. manono ya watu, the words of men.

YI (or yā), v. a. (- ku panda mbéu, i.e. to sow seeds), to set or plant the seed in the ground by making a small hole in order to bury it — ku piga ména na ku ita mbéu ndani ya nti.

YALIA, v. obj.; jembe ya ku yalia or linia, the hoe used in planting seed.

YAWA, v. p., to be planted — pandoa.

• YAUU, adj., dry, hard, solid; kitu hiki ni yāuvi, this thing is dry, brittle; *cf.* يابس, aridus evasit.

YABINIKI, v. n., to be dry, hard.

YABINISHA, v. c., to make dry.

YACHE, s., aunt, cousin (German "base") (ndugu mama); akina yache, the sister of the aunt (R.).

YAFUYAFU (or YAFUYAFU), s., lunge, lights (of animals) (*cf.* pāfu); yafuyafu la gnombe kina firi; (2) mawe yafuyafu, soft sandstones (P); (3) that which is half putrid or dead (R.) (= Jawa, *cf.* dodaga).

YAFUJI, s., a Jew; mayahadi, the Jews.

YAI, *vid.* yayi.

YAIKA, v. n., to melt (in Kiung. ku yeyika, v. c.; ku yeyisha).

YAINA, v. c., to smelt, to dissolve, liquefy; e.g., ku yaiisha rushai.

YAKE (rectius YAKWE), pron. poss., his, her; maneno yakwe, his or her words.

YAKINI, s. (ya), truth, certainty; najia yakini ya habari hizi, I know the certainty of this news; maneno haya ni yakini, these words are truth, true or certain; wadaka yakini gani-wi ? *cf.*

يَقِيْن, certo scivit; يَقِيْن, certa cognitio, certum; kua yakini = kua kuilli, truly, certainly.

YAKINIA, v. obj., to set one's mind upon; ku yakinia kua nafaiyakwe, Rom. ii. 19; nayakinia kuon, Gal. v. 10.

YAKINISHA, v. c., to make true, to realise, to confirm = ku fanisa kuilli.

YA KITOVU, in the novel.

YAKO, pron. poss., thine, thy; maneno yako, thy words.

YA KUAMBA, that.

YALÉ, pron. demonstr., those; yalé yalé = hāyo maaganoyetu ni ya yale yale, that is really or indeed our agreement.

YALIMO, which are within; *vid.* Gram.

YAMBO, s. (*vid.* jambo) (la, pl. mambo), a circumstance, a matter, an affair, a state, a thing; yambo = ambo, saying (ku amba, to say); mambo pre mambo or mayambo (ya) (Kigunia) yambo or jambo hili (Kins. jambo), this matter; pl. mambo haya, these matters. Yambo or jambo

sana? is the state good? i.e., are you well? resp. si yambo (baya), I do not *fa*; ill — I am well, or there is no matter against me; hu yambo, are you well? ha yambo, is he well? This kind of salutation can be used throughout the whole day.

YAMINI, s., an oath to the right hand; *يمين*, ad

dextrum latus ivit; *يمين*, manus dextra; ku ápa yamini, to swear with the right hand; i.e., ku piga mááfu kuruáni kua mukono wa kuúme; they say in this case: naniwé kuamba nina tōā or yamini nai-ni-tōā; na kuamba sikutōā, yamini nai-ni-ate, lit., may I be killed if I have taken it, or may the right hand take it from me; and if I have not taken it (scil. the property), the right hand may leave it to me; this is ku-m-piga yamini, i.e., to make one swear with the right hand on the book of the Koran.

YAMKINI (or YEMKINI, YAMKINIKA), it is possible; maneno haya ni yamkinika? are these words or matters possible? resp. ni yamkini, they are possible; cfr. *مكن*, auctoritate polluit, potentem compotemque fecit Deus, fieri potest ut; haiyamkini, it is not possible; kua yamkini, possibly.

YANGE, e.g., yangedáka, they would desire; vid. Gram.

YANGU, pron. poss., my, of me; niumbayangu, my house.

YANI (pro YA NINI?), why? for what?

YAO, pron. poss., their, of them; manenoyao, their words.

YANFE, s., a kind of fishing-line (R.)?

YANI, s., a yellow powder brought from India, and used as a cosmetic (St.).

YATIMA, s. (wa, pl. mayátima) (ya) (Arab. *يتيم*), an orphan = mana alieflaliwa ni babai na mamai.

YAÚA (= GAÚA), to change; ku-ji-yaúa ngóvi or muelle, to moult (?).

YAVUYAVU, s., vid. yafuyafu.

YÁWE (vid. kúa, to be), may it be so! amen.

YAYA, s., a nurse, an ayah; (2) the name of a weedy grass (R.).

YAYI (or YAI) (pl. mayáyi), an egg (Kiung. = ii, vid.); yáyi ya pumbu, testicles (St.).

YÁYO = ni yáyo háyo or yáyo kua yáyo (scil. manéno).

YE (or JE!) well! halloo! what now!

YĒ (YEE or YĒYE), he, her; ela ye, but he, Luke xiii. 8; ye ndie, he the very same; ni ye or yoyo huyu, near; but ni yeye huyo, far off (huyule).

YE, pron. poss., for yakwe, e.g., babaye for baba-yakwe.

YĒANI, having; vid. égni.

YEMKINI, vid. yamkini.

YENU, YETU, pron. poss., your, our.

YĒPA? vid. epa.

YĒPUKENE NAMI KU JI-SIFU, God forbid that I should glory, Gal. vi. 14.

YESHA, v. a. (= ku-ya-isha, vid. ku isha), to finish.

YETU, our, of us.

YĒYŪKA, v. n., to melt; vid. yaka, to melt.

YĒYŪSHA, v. c., to cause to melt.

YO (= YAKO), pron. poss., thy; babáyo for baba yako.

YONGA (or YENGA?), v. n., to bend or bow forward, to shake, reel; mtu mrífu yuwayonga akienenda, a tall man bends forward or stoops in going, he does not keep the body straight and steady; muendoyákwe ku yonga, laken mléfi yuwaseseteka, adáka ku angúka; mti wayonga kua upépo, the trees bend with the wind; jombo jayonga, the vessel rolls (= ku yumba or yuga-yuga).

YONGÓA, v. n., to be carried on a man's shoulders during a play-ceremony which the Wakilindini, Watangánu, Wasuahili, Wajangamos perform at Mombas to display their wealth and greatness. The Suahili Arabs at Mombas have not this custom. Léo mana wa Tangai atayongóya = ata tukuliwa mabegáni mua mtu mmoja, katika utensi, alipofania kitendo. The man who wishes to show his greatness and wealth is carried round in the town with songs and beating of drums. At Jumfu they have another method of showing their wealth. They pile a heap of bags of corn (about fifty or sixty), and dances upon them (anekuá kanda, ku kaniága makánda).

YONGOJA (or YONGA), s., a certain play connected with marriage. Erh. says, the bridegroom is carried on the shoulders of a man, and makes gesticulations (ayongoja); cfr. ongoja.

YOTE (or IOTE), all, e.g., miti yote or ioti, all trees; kua yote, wholly, altogether.

YÓWE (la) (pl. mayówe), cry, alarm; ku piga yówe, to halloo, also cry for help.

YŪ, he or she is, e.g., Rebmani yu Rabbai, Rebmann is at Rabbai (pl. wa), e.g., Rebmann na Erhardt wa Rabbai, Rebmann and Erhardt are at Rabbai; yu kama nani, Luke vii. 47; yu aja or yu waja, he comes.

YUA, v. n., to waddle; mfi wayúa, the arrow wobbles, does not go straight on.

YŪA = ūA, to know (vid.). Reb. writes YŪA for ūA.

YŪAYŪA, v. n., to go astray, to stray.

YŪGAYŪGA, v. n. (= suka suka), to reel, stagger jumba cha yugayuga kua mrámá or mtumbo tumbo.

YU KALI, *he was.*

YŪKO, *he is here or there; yuko niumbáni.*

YULĒ, *that; mtu yule, that man; yulē akiwa yu káli mbali, Luke xiv. 32.*

YŪMBA, *v. n., to reel (vid. yugayuga), to sway in the wind; yumba yumba, to move unsteadily like branches, when you tread upon them.*

YŪMO, *he is there, within; popo yūmo kitoani.*

YUNA, *he has; yuna fetha, he has money, lit., he is with.*

YUNGAYUNGA, *s. (la, pl. ma—), worm? yunga-yunga bili katikapi? where does this worm come from? (R.).*

YUNGI, *s. (yungi la ju, la), the water-lily, which,*

together with other perfumes, is used in expelling the evil spirit which is supposed to have caused the sickness of person (vid. punga popo). Ambar, miki, tibu, udi, iliki, are placed on a table? ku nika popo. Yungi la ōwa. Perhaps the lotus? daisy? yungi yungi, is the "blue water-lily," according to Dr. Steere.

YŪRI? *where is he? yu wapi?*

YŪRO, YURĀPO (or YURO HAPA), *he is here, at this place; buana yuko? is the master there (at home)? hapo hapa, he is not here; yuko kulū, he is yonder; hako kulū, he is not there.*

YUWA, *e.g., yuwapenda, for apenda, he loves (yu apenda, he loves); yuwenda, yuwata.*

YŪZA, *v. a., to make clear, to declare (St.).*

Z

Many words will be found under the letter S, instead of Z. The student will therefore refer to S when he does not find a word under Z.

ZA, *of, e.g., niumba za watu, the houses of men.*

ZAA, *v. a., to beget, to breed, to bear fruit.*

ZAAALIA, *r. obj., to bear to; zaliwa, to be born.*

ZABADI, *s. (vid. sabadi, ya), civet.*

ZABIBU, *s. (vid. nabibu or salibu), grapes, raisins; Arab. زبيب, uvae passae.*

ZABIDI, *v. n., to take civet from the civet cat; (ngāwa).*

ZABUNI, *v. a., to buy; cfr. بعت, vendidit omnes fructus in arbore.*

ZABURI, *s., palm, but sāburi, patience.*

ZAFARĀNI (or ZAFRĀNI), *s., saffron (cfr. safrani) cfr. زعفران, color flavus.*

ZAGĀA, *v. n., to shine, to glisten; vid. ngāa, ngāza.*

ZĀIDI (or ZĀYIDI) (Arab. زائد), *adv., more; vid. saidi or soidi; cfr. زاء, auctus fuit.*

ZAKA (vid. saka), *s., tithes; cfr. كس, partem opum in eleemosynas dedit; Arab. كس, puritas rei, pars opum quam expendit aliquis ad reliquas purificandas, religionis causa, i.e., eleemosynae.*

ZAKO, *pron. poss., thy, your; niumbazako, thy houses.*

ZAKŪLA (vid. chakūla, pl. viakūla), *victuals, provisions, eatables; kũ lĩ, to eat.*

ZAKWE (or ZAKE), *his, hers, its, e.g., niumbazakwe, his houses.*

ZALIA, *v. obj.; vid. zāa, v. a., to bear.*

ZALIWA, *v. p. (vid. zaa), to be born.*

ZĀLA, *v. n., to sink, to dive (vid. sāma, samia, ū-*

miha); cfr. زام, repentino mortuus fuit, magno terrore perculens fuit.

ZAMINHA, *v. c., to make to sink.*

ZĀMANI, *s. (Arab. زمان), time; (vid. samani);*

زمان, tempus; زمني, paralyti affectus fuit, tempore multo duravit; sāmani za kále, *anciently, old times, long ago; zāmani hizi, these times — nowadays.*

ZAMBARĀU, *s. (za), (cfr. mambarāu), the sambarāu tree, a kind of fruit, like plums or damsons.*

ZĀMU, *s., a watch by turns (cfr. sāmu); cfr. زام, quarta pars diei; kua zāmu, by turns.*

ZANFU, *s., hyacinth, Hebr. ix. 19?*

ZANGEPURI, *s., cinnamon; cfr. زنجفر, pigmentum notum rubrum.*

ZANOU, *pron. poss., my, of me; niumbazangu, my houses.*

ZĀBI, *s. (Arab. زانية), (cfr. sinni), adultery, harlot; scortum, scortator; vid. زنى, scortatus fuit.*

ZĀO, *s. (pl. mazho), fruits, produce; cfr. zāa, to bear fruit.*

ZĀO, *pron. poss., their, e.g., niumbazho, their houses.*

ZĀAMMO, *s., a spirit distilled from palm-wine (Nt.)*

ZARI, *s. (Pers. زر), "or", gold brocade, gold thread, a precious kind of stuff; cfr. زر, globo; زر, appellato connexuit vestem.*

ZATITI, *v. a.; ku zatiti viombo via safari — ku weka viombo tayari ku safari, to place ready the vessels required for the journey (Sp.).*

ZAWA, v. p., to be born; *vid.* zāa, v. a., to beget.
 ZAWADI, s. (*cf.* sawadi, s.), a present of honour or of remembrance, a keepsake, a rarity; *cf.* زِيَّ, ommestum cepit; زِيَّ, vaticum, ommestus, itineris.
 ZAWARIDI, s., a Java sparrow (St.).
 ZAYIDI, more; *vid.* zaidi and saidi.
 ZE, his, here, e.g., ndugūze, his brothers.
 ZE (or zē), aged; *vid.* mē, an old man (pl. wazū).
 ZEKE, s., a dome (St.).
 ZEONI (*vid.* eini, muigni or muegni), possessing, having.
 ZEIBAK (or ZAIBAK), (*vid.* saibak), mercury, quick-silver. (*Dr.* St. Zebakh).
 ZENGĒA, v. a., to seek for (*cf.* sengĒa), to come near, to get something.
 ZĒNU, pron. poss., your; niumbazĒnu, your houses.
 ZERĒNGE, one-fifth.
 ZETU, pron. poss., our; akilizetu, our understanding.
 ZEZE, s. (*vid.* seze, s.), a kind of fiddle (R.); a sort of lute with three strings (St.).
 ZI, the objective prefix, e.g., ame-si-penda niumba-zāo, he loved them, scil., their houses.
 ZIBA, v. a. (*vid.* siba, v. a.), to stop, to fill up, to plug up; *cf.* زَبَّ, implevit (utrem), perhaps rectius زَبَّ, portavit, intulit, fodit foveam leoni capiendi causa?
 ZIBO, s., a stopper (pl. mazibo), a plug.
 ZIDI, v. a., to increase (*cf.* sidi) (*cf.* زِيَّ, auxit); habariyakwe imezidi ku onĒa, Luke v. 15; ku zidi ku jūa, to know more.
 ZIDIMHA, v. c., to add to, to make greater.
 ZIPURI, s. Arab. زَفِيرٌ, (*cf.* sifuri, ya), copper, brass, a cipher, a figure of nought.
 ZIKA, v. a. (*cf.* sika), to bury.
 ZILĒ, those yonder; niumba silĒ, those houses yonder.
 ZIMA, adj., healthy, sound, whole, complete, living, fresh, unhurt; *vid.* sima.
 ZIMA, v. n. and v. a., to put out, to extinguish (*vid.* sima, v. a.); moto umezima, the fire went out of itself; mtu anasima roho or moyo, the man fainted.
 ZIMIA, v. obj., to put out for one or to one.
 ZIMIKA, to go out (fire).
 ZIMISHA, v. c.
 ZIMOA, v. p.
 ZIMU, v. n.; ku simu (*vid.* simu), to be about to die, to disappear, to become invisible; *vid.* wa-
 ٤٣٢٠, ku simu, maimu.

ZIMŪA, v. a., to cool hot water by adding cold to it; *vid.* simŪa, v. a.
 ZIMŪKA, v. n.; tembo limasimŪka; tembo kali watu walizimŪa na tembo bitī, likazimŪka.
 ZIMULIA, v. obj.
 ZIZŪI (pl. masimui), a ghoul, an evil being which devours men, &c. (St.).
 ZINDŪKA, v. n. (*vid.* sindŪka), to wake up suddenly from a dose.
 ZINDUKANA, v., to wake up suddenly.
 ZINGA, v. n., to commit adultery, lit., to stroll about without aim, to walk about and seek for women; ku zinga na mke (*vid.* inga), ku sunguka, ku tafuta wake.
 ZINGIZI, s. (*ing.* uzingizi), sleep, great sleep (*vid.* uzingizi); zingizi la ku-m-komesha mŕazi, a sleep which is supposed to put an end to all further child-bearing (St.).
 ZINNA, v. n. (*cf.* zani), to commit adultery; زِيَّ, seortatus fuit.
 ZINNI, v. n., to commit adultery or fornication; *cf.* zinna, zinga.
 ZIRA, v. a. (*vid.* sira, v. a.), to abstain, to avoid, not to love, to hate, despise, to bear a grudge (Luke vi. 27); *cf.* زِيَّ, objurgavit, vituperavit, efficere studuit, ut alius suspectus fieret aliquis — vel ut contemneretur; vilipendit.
 ZIRANA, v. rec., to be angry with each other, to avoid each other.
 ZIRIKI, s. (*vid.* siziki, s.) (*cf.* siriki); *cf.* زِيَّ, res ad vitam necessarias dedit Deus.
 ZITO, adj., heavy, severe, difficult, sad (*vid.* hito); asali nzito, thick honey or syrup.
 ZITŪO, s., rest; hana zitŪo, he has no rest, he never rests, he is restless.
 ZIWA, s. (la, pl. masiwa), (*cf.* sia, v. a.); ziwa la mājī, a lake, a pond; masiwa, breasts, milk; (*cf.* masiwa). The general notion of ziwa seems to be, "to reserve, to stop" (from sia); hence, reservoir, receptacle, e.g., of water, of milk, and other fluids.
 ZIZI, s. (la, pl. masizi) (*cf.* sisi), a cattle-fold, a cow-yard, a stable, a place enclosed by a hedge of thorns or branches, to prevent robbers or wild beasts from attacking the cattle, which are generally in the open air at night, even in time of rain and cold, hence they frequently die.
 ZIZI HIZI, just these; e.g., nguo sisi hizi, just these clothes.
 ZIZIMA, v. inten., to cool, to become very *٤٣٢٠* cool (*vid.* sisima) or very calm or still; chakula hiki kina sisima sasa — kinapōa or kime kua beredi sasa, this food has become cool now.
 ZO, thy, pron. poss. in the plural; e.g., ndugūu, thy brothers; (2) the sign of the relative (in the

pl.), which; niumba zilizo teketea, the houses which were burnt; zo zote, whatsoever.

Zôa, v. a., to sweep together and gather into little heaps.

ZOLÊA, v. obj. (vid. soloa); kijamfi cha ku solêa taka, a mat for removing dirt.

ZOLÊKA, to be capable of being swept; tungu hawazolêki, ants cannot be swept.

ZOLÊWA, v. p.

ZOLÊA, v. n., to become accustomed or used to (vid. soea); e.g., ku zolêa kâni.

ZOLÊA, v. a., to accustom one, to inure or teach one, to make one used to.

ZOLÊKA, to be capable of being accustomed.

Ji-zolêa, v. refl., to accustom oneself, to practise.

ZOMA, v. n., to cry to one if falling on the road (R.); zoma, to mock (= dihaki, Sp.); cfr. soma.

ZOMA, s. (la, pl. mazôma), a kind of dance

ZOMÂRI (or rather ZUMÂRI), s. (cfr. numâri), a musical instrument, a kind of clarinet, a pipe:

زمر, cecinit organo quod ore inflatur.

ZOMÊA, v. n., to groan at.

ZONGA ZONGA, v. a. (reit.), to wind; cfr. songa.

ZOTE (or ZOTTE), all; cfr. ote

Zûa, v. a., to bore through, to pierce (vid. súa, v. a.); ku-m-zûa bâhari zotte, to bore or suck one until he gives you all the information he is possessed of: nime-m-zûa, I sucked him dry.

ZUÛA, v. a., to hinder, to restrain, to withhold, to seize (vid. suia); ku-m-zuia, to keep him back, asi-nende; ku zuia pumzi, to hinder breathing, to stifle, to suffocate.

ZUÛWA, v. p.

ZUÛIA, v. obj., to keep off to one, to retain: e.g., ame-m-zuilia maliyakwe.

ZUÛIWA, v. p.

ZUÛIKA.

ZUÛIZA, v. c.

KU JI-ZUÛIA NIUMBANI, to shut oneself up in a house (or gerezâni in the castle). Derivat. zuio or zio = ngûzo.

ZUKA, v. n., to appear suddenly, to rise above water, to emerge; ku pigu mbizi na ku zuka; vid. uka.

ZUÛA, v. c., to cause to rise.

ZUKIA, v. obj. (= tokêa). Deriv. maûka, ki-zûka, a ghost, a devil.

ZUÛI, s., perjury.

ZUÛIA, s. (la, pl. ma—), a carpet; zulia la ku salia; vid. sulia, s.

ZULU, u n., to be crazy; vid. sùlika.

ZÛLÛA, v. c., to make one crazy, to make one giddy; e.g., kilêo kime m-zùliha kitoo = kina-m-zungùha kitoo.

ZUÛKA, v. n., to be giddy or dizzy.

ZUÛIWA, v. p.

ZUMÛA, v. a. (vid. sumbûa) to trouble, to annoy, to harass. Dr. St. takes this word in the sense "to find," and zumbukana, "to be found" and "take off," e.g., a thatch (pâa); ku sumbêa pâa.

ZUMÛA, v. a.; ku ji zungûa, v. refl., to turn the head round, to look behind.

ZUNGÛKA, v. n., to go round, to wind round, to revolve, to walk about, to surround; vid. sunguka.

ZUNGUKA ZUNGUKA, v. reit., to stroll about.

ZUNGURHA, v. c., to make to go round, to turn; ku ji zungusha, to walk to and fro.

ZI NGÛMEA, v. n., to chat, to converse with, to amuse (vid. sungumza); ku ji zungûmea, to amuse oneself, to converse with; mtuma yuwaji zungûmea na Banawakwe (ku keti na ku similia na zungumza), ku ji zungûmea na viôo, to amuse oneself with books. Dr. St. has "zungumza."

ZUÛI, adj., handsome, fine, beautiful; uzûri, s., beauty; cfr. زور, forma, imago, species, figura.

Zûit, v. a., to visit; cfr. زيار, visitavit, honore afficit visitantem; ku enda ku zuru, to go to visit.

THE END.

